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*With much love
Mary D. James.*

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXIII.

From January, 1884, to July, 1884.

Holiness becometh Thy Power, O Lord, forever. Psalm 93: 5.

EDITORS

MRS. DR. WALTER C. PALMER
REV. GEO. HUGHES

New York:

PALMER & HUGHES, PUBLISHERS

at 101, BIBLE HOUSE.

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—*JANUARY, 1884.*—

THE WORD FOR THE NEW YEAR.

O, give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory be in his holy name: let the heart of them rejoice that seek the Lord.

—Psalm, 105; 1-3.

FORWARD!

REV. F. BOTTOME, D.D.

Forward, let thy motto be,
Entering on another year
At thy tread the parting sea
Bids thee forward, without fear.

Forward, through the wilderness,
Falter not, nor shun the cross;
He who counsels his distress
Counsels his defeat and loss.

Forward, as the pillar guides,
Halting only as it stays;
Who in faithfulness abides
Finds his light in duty's ways.

Forward,—never fear for bread,
Heaven will send what earth denies;
God's true Israel are fed
Fresh with manna from the skies.

Lo the promises are thine!
Thine inheritance of love;—
Forward, then, in strength divine,
And into thy kingdom move.

Take possession of thine own
In His name who makes thee free;
And who comes to raise His throne
And to share His reign with thee.

Is there more than this to know,—
Bride and Bridegroom! love supreme?
Heaven above and heaven below,
All is found in knowing Him!

Forward, onward, upward, then:—
Working, waiting;—years shall cease
But thy soul her fulness gain
In the fruit of righteousness.

OUR PORTRAIT.

THOUSANDS we are sure, will look with pleasure upon the likeness and the autograph which appear opposite our title page this month. The latter seems as if it must have just dropped from the pen. If the face lacks the "image of the heavenly," which impressed all who looked upon it, we must remember that art has not yet learned to copy that. Still harder is it to portray in a few sentences the life and character of the departed one.

Mary Dagworthy Yard, daughter of Benjamin and Priscilla Yard, was born in Trenton, N. J., August 7th, 1810. In February, 1821, the Spirit wrought its renewing work in a heart already prepared by the influence of a praying mother. Two years later "Little Mary" was led into the conscious experience of entire sanctification, and for sixty years lived in its joy and power. In August, 1834, she became the wife of Mr. Henry B. James who survives her. She also leaves a son, Rev. Joseph H. James, now of Danielsonville, Conn., and a daughter, Miss Annie E. James, now at Ocean Grove, N. J. Her work on earth ended at New York, October 4th, 1883.

As a writer Mrs. James is well known to the readers of *The Guide*. Her first article in the magazine appeared November, 1843. Through the many years in which domestic cares and labors pressed upon her, all the more heavily because of feeble health, she was an occasional contributor. For a dozen years past each number has contained something from her pen. Several small volumes, many articles for religious periodicals, hundreds of poems, over fifty of which have been set to music, and thousands of religious letters were traced by that pen consecrated in childhood, and ever busy for the Master. Her style was easy and natural, yet lucid and impressive, and always glowing.

No less fervor marked Mrs. James'

testimonies and public addresses. The impressiveness of these was greatly increased by a sweet and moving voice, and a magnetic eye. Perhaps her most remarkable work of this kind was at Ocean Grove, where for fourteen successive seasons she was constantly active.

Of all the labors of this tireless worker for Jesus none were more interesting to her or more important in their results than those in behalf of children. Having received the kingdom of God "as a little child," her trust and spirit never ceased to be child-like. Immediately after her conversion she began to seek to win her school-mates for Christ. When fourteen years of age she was made a Sunday-school teacher. Of the six little girls placed under her care, five soon gave their hearts to God. Several of them are still earnest, useful Christians. For many years she was in charge of infant classes in Sunday-schools. A minister now occupying a position of great prominence and influence, said to her, that his first religious impressions came through her instructions in a primary class, and others represent that class in the ministry. Her addresses to little people moved hundreds to begin a religious life, and her letters to children in *The Guide* have been helpful to multitudes. Only by such efforts for the conversion and edification of the young can the Church hold her children and secure them as the workers of the future.

If there was one gift more rare than any other possessed by this Christian worker, it was that of conversation. Here, heart, face, eye and voice, combined to charm and move her auditors as she dwelt upon the all-absorbing theme, Jesus and His complete salvation. In appealing to the unconverted and half-hearted, in counseling and guiding seekers of pardon and purity, in cheering the tempted and afflicted, her tact and skill and success were marvelous. In a letter written since her death, a friend of Mrs. James remarks: "Forty years ago she made me a visit of

several weeks at ———. She went about in her sweet, winning way, among the citizens, and especially among the young people, talking and singing of Jesus and His love, inviting and pressing all with whom she came in contact to the service of the Master, and leaving behind her in all that community most blessed memories of her ministrations of love and faithfulness. Only two years ago, one of the most active Christians in the Church told me, never since, in all these years, has any Christian visiting that town left so savory an influence."

The testimonies of the subject of this sketch to the power of Christ to save unto the uttermost, are among the most precious treasures of the Church. Says the lady whose words were just quoted: "What a commentary was her life on the blessed doctrine of entire sanctification! An unanswerable argument to any doubter. She had the grace in her heart, and its current flowed sweetly and continuously through all her beautiful life."

Rev. J. M. Buckley, D.D., who had known Mrs. James from his boyhood, says in an editorial in the *Christian Advocate* of October 18, 1883: "Mrs. Mary D. James, whose sudden death we announced last week, was our ideal of the elect lady. These words are written in the confidence that none of the thousands in the Middle States, and in New England, who had come under her influence, will think the picture overdrawn. * * She is worthy to be mentioned with LADY HUNTINGTON, LADY MAXWELL, MRS. FLETCHER, or any of those women who stand as types of saintly piety blended with feminine delicacy and native refinement. Without censoriousness, and full of love for the young, her presence was a benediction to all whom she met. Mrs. James was a humble and unobtrusive professor of "the higher life." Where she moved, none doubted that there is a state so superior to that in which most Christians live as to be worthy of St. Paul's description, "a more excellent way." A lady inti-

mately associated with her for nearly half a century, writes: "I think she was the purest and most unselfish being I ever met."

The strongest impulse of this remarkable life was expressed in the letter requesting Rev. Dr. Stokes to preach at her funeral. "Please don't exalt me, but exalt the dear Saviour who has done so much for me. I am of no account. Let Christ be all in all."

Of those inimitable letters to personal friends, those inspired and mighty pleadings with God in which heaven seemed to come down to earth, and the peculiar saintliness which marked that whole life, we have not space to speak, nor can we attempt an estimate of the thousands who will be forever better for contact with her.

The later years were marked by an increase of the sweetness of love, of zeal for souls, and of activity in their behalf. Those who witnessed the labors of Mrs. James at Ocean Grove, the past summer, were impressed with this. After leaving the Grove, she made a journey to quicken the faith of a sick relative, and visited a friend who was waiting for the summons to join the blood-washed throng. Both of these have already followed her. The last day on earth was devoted to the composition of verses for the "Wall Roll," and the last hour to Christian conversation. Is it any wonder that, when the heavenly messenger was recognized, she should eagerly say, "I am ready?"

Upon whom will the mantle of this sainted one fall? With an infinite Saviour and a perfect salvation, like full consecration and trust will secure a "double portion" of the same Spirit. May it come upon every reader of *The Guide*!

How NEAR IS HEAVEN?—Dr. Talmage says: "It is four arms' lengths. The arm of earthly farewell put out from this side, the arm of heavenly welcome put out from the other side—while the dying Christian stretches out his two arms, one to take the farewell of earth, the other to take the greeting of heaven."

A Sermon.

THE EVER-BURNING FIRE.

REV. W. GLUYAS PASCOE.

TEXT.—“The fire shall ever be burning upon the altar; it shall never go out.”—Lev. 6: 13.

THE Book of Leviticus, designed by God for the special instruction of the Levitical priesthood, is not destitute of interest for the Christian Church. It is true that it treats of the slaying of oxen and goats, of meats and drinks and divers worship. It contains a most solemn ritual of blood and sacrifice “imposed” until “a time of reformation.” (Heb. 9: 10.) All these observances were intended to be types or figures of those better things which we inherit in and through Christ. Too frequently this Book is judged to be a dry and wearisome set of rules, which had force in past ages, but which have neither significance nor interest for men in the present day. This is quite a mistake. An old usage seen in New Testament light will often become a beautiful illustration of New Testament life. A prayerful study of its contents will make our apprehension and our appreciation of the Gospel clearer and more intelligent. For remember, whilst the dispensation of which this Book speaks has passed away, the religion which these rites intended to establish remains. The Jewish and the Christian religion are not two religions. The latter is but the development and the fulfilment of the former. Instead of putting away, therefore, these earlier teachings, like the toys of our childhood, we should seek reverently to trace out their meaning, and follow the light they throw on Christian faith and duty.

My text brings before us a very striking ordinance in regard to the ancient services of the Temple. The fire on the altar on which the offerings were presented was to be kept perpetually burning. What was the signification of that ever-burning fire?

Did it imply, as some have thought, the sacrifice of our Lord's humanity? Then the altar must have represented the Deity of our Lord, which sustained the sacrifice and enabled Him to become the effectual sin-offering of the world. This is pushing analogy altogether too far, a style of teaching that brings upon its advocates deserved contempt.

Was it emblematic of the work of the Holy Spirit on the heart and life of the believer? Or, was it an eminent type of the love which should ever burn on the heart of a Christian toward His Saviour?

That we may have a clear idea of the truth here taught, consider the meaning of the sacrifices which were offered upon the altar. There were three kinds. The sin and trespass offerings were *propitiatory*, and evidently typified the substitutionary death of our Lord; the burnt offering was *dedicatory*, and symbolized the dedication of the life of the offerer to the service of God; the peace and meat offerings were *eucharistic*, and indicated the blessed fact of the reception of salvation and the love and gratitude of the heart in return. We may from these facts surely gather the meaning of the ever-burning fire. It was to be ever there in preparation for the offerings,—to be always ready for whatever gift might be offered; and it seems to indicate a spirit of constant readiness to do His will, the spirit that is of entire consecration which should characterize the disciple of Christ.

This truth is vividly illustrated:—

1. Take first the manner in which that fire was lighted. It came from heaven. It was kindled by God. “There came a fire out from before the Lord, and consumed upon the altar the burnt offering.” (19: 24.) It is true that offerings had been presented before that wondrous scene was witnessed in connection with the induction of Aaron to the priesthood, but those fires seem to have been intentionally permitted to go out when they had accomplished their purpose. This statement of the lighting of this fire

seems to inaugurate the new rule which after the consecration of Aaron was to be kept ever lighted. In this way God specially showed His favor and testified His acceptance of the offering. Probably in the same way Abel knew His offering was accepted, as also did Abraham when the burning lamp and the fiery furnace passed between the divided portions of the sacrifice. When the heaven-lighted fire was lost in the wars of Saul and David, it was restored at the dedication of Solomon's temple, as I am supposing it was originally given. I do not doubt that it was from these manifestations of God in fire that, among some of the heathen nations, fire was kept burning as the emblem of God. The Persians, and the Parsees in India, hold fire to be the emblem of God. The Greeks also kept up their sacred fires. The Romans burnt their vestal lamps. These religious rites of heathenism are relics of a primitive revelation which Jehovah gave to His chosen people. Thus it is, that through the sacred hearths of Greece, and the vestal fires of Rome, and the burning altars of Persia, we get back to the Divine fire which came from God upon the altars of Israel.

But how striking is this as an illustration of the full consecration to God of the Christian life! The altar was built, the wood was laid in order on the altar, the victim crowned the pile, the whole was offered to God, and then the fire came out from the presence of the Lord and consumed the offering. Now whether it be in conversion, or in the fuller manifestation of His grace in full salvation it is equally God who answers the cry of penitence and of faith. It is God who comes into the soul with His re-creating energy.

The familiar terms used in the New Testament to describe this work, imply that it is the special work of God. It is a "*new creation*," a "*quickening*," a "*translation*;" it is "*sanctifying wholly*," making "*perfect*." The life of godliness must be a God-inspired life. The moral and

spiritual transformation is so radical that nothing but Divine power could accomplish the change.

This great heart-change lies at the root of happy religious life. You may sometimes hear people complaining that religious duties are irksome, that prayer is wearisome, etc. We always know the meaning of such complaints, and do not wonder. If the soul has not been lifted into the blessedness of the divine life it is but natural such complaints will be made. But let the mighty change come, let the Holy Spirit fill the soul, let any man know what it is to be lifted into close and endearing fellowship with God and with David he will say, "I will run the way of thy commandments, when thou shalt enlarge my heart." (Ps. 119:32.)

2. This ever-burning fire suggests that the service which God requires is the service of the life. He is not to be served by fits and starts. He is not to be propitiated for a whole week's sordidness by a Sabbath's devotion. He demands the whole life. I dare say the most punctilious among us do not touch the scrupulous exactness of the Pharisee. He not only offered his devotions at the regular hours, he would not so much as eat his bason of broth unless he had first offered to God the tithe of the herbs, the tenth leaf from the sprig of mint, and the tenth part of the anise, and the cummin that he put into it. Yet, mark the sweeping condemnation of our Lord. (Matt. 5:20.) The man whom God approves, is he whose whole life is offered up "a living sacrifice," who in the commonest acts, as well as the most devout services is animated by the same spirit of entire consecration to God.

This demand which God makes strikes at the very root of one of the commonest, but one of the most pernicious fallacies of the present day. A sharp distinction is often made between things "*secular*" and things "*sacred*." Business is deemed secular, however devoutly conducted; prayer is thought sacred however world-

ly the spirit of the offerer. How many religious men go into business without the slightest conception that it is sacred, and is to be done as part of the service of God. And the fallacy is often uttered that no man can be religious in business. Well, if this be so, religion is simply a department of life, and not the ruling principle. But this is contrary to the whole teaching of the Bible. God does not require occasional but whole-hearted service through every part of life. He does not give us a law which shall be only occasionally operative, but He insists that a new spirit of love to Him shall fill the heart and elevate every part of life by its refining and ennobling power.

There is no contrast made in God's word between things secular, and things sacred; the only contrast there pointed out, is between good and evil. It is possible to be evil in Church, and it is possible to be good in business, and thank God it is possible to be good in every part of life. You may go with each day's business with the sweet constraint of fellowship with God resting on you; and you may come up to God's house, not feeling that there must be a tremendous severance from the spirit of your daily engagements before you can be acceptable to God, but feeling that the spirit of consecration rests on you, that however at different times you are differently employed, the same spirit animates you—the spirit of the life that God requires. "The fire shall ever be burning upon the altar, it shall *never* go out."

Even more. Nothing is much more menial than keeping up a fire, and yet this was one of the holiest duties demanded of God's servants. Do you not at once catch the thought? It is the truth that our Lord took such pains to impress on Peter, that there is nothing essentially common or unclean—that no duty is degrading if it be done unto God. I do not know why a lady may not go as reverently into the kitchen as into Church, or why a workman may not take

his hat off in his workshop with as much consciousness of the presence of God as when he comes into a prayer-meeting. Every action of a noble-spirited man is dignified. The sweeping of a room, the gift of a cup of cold water, the most trivial acts of life, may all be instinct with that spirit of holy consecration to God, that in the sight of God is of such great price.

3. But this ever-burning fire suggests still further that the life which is demanded of the true Christian demands constant attention and support. No fire will remain long alight without a fresh supply of fuel, and no Christian life will long retain its character without being supplied with those elements which are needed to nourish and sustain it. What are those elements? They are the supplies of divine grace which God ever grants to those who fully rely on Him for salvation. We shall miss the chief point of Christian teaching unless we recognize the fact that the life of the Christian is a life the beginning and continuance of which is dependent upon the energy of God. It is a divine life. This foundation fact proves the utter worthlessness of those systems of religious faith which attempt to throw discredit upon the supernatural character of our religious life. You cannot live a godly life unless God inspires it. The life of mere morality, the life of lofty aims, and noble ideals, which is supported by firm resolution and earnest endeavor, is good so far as it goes; but it does not go far enough to be worthy of being called Christian. If politeness had not almost banished faithfulness, we should call such lives good specimens of heathenism. They are no more.

But, though the life of the Christian is sustained by divine power, this fact does not dispense with the need of human endeavor. Both truths are abundantly set forth in God's Word: "By grace have ye been saved, through faith." Ephes. 2: 8.) "Work out your own salvation

with fear and trembling; for it is God which worketh in you both to will and to work." (Phil. 4: 12-13.)

It is very instructive that the fire on altar was kept up by the very best fuel. All crooked, decayed, or worm-eaten wood was put aside. God requires our best. We must not only hold communion with Him, we must hold such communion as God will in the highest degree honor. When the hurried minute in the morning and the sleepy minute at night is all that is given to God; when an excuse is sufficient apology for staying away from God's house, that would not for a moment be accepted as a plea for staying away from business or from a social party; when earth's concerns so fill the mind and absorb the interest, as to leave little room for thoughts of our Father in heaven; that soul is dying, and if repentance and first works do not soon bring it to the feet of the Saviour, death will soon bring it to the bar of judgment. The life of holiness cannot be kept up except by the most diligent and earnest and persevering eagerness, to do the will of God. Experience will soon teach us what is most helpful to us in the maintenance of deep-toned piety, but as it is impossible for fire to burn without fuel, or for an organic being to live without air, so it is equally impossible for a Christian to live without close communion with God. Circumstances may prevent your enjoyment of the public means of grace, but the private opportunities of growth in grace, the reverent, careful study of the Holy Scriptures, and the close, intimate fellowship with God in prayer are absolutely essential to keep up the ever-burning fire. In a healthy state no one will deem this rule irksome. We shall long for our seasons of retirement, and thus shall we be enabled to do God's will in a perfectly acceptable manner, and keep burning that fire which shall never go out.

—"PRAY and STAY are two blessed words."

DIVINE PROVIDENCE.

—"Quarrel not with God's unfinished providences."

—"God often hangs the greatest weights on the smallest wires."

—"All God's providences are but His touch of the strings of the great instrument of the world."

THE BEATITUDES.

REV. CHARLES W. L. CHRISTIEN.

1.—The Poor in Spirit.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. 5: 3.

THERE is no great difficulty in understanding what our Lord means by being "poor in spirit." A man is in poverty when he has nothing to call his own. And a man is "poor in spirit" when, in his own estimation and belief, he is in complete spiritual destitution and helplessness; when He understands his utter ruin, both as a condemned transgressor of the law, and as the possessor of a fallen nature that ever leads him into sin; and when he realizes his spiritual impotence to be so extreme that he has no more power to save himself from his guilt and sinfulness than he has to alter his stature or to change the stars. Poverty of spirit is the exact reverse of the pharisaism which was so prominently before the Saviour during His earthly life. It is spiritual humility—not a modest self-depreciation—but something far wider and deeper, nothing less than an honest and mournful confession of a total spiritual bankruptcy.

Now, by placing this first on the list of Beatitudes, the Great Teacher begins at the very foundation of religious experience. To bring the heart to this state is the first work of the reproving Spirit, just because it is essential to the reception of Christ. No other heart-condition is fit to appreciate the work of the Saviour, and to no other does Christ extend His saving grace. It is only ruin that seeks

for remedy, and weary want that appeals for gifts. Until the sinner confesses himself absolutely "lost," Christ can never save him, nor will he ask to be saved. A proud, self-sufficient heart is no more prepared to welcome a Saviour than wealth is to receive alms. "The way to heaven is narrow," says one, "and the gate to it is low, and he must needs stoop who would enter in." Loftiness must give place to self-abasement, and pride must be banished that humility may take its place. But when the man has become "poor in spirit," he is nearing salvation, he is "not far from the kingdom of God." And when ashamed, and with a bleeding heart, he adds faith to his penitence, and definitely trusts the Saviour, Christ responds and saves his soul. In other words, He makes him "an inheritor of the kingdom of heaven." He gives him that experience which is the evidence of his citizenship and inheritance in the kingdom. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." And righteousness is now his, in its twofold meaning, justification and sanctification; peace is his, "the peace of God that passeth all understanding;" and joy is his, "joy unspeakable and full of glory." While having this, he has also a "good hope through grace" of the consummated inheritance hereafter.

But though an essential feature in the penitent sinner, poverty of spirit is an abiding element in the character of the believer. Guilt and godlessness have been exchanged for pardon and a new nature. But he is still "poor in spirit." "I nothing have, I nothing am," is his daily chant and confession. Indeed, just as repentance is deeper after pardon than it was before, so poverty of spirit is more thorough in the saved than in the seeking sinner. And every development of the spiritual life confirms it. To cease to be "poor in spirit" would be to forsake Christ. I depend upon Him all the time for conscious acceptance with God, for

power to fulfil duty and to resist sin—for all spiritual teaching, and guidance, and training. Every Christian has to say, "The life I now live in the flesh I live by the faith of the Son of God." And this life of faith is the ever-existing proof and manifestation of poverty of spirit. I am always as dependent upon Christ as the lungs are upon the atmosphere, or the eyes upon light. Says good old Baxter: "Whenever thou gloriest in thy graces, do it but as the beggar glorieth in his alms, that ascribes all to the giver: or as the patient glorieth in his cure, that ascribeth all to God and the physician: or as a condemned rebel doth glory in a pardon which he ascribeth to the mercy of his prince."

And the more wealth the more poverty. There is many a paradox in Christian experience, and this is one. When we boast that we have something, our very glorying is the proof of want. But when we confess that we are "miserable, and poor, and blind, and naked," then we are "rich and increased with goods, and have need of nothing." And just as the deeper the roots the higher the branches, and the lower the ebb the higher the tide, so the deeper the sense of nothingness in the believer the loftier the blessedness of his religious life.

And thus in the "higher life" of Christianity, poverty of spirit becomes most prominent. No one is so "poor in spirit" as the holy man. No one so realizes his total and emphatic nothingness as he who has happily laid hold on Christ as his Saviour from all sin. It is a very common objection to the doctrine of entire sanctification that it leads those who profess it to exalt themselves, to exhibit the spirit of the pharisee. But in the nature of things, nothing can be farther from the fact. In sin self is everywhere, for self is sin and sin is self. In a state of partial sanctification there is a mingling of the two inward lives—the self-life and the Christ-life—"some of self and some of Thee." But in a state of entire sanctifi-

cation self is buried and Christ is all. So far from it being exalted, it is banished. We readily grant that it would often be better for the Lord's people to speak of Christ than of their own experience. It is quite possible to talk too much of our own experience and too little of Christ. And even the best of men are not always wise in their mode of putting things. The little child enjoying himself in the country does not say, "How happy I am," but, "How beautiful are the fields and flowers!" And the bridegroom speaks more of his chosen one than of his own happiness in calling her his bride. And it is often better to speak of Christ than even of the glad experience which He has wrought within us, lest we should even appear to exalt ourselves instead of Him. But although we say this, we repeat that holiness and self are eternally antagonistic. Holiness is the death of pride, the death of self-righteousness, of spiritual self-sufficiency, of spiritual self-reliance. It is self-renouncement, self-abandonment. It owes nothing to self but all to Christ. It never performs one good deed, however trivial, by its own power, but draws all its strength from the Great Helper. It never utters a real prayer unless the Spirit helpeth its infirmities. It never speaks aright if the Spirit does not give it utterance. It never overcomes the adversary but by heaven's assistance. So that it has not a solitary syllable of praise for self, but sings every note to the glory of Christ who is "all and in all." Yes, holiness of heart is poverty of spirit in perfection. And when by grace divine, and only so, it passes triumphantly to the "better country," its sweeter, celestial song, will only be an expansion of the songs it has been singing here,—*"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."*

—*"We want men of hot-hearts,"* said a converted Chinese Christian, *"to come and tell us of the love of Christ."*

MYSTERIES.

—*"Each particle of matter is an immensity, each leaf a world, each insect an inexplicable compendium."*

—*"The doctrinal mysteries of Christianity are dry bones to infidelity and proud philosophy, but marrow to true believers."*

THE YEARS.

ABBIE MILLS

The years! God's blessed, swift-winged years,
His love can make them free from fears,
Spring, summer, autumn, winter days,
All are too short to chant His praise:
No storm can hush salvation's song,
Faith's victories the strains prolong;
Jehovah ever liveth,
And to the years He giveth
Tokens that prove
His wondrous love.

The Years! let each more swiftly glide,—
Let pleasure come or grief betide,
God's smiles—our bliss, our life, our light—
Years leave His covenant rainbow bright;
Jesus His people leadeth,
And for them intercedeth;
Earth's years may die,
He lives on high.

The years, of heaven-lent moments made,
May leave us rich though soon they fade,
Through Him who comes to dwell within
Removing all our dross and sin,
Writing His law within the heart,
And sanctifying every part;
The Holy Ghost e'er filling,
And human temples thrilling,
There will appear
Much fruit each year.

The Father, Son and Spirit praise,
Till years shall cease, and months and days;
Then, where no night is ever known,
We'll join with those around the throne:
Where bells of heaven are ringing,
While blood-washed saints are singing,
In tones so clear,
Of heaven's New Year.

—*"We should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for His people are like fruit which will be wholesome when it has had time to ripen, but will certainly be noxious if greedily and prematurely gathered."*—*Scott.*

PERSECUTION.

—"The best rule under persecution is, if you are made to suffer for religion, see that religion do not suffer by you."

—"Persecutions are beneficial to the righteous. They are a hail of precious stones; which, it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead."

COUNSELS TO THE SAVED.

REV. N. VANSANT.

I.

THE conversion and sanctification of a soul, instead of terminating its moral probation, only introduces it to a new and higher realm of probational life; a realm beset with peculiar trials and environed with special obligations.

A soul thus "compassed about" needs all possible helps divine and human—"precept upon precept, line upon line, here a little and there a little."

Dear saved ones—saved in the joy of a free and full pardon; saved in the blessedness of a conscious heart-purity; saved in the sweetness of an all-filling and overflowing love, will you permit a brother's counsel, and strive with himself to profit thereby?

The Christian life divides itself into three great branches, the *experimental*, the *practical*, and the *persuasive*. The department of experience—the heart-life—claims attention at the outset. And

1. The very fact of your greater salvation exposes you peculiarly to temptations to *spiritual pride*, of which *beware*.

It is but a step between Paul's humble confession, "Less than the least of all saints," and the old Pharisaic boast, "Stand by thyself, come not near to me, for I am holier than thou." The apostle, indeed, speaks of boasting and glorying, but he is always careful to qualify by some such phrase as "in Christ Jesus," or "in the Lord." He never got beyond the broad confession, "By the grace of God I am what I am." This thought, ever present with him, gave a modest,

mellow tinge to his whole character and life. It spake from his tongue and flowed from his pen. "But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10:17, 18. Cf. 1 Cor. 4:7, and John 3:27.

The servant who received the five talents had no occasion to rejoice over those who received the two and the one respectively, nor as a matter of fact did he indulge in aught of boasting. How could he? His greater measure of endowment was a pure *gift* and carried with it a corresponding measure of obligation. Are you in spiritual endowment favored above your fellow Christians? Is this a thing to be proud of? Is it not rather cause for a deeper humility, and an intenser heed to the ancient inspired caution, "Serve the Lord with fear, and rejoice with trembling?"

2. The opposite extreme needs equally to be guarded against, namely, *discouragement under a sense of inferior gifts or attainments*. "Comparing themselves among themselves"—usurped a place even in the apostolic Church, and in every succeeding age the same disposition has asserted itself, the natural tendency of which is to engender pride in some, and jealousy with its resultant depression, in others. If evils such as this must invade the sacred precincts of the Church, they ought at least to be confined to "babes in Christ," such as Paul describes at Corinth. They have no proper place, no rights whatever, among advanced Christians, but should be held and treated in the high court of perfect love, as outlaws the world over. Yet there is sometimes a strong temptation to parley with these stealthy foes of the higher life, especially among ministers and others, whether men or women, who are called to a public exercise of their gifts. Those more largely endowed by nature, or education, or grace, are thereby in danger of undue elevation, while those less favored in

these regards, are in equal danger of disheartening depression. "Ye are God's husbandry; ye are God's building." Is the glen of the farm with its modest brooklet, less useful or less essential to its completeness than its more sightly knolls or lofty hill-tops? Are not the hidden parts of the building, its simple pins, and wall-strips, and laths, quite as necessary for its strength and perfection as its fair surface, and the beautiful mouldings and brackets that adorn it? O, the spirit of a true, heroic humility, is that which goes tripping along its way singing the battle chorus:

"Surely the Captain may depend on me,
Though but an armor bearer I may be."

The gentle rebuke of Jesus to Peter on another subject will well apply to this: "What is that to thee? Follow thou me?" The thoughtful, prayerful study of Paul's epistles, especially Rom. 12:13-16 and 1 Cor. 12:1-31, must prove at once an effectual antidote to pride, and the inspiration of a true confidence and courage.

—*If the end of one mercy were not the beginning of another, we were undone.*—P. HENRY.

THE PRECIOUS LOVE OF CHRIST.—Surely running-over love—that vast, large, boundless love of Christ—is the only thing I most fain would be in bonds with. He knoweth that I have but little but the love of that love; and thus I shall be happy, suppose I never get another heaven, but only an eternal feasting of that love. But suppose my wishes were poor: He is not poor; Christ, all the seasons of the year, is dropping sweetness. If I had vessels, I might fill them; but my old, riven, and running-out dish, even when I am at the well, can bring little away. Nothing but glory will make tight and fast our leaking and rifty vessels. Alas! I have spilled more of Christ's love, grace, faith, humility, and godly sorrow, than I have brought with me. How little of a sea can a child carry in his hand! As little am I able to take away of my great sea,—my boundless and running-over Christ Jesus.—*Rutherford.*

THE PROMISES.

—"The promises often lose their sweetness because we have been eating of the grapes of Sodom. Our taste is at fault."

—"People often err in trying to hasten the promises, confounding precepts with promises,—breaking the precept to fulfil the promise."

"I DON'T BELIEVE IN HOLINESS."

MRS. PHOEBE PALMER.

S AID a young man who was a lawyer, and whose propensities seemed ever inclining him to go from cause to effect, "Mother, I don't believe in holiness."

"Don't believe in holiness!" exclaimed the pious mother; "Why, my son, what do you mean?"

"I mean just what I say, mother; I do not believe in holiness."

"You believe the Bible," said the astonished mother, "and you know, my son, the Bible speaks of holiness. Surely, you believe the Bible?"

"Yes, mother, I believe the Bible, but I do not believe in holiness."

"Why, my son, what do you mean?"

"I will tell you, mother, just what I mean. Ever since I can remember, you have been praying for holiness; and if there were any such thing as holiness to be attained, I am sure you would have had it long before now; and, therefore, I do not believe that there is any such thing as holiness."

We will not attempt to describe the amazement of that mother. From the earliest infancy of her son, she had set him apart for the service of the sanctuary, and her highest hopes would have been answered if he, in early life, might have answered to the call of God as did Samuel. But she had seen his fine intellect maturing in strength, clear and penetrating as a sunbeam, quick to detect error, and strong to attract, and concentrate others under its influence, yet not inclining him to discern the right way of the Lord, nor to lead others into it. And now to hear

him express his skepticism in relation to one of the cardinal doctrines of the Bible, and to know that her own failure in coming up to the Christian standard had been made the occasion of these skeptical expressions, was too much.

On the ensuing class-afternoon, she hastened to the class-room, and unburdened her heavy heart to her class-leader. Her leader was one who professed to enjoy the blessed consciousness that the blood of Christ cleanseth from all sin; and, after this dear mother related the foregoing conversation, she felt deeply for her class-member.

But she did not try to make less poignant the keen conviction of the Holy Spirit, of the necessity of present holiness which, by this occurrence, had been wrought in her heart. Her class-leader admitted that the occurrence was calculated to reprove seriously, and admonished her to set about seeking the witness of the blessing at once—assuring her that the blessing had already been purchased for her. When Christ bowed His head upon the cross, and said, "It is finished," then salvation from all sin, a redemption from all iniquity, was wrought out; and how the blessing, as it had been purchased for her, was already hers, in case she complied with the condition upon which it was offered.

This reprovèd mother found, on surveying what had been her position for years, that the Holy Spirit had induced a willingness to be holy; she also saw that, by the Spirit's aid, she had been enabled to consecrate herself; but the difficulty with her had been, that, after she had consecrated herself, she did not take the next step in the purifying process, and believe that God at that moment accepted the consecration. She saw that, during all these years, she might have believed; that the Holy Spirit had brought her to the point where it was not left optional with herself, whether she would believe, but where the command met her, "This is the command of God, that ye

believe;" and that her refusing to believe on the authority of God's word, without signs or wonders, had greatly grieved the Holy Spirit, and brought upon her the merited rebuke. What she had been wanting was the witness first before believing. But now she saw that the blessing came through believing, not antecedently—"He that believeth hath the witness in himself." She had often united in the words:—

"I cannot wash my heart,
But by believing Thee;"

and, had she acted on the principle involved in the words, she might long before have been cleansed from all filthiness of the flesh and spirit—sanctified through the belief of the truth. But now she brought it to a point to believe at once, irrespective of emotion; resolved that she would not grieve the Spirit by permitting her views of the faithfulness of God to depend upon her uncertain emotions. She did believe, and, since that time, she has been a faithful witness of the power of Christ to save from all sin.

THE "LITTLE WHILE."

What is this He saith, "A little while?"

O, for the peace that floweth like a river,
Making life's desert places bloom and smile!
O, for the faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while!"

"A little while" for patient vigil-keeping,
To face the stern, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim;
And then the Bridegroom's coming footsteps hail-
ing,

To haste to meet him, with the bridal hymn.

And He, who is himself the Gift and Giver,
The future glory, and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while."

—Selected.

LOVE DIVINE.

- It is in this world like a seed from the tropics.
- It is like trees in summer, full of leaf, with the birds singing in the waving branches.
- It is the pivot, on which the rest of the commandments turn.

TEMPTATION.

REV. G. D. WATSON, D.D.

WE are living in a state of probation. It does not end until we die, or Christ calls us up. If we were free from danger, we would not be probationers. The idea of trial involves danger. The problem of salvation is to take us through this world of dangers and make us as secure as possible—to take us through probation as secure as possible with the facts of probation.

“And lead us not into temptation, but deliver us from evil.”—Matt. 6 : 13.

“Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.”—Matt. 26 : 41.

We must not confound temptation with sin ; but while temptation is not sin, we are to avoid the causes of temptation.

“There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Cor. 10 : 13.

Many ask, How can a pure Christian be tempted to sin ? How could a pure Adam and a pure Saviour be tempted ? Angels had temptations peculiar to their nature. We have such as belongs to man's nature.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”—1 Peter 4 : 12, 13.

Temptation may appeal to the body or the mind or the spirit. If we yield to those of the body, we become sensual ; to those of the mind, we become worldly ;

to those of the spirit, we become devilish. According to this text, some trials may be so severe as to be like arrows of fire shot in the soul ; yet think it not strange.

“For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.”—Heb. 2 : 18.

The temptations of Jesus were not imaginary, but real, so distressing him as to cause great suffering. So are the sanctified sometimes tried.

“For we have not a high priest which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sin.”—Heb. 4 : 15.

Christ was tempted in his physical, his intellectual, and his spiritual being in “every point,” yet without sin.

“Let no man say when he is tempted, I am tempted of God : for God can not be tempted with evil, neither tempteth he any man : but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.”—Jas. 1 : 13-15.

When the heart is impure, it will be often tempted from itself ; its own evil pronings will often lead it to “bring forth actual sin,” which, if not repented of, will bring forth eternal death. Where are the dangers that beset a believer ? Those that lie in the external world, those that appeal to the five senses, those that appeal to the mind, they are one class ; another class lurk within—an unsoundness at the center ; an inward aptitude for unholy things. Those dangers that lie within a man are greater than those that lie without. A seed of sin within the soul is like a beautiful palace with a keg of powder concealed within it—it may be the house will never burn down, but it would be a great deal safer with the powder away. A seed of sin in the soul is like the keg of powder in the closet, and the devil shooting Greek fire all around you.

NOTE.—Satan endeavors to reach a pure heart through the pressing wants of the body, or through wrong suggestions to the mind.—*Manual*.

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.

INTRODUCTORY.—I take this opportunity to offer a few suggestions. These Lessons are not intended to be exhaustive expositions. They only aim to direct the reader in lines of study and thought, which he may profitably pursue for himself. The Lessons are prepared as special helps in Bible experience meetings, class-meetings, and special meetings for the promotion of holiness. To make the most of them, we suggest:

I. Means of Study. 1. A Reference Bible. 2. Concordance. 3. "Bible Text-Book"—printed by the American Tract Society. If you have not got these helps, get them tomorrow if you can, for every Christian ought to have them.

II. Method of Study. Note, for instance, Lesson I. Take the word "Forgiven." Look up every marginal reference in the Bible; take your Concordance and run the word through the Bible; and then your "Bible Text Book," and study *Forgiveness* as a subject. You will find in this method wonderful lines of thought. Don't run immediately to a commentary; it is better for you to study, think, search first yourself. The Bible is the best interpretation of the Bible.

III. Personal Experience may furnish some illustration of a passage. Every soul has had some experience in which a text of Scripture or a subject has found a solvent. Let these readings be mingled with soul-experience. A good leader will readily combine the two. By this means the social means of grace become sources of instruction.

IV. The True Spirit of Study. 1. The spirit of implicit faith. 2. Self-appropriation, accepting it as the Word of God to ME. 3. Prompt and perfect obedience to all that it commands. (Matt. 5:8.) 4. Fervent, believing prayer. Thus walking in the truth, you will be able to understand the truth, and the truth will sanctify you.

SECOND WEEK.—LESSON I.

TOPIC—THE BELIEVER'S SINS.

CENTRAL THOUGHT.—"Be it known to you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13: 38-39.

STATEMENT.—It is a serious error to attribute too little to justification and regeneration. Two classes do this: 1. Those who lay *all* the stress on sanctification. 2. Those who, in their testimonies, use expressions like these: "only justified," "merely justified." Such regard justification as comparatively an insignificant blessing, and compatible with but little difference between themselves and the world. This is a great mistake. The convert's heritage, the moment he believes, instead of being a mere change, is that wonderful blessing which is the great theme of the Scriptures.

WHAT BECOMES OF HIS SINS? (1.) They are *Forgiven*. Eph. 4: 32; 1 John 2: 12; Psalms 32: 1. The Hebrew word to *forgive*, signifies to carry out of sight; which well agrees with Jer. 50: 20. Same word used in Lev. 16: 22. Study *scapegoat*. (2.) *Blotted out*. Isa. 44: 22; 43: 25; Acts 3: 19. Obliterated. Utterly expunged from God's book of account. (3.) *Covered* Psalms 85: 2; 32: 1. What a cover must that be! There is a covering of sin which proves a curse. Prov. 28: 13. Study Gehazi's covering. But there is a blessed covering of sin—forgiveness is the hiding it out of sight. (4.) *Removed*. Psalms 103: 12. Glorious verse! "If sin be removed so far, then we may be sure that the scent, the trace, the very memory of it must be entirely gone."—*Spurgeon*. (5.) *Cast into the sea*. Micah. 7: 19. "Sin shall not be cast in as a cork which riseth up again, but as lead which sinks to the bottom."—*Thomas Watson*. (6.) *Behind God's back*. Isa. 38: 17. God between the believer and his sin! (7.) *Forgotten*. Isa. 43: 25; Heb. 10: 17. (8.) *Not to be even mentioned unto him*.

Ezek. 33: 16; 18: 22. Believer, ponder these precious figures. See Psa. 32: 1. Is it any wonder the Psalmist uses that first word—"Blessed?" It is in the plural—"O, the *blessednesses!*" the double joys, the bundle of happiness, the mountains of delight!

THIRD WEEK.—LESSON II.

TOPIC—THE BELIEVER'S OBLIGATION.

CENTRAL THOUGHT.—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8: 1.

STATEMENT.—Many appear to think the difference between the regenerate and the entirely sanctified consists in committing sin or otherwise. A mistake. Neither the one nor the other can commit sin and not be condemned. The justified state is negated by *the commission of any sin*. All the duties of a Christian, as written in the Bible, are just as binding on a justified as on a sanctified soul. The neglect of any known duty will certainly bring the displeasure of God upon either. The CENTRAL THOUGHT is written of the justified soul. A professing Christian who lives in the commission of sin, *is a sinner*. See 1 John, 3: 4-10.

WHAT IS THE OBLIGATION OF A BELIEVER IN CHRIST? I. *Crucifixion*. (1.) Of the *Flesh*. Gal. 5: 24; Rom. 8: 13; 13: 14; 1 Pet. 2: 11. This is the distinguishing feature of the true Christian. Meaning is not, that "the flesh" is no longer present at all with those that have become Christians. The language is not *slain*, but, *crucified*. In that word, the simple slaying is not the main idea, but condemning, giving sentence, surrendering to infamous death, having all *nailed to the cross*. It is not a finished work, but a task of the Christian to be accomplished only by continual effort (Col. 3: 5.) (2.) The "*old man*." Rom. 6: 6; Eph. 4: 22-24; Col. 3: 10. (3.) *Self*. Gal. 2: 20. (4.) *The World*. Gal. 6: 14; Phil. 3: 7-11.

II. *To Commit no Sin*. To the healed cripple and the pardoned adulteress Jesus gives the same admonition,—"*Sin no more*." John 5: 14; 8: 11. He said to his disciples: John 15: 3-4. See also 1 Cor. 15: 34; 1 John 2: 1; 2 Cor. 13: 7; 2 Thess. 3: 3. No one will deny that these passages fairly represent the address of the New Testament to Christian believers, showing the privilege of liberty from sin.

FOURTH WEEK.—LESSON III.

TOPIC—THE BELIEVER'S ASSURANCE.

CENTRAL THOUGHT.—"Let us draw near with a true heart in full assurance of faith."—Heb. 10: 22.

STATEMENT.—It is no longer a novelty, much less a heresy, for believers in all the Churches to proclaim with unreserved confidence, "Now are we the sons of God," or, "We know that we have passed from death unto life." The divine Jesus bestows this exalted privilege on all truly justified souls. See John 1: 12. It takes three words to express the meaning of the original Greek here: it is their *right, power, privilege* to become the sons of God.

I. That true believers are the children of God, made such by adoption, is clear from the Word of God. Rom. 8: 15-17; Gal. 4: 4-7; Eph. 1: 5; 2 Cor. 6: 17-18; Eph. 2: 19; Gal. 3: 26; 1 John 3: 1-2; Col. 1: 12; Heb. 9: 15; 1 Pet. 1: 4. It is perfectly clear that adoption takes place at the same time we are justified and regenerated. By it we are constituted heirs of God, and entitled to the inheritance of His children.

II. The First Epistle of John is God's letter to believers on assurance. John tells us that he wrote the fourth Gospel "that we might believe, and that believing we might have life." John 20: 31. But this letter is directed to those who already "believe," that they may also "know" the truth, and thus rejoice in glad assurance. 1 John 5: 13; 1: 4. The key word of the Epistle is, "know." It is the believer's privilege to know. Characteristics of this assurance: (1.) *Fulness of joy*. 1: 4. No joy in uncertainty. (2.) *Cleansing from sin*. 1: 8-10; 2: 1-2. This epistle, while it points out the fact that Christians need not and ought not to sin, nevertheless recognizes the fact that many Christians do sin, and hence speaks thus to believers. (3.) *Perfection of love*. 2: 5; 4: 12, 16-18. (4.) *Fellowship with God*. 1: 3. (5.) *Confidence in prayer*. 5: 14-15. No man who is living far from God can have any confidence in prayer. (6.) *Calmness in contemplating the future life*. 2: 28; 3: 2. Now this assurance is presented in this Epistle, not as the exceptional privilege of a few highly-favored Christians, but rather as the common *duty of all*, the sacred mountains in which all believers should continually "abide."

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118:21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by singing

"Rejoice, the Lord is King,
Your Lord and King adore!"

The requests for prayer were very numerous. Rev. Bro. Hawkins led in prayer.

Mrs. Palmer read a portion of the 17th chap. John, beginning at the 10th verse: "And all mine are thine, and thine are mine; and I am glorified in them." The words "I am glorified in them," had great weight on her mind, and she asked herself, Do I let God glorify himself in me? Jesus prayed that we may be one as He and the Father are one—Do we keep in mind the importance of union with *each other*, as well as union with God? She was afraid that we sometimes forget that if we are true disciples we are all one. If we would have the joy of Jesus fulfilled in us we must be co-workers with God in saving the world and thus doing the will of God, and we must not be surprised if we are not loved by the world, but rather fear when they do not hate us, for the world will love its own; and don't be *depressed* if hated, for Jesus says, "They hated me before they hated you." Let us stand boldly for Jesus and be separate from the world, for He is able to establish us and keep us from the evil." How are we to be sanctified? "Sanctify them *through thy truth*." In John 15:3, Jesus says, "Now are ye clean through the *word* which I have

spoken unto you." Does that mean simply believing the word, and expecting it to be fulfilled? "Now are ye clean." Is it done? When Jesus said, "Be whole!" it was done, and has He not the same power to say "Be clean!" We may pray and work and weep and do everything else, but unless we *believe*, we never can be saved. Set yourselves apart for God by presenting yourselves a living sacrifice to God, *then* you will be ready for the word, "Be clean!"

THE LINE OF SUCCESSION.

Rev. Geo. Hughes.—This prayer of the Lord Jesus for his disciples is the most wonderful on record, and what is most delightful to think of is, that every sentence in that prayer had an answer in the case of those for whom it was offered. Look at it! It is wonderful beyond our thought, this union between Christ and His disciples, and the glory to be conferred on them. And yet the answer to every sentence of the prayer is recorded in the New Testament. Frail and cowards as they were, forsaking Him when in the hands of His enemies, there was provision made in the Pentecostal blessing, to hold them steady.

Look at Peter, the coward who turned his back on his Master! There is no sublimer record than of that same Peter after the Pentecostal baptism. He was kept by the power of God in answer to the prayer of the Lord Jesus Christ. Every Christian is included in this prayer, "Neither pray I for these alone, but for them also which should believe on me through their word." There has been a line of believers from the disciples down to the present, and the line will never run out till the end of the world. This is the line of succession—the succession of believers. They are to be kept and glorified with Christ. O that we might all have our Pentecostal baptism and be filled with the Holy Ghost. Glory be to Christ and to the Holy Ghost who makes the words of Christ a divine verity to our souls!

THE GLORY OF SELF-SACRIFICE.

Mrs. M. Bottome apprehended more clearly than ever before what was meant in this wonderful prayer where Jesus says, "The glory which thou gavest me, I have given them." That glory is self-sacrifice. It was the glory of being a servant of men; the glory of self-sacrifice. Just in a moment there came to her remembrance a scene which occurred

in the room when her precious mother was dying. She said: "Lower! down, down, lower!" and they hardly knew what she meant, till finally they apprehended that she meant that she wanted them to come down to deeper humility before the Son of God. Every one can have this glory that Jesus speaks of. It is not a transport of joy, though the joy will come; there was not a woman present but might say, "I'll have this glory that rested on Jesus as I have never had it before. I'll come down—I'll have the joy of self-sacrifice! Defeat comes right along the line of self. Though there may be no tongues of fire displayed on our heads, yet in our hearts where Christ lives, we may be strong in Him, in the glory of self-sacrifice. A grand woman told her that she had had a controversy with God for twenty-five years because she would not surrender her lips to Him. She would write, and do everything else, but to open her lips in public she would not. All that time the Lord was laying his hand upon her. We can pass the "Rubicon" and say, self must go under, and when self goes under the glory of Christ will rest upon us.

"I IN THEM."

Mrs. Chandler said that her whole being was thrilling and every nerve quivering under the power of this prayer of Jesus. When Bro. Hughes spoke of the brilliant line of succession, all through the ages, she thought of how the Lord was with his disciples, and led them, and possibly the glory of the Father was in that fact, "I in them—Thou in me." And then as the thought of self-sacrifice was presented, she remembered how they wandered about in sheepskins and goatskins and were sawn asunder and stoned, and destitute and cold and hungry, and they thought nothing of self-sacrifice. She thought too of the young, tender girl, brought out at the Coliseum to be the prey of lions; she did not shrink, for the glory of the Father was poured upon her, and the roar of the lion was changed into the diapason of heaven's music.

HE DIED FOR ALL.

Bro. — was nominally a Roman Catholic but he did not believe in God nor the Bible, and he hated the priest. He was a drunkard and a great sinner, but twenty-eight months ago Christ forgave him his sins and made him a new creature. He was brought to God through the instrumentality of a Christian

woman. Don't be discouraged in your efforts to bring the lost. Christ Jesus is ready to save all who will come to Him.

SANCTIFICATION.

Dr. Lowrey.—This is a sanctification meeting, and the prayer of Jesus was a sanctification prayer. There is a common mistake as to the meaning of sanctification. It is commonly understood to signify "*to set apart*," and it does—but it means more than that. There are two words in the Greek translated "sanctify." The one means *to separate—to consecrate*—and the other means to cleanse, to render pure, to cleanse from leprosy and sin, to purify by an expiatory offering. When Jesus prayed sanctify them through thy truth, He meant purify them through thy truth. Christ needed no purification, but dedicated himself to the work of saving us; but we are to be sanctified, through the truth, removed from all improper practices and devoted to sacred uses. He felt that he was getting sanctified more and more. Jesus prays that this work may be accomplished in our hearts, and let us not withstand his prayer.

ORIGIN OF THE TUESDAY MEETING.

Sister Palmer said that Christ lives in his people and works through them. As Dr. Lowrey spoke of that meeting as a sanctification meeting, she felt led to speak of what the meeting was originally intended for. It was established in 1836, and had never been omitted since, in summer or winter. There were at that time two female prayer meetings, one in Allen St. and one in Mulberry St. held weekly. She found it difficult to get to both, and thought it would be more convenient to have a more central location, and suggested as she lived between the two places that the meeting be held at her house. When the Tuesday came for the meeting she felt a great responsibility, thinking perhaps that she had made a mistake and had spoiled the meetings by the change. She spent the whole morning in prayer and asked the Lord to give her an approving sign regarding the change. After the meeting was opened, one sister who had enjoyed the sweetness of full salvation, said, "That she had yielded to temptation and was in the dark, and besought their prayers in her behalf. She (Mrs. P.) immediately said, Let us pray, and they all knelt again in prayer, but before they were scarcely on their knees she had the assurance that Jesus had

heard her prayer, and she said, "Praise the Lord!"—Her heart then went out after other sisters. In rising from their knees, the sister who asked prayer, exclaimed, "*Wonderful!*" Jesus has truly come to my heart and healed all my backslidings!" Another said, that she had liberty in Christ as never before, and Sister Merritt said that she never had so rested in Christ without fear, and a number found rest in Christ that afternoon. It was then a sisters' meeting, but it became a brothers' meeting, too, before long. God had blessed the meeting ever since, and hundreds have dated their deliverance from the bondage of sin while attending the Tuesday Meeting.

GOD'S HEALING POWER.

Sister ——— praised God that He enabled her to take Him at His word, and she had been brought to the point where she dared to look up to the Father, and in the name of Jesus, ask anything, believing that He would bestow it upon her. She had often received answers to her prayer even while she was speaking. We are taught in the word that we may be made partakers of the divine nature, and that must come through trusting in God. We can take Him at his word, and commit ourselves to Him in faith. Although she did not intend to speak of it, yet she felt constrained to say that since she had been in New York she had been healed in body. She did not come for healing in body. She thought her Master was made perfect through suffering, and she was willing to suffer, if it was God's will. Two weeks ago she was sent to New York and somebody suggested that she should go to a certain person and ask prayer for the healing of her body. There was a certain work before her to do which she could not do unless healed, but she was willing to suffer or work. On Sunday morning as she was making preparation for breakfast, she felt impressed to ask the Lord about the healing, and as she talked with Him, she asked, May I be healed? and the answer came, "Thou art made whole!" and she felt in her whole body the power of Him who first breathed life into the lifeless clay. God wanted her to work and gave her the strength that she might use it for Him, and strength came to her weakened ankles. In view of the old helplessness she did not think that she could walk any distance and turned to ask the way to ride to Church. Then the Lord said, "You are healed, why not walk?"

And she did walk a long distance, and back again, and up three pairs of stairs, and again in the evening she walked a long distance without any weariness, but was as strong as a child twelve years old. She was a Presbyterian and she was not led to this experience by reading or asking anybody's prayer, but from God's voice in her soul, and she believed God.

PRAYER ANSWERED.

Rev. Bro. Hopkins testified that the prayer of Jesus had been answered in his personal experience, and that there was a reality in the salvation which Jesus had put in his soul.

TESTIMONY OF A VETERAN.

Sister Robinson remembered how thirty years ago she told her husband that they must pray for the meeting established at Dr. Palmer's for the promotion of holiness, and then they started meetings all around the district, modeling them after that one, and the work of holiness revived. From that time she had kept the meeting in her thought and prayers, and she came to feast and grow strong at the meeting and felt quite at home. Who can tell the power and influence of that meeting? Thousands are in the presence of God who greeted Dr. Palmer as he went home as the instrument that led them to know God. God will take care of the meeting so long as souls need salvation.

ALL THINGS WORK TOGETHER FOR GOOD.

Sister Searles praised the Lord for His keeping power. He always notified her when she was going to have trouble. The Lord blessed her wonderfully, and the tears rolled down her cheeks and this portion came to her, "No weapon formed against thee shall prosper," and "He that toucheth you toucheth the apple of his eye." She did not then know what it meant, but the trouble came and she was the gainer for everything, for she always came out on the right side.

Sister ——— was homeless—her husband and children all on the other shore, but she was not discontented nor unhappy, but found her joy in hunting up the lost sheep of the house of Israel.

JOY IN SACRIFICE.

Sister S—— found her highest joy in self-sacrifice. There is power in the gospel that strongly vitalizes all the powers of humanity and makes us more than conquerors.

The Social Meeting.

NEW YEAR WORD.—"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psa. 66: 16.

"Our lips and lives shall gladly show
The wonders of Thy love,
While on in Jesus' steps we go
To seek Thy face above."

AN OLD PILGRIM SPEAKS.

"Praise my soul, the King of heaven,
To His feet thy tribute bring."

—Pharosena Nixon, Grand Ledge, Mich.: "I have been striving to walk in the way of God's commandments for fifty-eight years. For the last eight months I have been able to see clearer and know and enjoy more of the light and power of God's grace, and the sweetness of His love than in all my former days. Praise His Holy name, I feel that I am wholly His, and He is mine. Surely He is my Shepherd and I shall not want. All praise to our redeeming Lord!"

AN EARLY ENTRANCE INTO CANAAN.

"'Tis done! Thou dost this moment save,
With full salvation bless."

—Mrs. Lucy A. Lay, Camargo, Ill.: "Three years ago, under the preaching of Brother Haney, in this place, the Lord converted my soul. I never doubted it. In about seven months after my conversion, at the Holiness Camp-meeting here, the Lord gave me a clean heart. The evidence was clear. To-day I am all the Lord's, trusting Him moment by moment."

PRAISE-NOTE FROM AN EVANGELIST.

"The watchmen join their voice
And tuneful notes employ!"

—Rev. E. Davies, Reading, Mass.: "I am glad to say that I was converted forty-one years ago, and fully sanctified to God about five years afterward. My conversion was under the labors of Rev. Thomas Collins, 'The Jeweled Minister,' in King Street Chapel, Dudley, England. I was convicted for holiness by reading the memoirs of Mr. and Mrs. Fletcher, Bramwell, Carvosso, Longden

and Smith. I sought the great salvation as the special qualification for Methodist ministers. After fasting, and prayer, and humiliation, and entire consecration, I was enabled to cast my whole soul upon God for entire sanctification one Friday night all alone in my own room; at about eleven o'clock there came into my soul such a fulness of love and light and peace and power, such a refining fire, such a stillness. I was awed by the divine presence and filled with the Holy Ghost. The blessing was so distinct and glorious that it bore its own witness, but I have also *the direct testimony of the Holy Ghost*, attesting that this was indeed the very blessing that I had so long sought. There welled up in my soul a volume of praise, so that I said 'Praise the Lord! Praise the Lord!' I went to sleep praising the Lord, and woke up in the same heavenly spirit the next morning. This wonderful work was wrought in my soul when I was walking in the clear light of justification, and was serving God with all the heart I had, so that it was no growth or development; it was an implantation, a dispensation of salvation bestowed in answer to the prayer of faith, and given in a moment. Since then my soul has been flooded, yea, many times deluged with salvation."

FOUR YEARS WITH JESUS.

"Jesus, our only joy be Thou,
As Thou our prize wilt be!"

—Lydia Maria Kidder, Lowell, Mass.: "I know that Jesus saves me. By the grace of God I am consciously His child. It is now about four years since I yielded my all to Jesus. O what sweet peace then filled my heart—I am safe in the arms of Jesus! His blood does cleanse me from all sin."

AN OLD FRIEND'S VOICE.

Having known it "Christ to live,"
Let me know it "Christ to die!"

—Eliza J. Smith, Castalia, Ia.: "I have belonged to this Guide family nearly forty years. Thirty-six years ago I received the blessing of holiness within a few rods of where Moody and Sankey sounded forth the notes of salvation some time ago, in New York. Since then my voice has belonged to the Lord. I was sixty-nine years old at Christmas, so you see I am drawing near to the end of my pilgrimage. I ask an interest in your prayers, that I may be kept humble."

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

"We often lose our mercies by loving them too well, as the ball of snow is melted by the warmth of the hand that holds it; or a rose is spoiled by pressing it too tightly."

HAPPY NEW YEAR.

MRS. M. N. VAN BENSCHOTEN.

The brightness of another glad New Year greets the Home-Circle of The Guide. So intense is the brilliancy of the clear, electric light from this summit-peak of the year, that it penetrates both the shadowy past and the unwritten future. It seems to bring a strange illumination of soul, like unto that "sacred fire" that glows and animates the devout heart, leading us to a close and careful review of the past year—its blessings, its opportunities, its shortcomings and failures; while we look with a glad heart upon the white and spotless page of the fresh new year.

With joy we recount the blessing and the opportunities for service which have been given, but most precious of all, have been those experiences, which, as one has beautifully said, "declare themselves by their intense sweetness to be the most exquisite and the holiest that a heart can know. So sweet, so thrilling, so nourishing to inward joy and strength is that approach and contact of the inmost soul with Him, the Infinite Lover who so warmly woos and closely clasps us to Himself."

And then as we recall the mistakes and shortcomings, how gladly we fly to the "open fountain," opened for sin and uncleanness, and plunge beneath the purple wave and rise to find all the past is "under the blood," for the blood of Jesus Christ cleanseth from all sin.

With this consciousness of divine pardon and cleansing comes the desire so deep and absorbing to be utterly *His*. "Thou diedst

for me, O Master, thou diedst for me!" is the adoring cry, cleaving the heart to its very depths, and nothing short of pouring out the whole rich life at His feet can satisfy the love that burns in the soul. Consecrated to Him! the crucified—the tender, patient Christ! Write it clear, O Spirit divine, on all the life.

As we stand thus at the opening year and realize its possibilities, holy resolves fire the heart to mightiest endeavor. Hours of rapt communion and holiest walk with God shall be ours, while we would have the outward manifestations of our life to be ever tender and strong, making the atmosphere of the home hallowed and sacred.

Dear Home-circle, let us claim our promised inheritance, and even "on this side Jordan" be enabled to shout "victory" through the blood of the Lamb.

"When I am a man," is the poetry of childhood; "When I was young," is the poetry of old age.

WHAT THOU WILT.

Do what Thou wilt! yes, only do
What seemeth good to Thee;
Thou art so loving, wise and true,
It must be best for me.

Send what Thou wilt; or beating shower,
Soft dew, or brilliant sun;
Alike in still or stormy hour,
My Lord, Thy will be done.

Take what Thou wilt, beloved Lord
For I have all in Thee!
My own exceeding great reward,
Thou, Thou Thyself shalt be.

—F. R. Havergal.

HOME SUGGESTIONS FOR JANUARY. — NEW YEAR mercies, which are pressed into our bosom by our loving Father's hand, call for ardent love and holy activities. Resolve to make the HOME-CIRCLE purer and better than ever.

Heart-Questions.—1. Is it well with my soul? 2. Does my love have an intenser glow? 3. Is the law of God written legibly upon my heart? 4. Is my purpose set strongly to be all the Lord's this year?

Home Exercises.—1. Set the children to work to study about God's mercies as spoken of in the Bible. 2. To see what the blessed Book teaches about the use of time. 3. Begin the year with some plan of *Systematic Beneficence*, each child taking part.

Home Bible Readings for each Sabbath evening, to be read in concert: Jan. 6th, Psa. 116—13th, Prov. 8th—20th, Eccles. 12th—27th, Matt. 5th.

Home Songs, to be sung in connection with the above Sabbath evening readings: Jan. 6th, Methodist Hymnal, 170—13th, 329—20th, 873—27th, 183.

Note—Each child should have a *Church Hymnal*.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

REV. J. H. JAMES.

Every-Day Work for Jesus.

DEAR CHILDREN:—I heard of a little girl who wanted to join the Church. When the pastor asked her, "What makes you think you are a Christian?" she answered: "'Cause I sweeps under the mats, and behind the doors." She was a poor little waif, who had been taken into the home of a kind lady. She had always before slighted her work. Now she remembered that Jesus wanted her to do everything well, and because she loved Him she tried to do so.

You know how much easier it is to do what we like to do, than that which is unpleasant. You know, too, that work, hard in itself, seems easy when we do it to please one that we love. You have been doing such work this Christmas-time, and the thought of the pleasure that your work would give the friend for whom it was done, has made every hour's toil a pleasure to you.

Now, all the work that it is right for us to do is given to us by our blessed Jesus. He wants boys and girls to study because they will need the knowledge they gain, and the skill in using their mental powers, when they come to be men and women. He loves to answer prayer for aid in understanding and remembering lessons. He is especially pleased with those who try to be helpful to others. When mother asks you to amuse the baby while she is busy, or father sends you to do an errand, or brother or sister or friend calls for a little help, Jesus is in this way giving you something to do for Him.

So of all that comes to us in our daily life. Even play pleases Him, if we play so as to get strength to work for Him, but take care that we don't neglect work for play, and that our play is not wicked and does not injure us or others. He wants us to do everything well for His sake. If the thought of pleasing Him is with us all the time, no work will seem hard. His joy in our hearts will make all delightful.

How many of the little readers of The Guide will find these texts? Ecclesiastes 9: 10—Luke 2: 51—Colossians 3: 20-24. How many will try to do the work of every day—at home, at school, everywhere—remembering that Jesus is with them all the time to see how they work, and to help them do their best?

Secret of Love.—Dr. Doddridge one day asked his little daughter how it was that everybody loved her. "I know not," said she, "unless it be that I love everybody."

NORAH FURGERSON.

A sister has a Sabbath-school in a log-cabin school-house. She reads the letters in The Guide to the children every Sabbath. One of the children, a dear little girl, whose name is given above, went to be with Jesus some time ago. She was eight years old, a bright little creature, and loved by all the school. She had an uncle sick, at the time she was poorly, and requested that she might go to see him. When leaving, she bade him goodbye, saying, "Uncle, if you get to heaven first, look out for me." The dear old uncle passed away first, but she followed him soon afterward. Both are now with the blessed Jesus.

THE TRY COMPANY.

NEW YEAR VERSES.—Let each one commit them to memory:

"Great peace have they which love thy law, and nothing shall offend them."—Psalm 119, 165.

"Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife—
To love, and joy, and peace."

Well, dear little friends, here we are again at the opening of the New Year. How good the Lord is! We come to you this month in new dress—how do you like the fresh, lively appearance of The Guide—our clear type and pleasant countenance? Happy New Year to all the boys and girls of the Try Company! May God bless you and make you far happier and more useful this year.

WILL YOU EACH WRITE A LETTER?—A New Year Letter to the Editors of The Guide—and tell us: 1st. Whether you love Jesus more than you did a year ago? 2nd. Do you find great delight in studying God's Holy Word? 3rd. Do you find the Lord very near to you when you pray? 4th. What do you intend to do for Jesus this year?

Answers to Questions.—Charlie Lewis, Elgin, Pa., and Nettie F. Tyrrell, Westport, N. H., send us correct answers to the questions reported in our last. Nettie says: "I love Jesus and am trying to be good." (The Lord bless you, Nettie.—Ed.)

Bible Exercises for January.—Tell us what are the most prominent events recorded in GENESIS. Let your letters be here by January 10th.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."—Psalm 116: 15.

MRS. LUCY IRONS,

Wife of Rev. John Irons, died in Bristol Center, N. Y., April 20th, 1883, in the 38th year of her age. She was born in Market Rasen, Lincolnshire, England, Dec. 11, 1845.

Her father, a druggist and chemist, was an acceptable local preacher of the Wesleyan Church for many years. Mrs. Irons was converted at the age of eleven years, united with the Church, and remained a faithful and active member until the end of her life.

She was married April 13th, 1871, to Rev. John Irons, in Sheffield, England; and came soon after with her husband to New York, arriving in May, and in the Fall of the same year her husband united with the Genesee Conference, at its session in Buffalo.

In the year 1877, with her two children, Mrs. Irons visited her friends in England, and in the year following returned to her husband and home in America, to share with him the labors and responsibilities and sorrows and joys of the itineracy, the remaining years of her life. Sister Irons was a faithful and devout Christian, and to the extent of her ability and opportunity did what she could to aid her husband in his work. A more fond and devoted mother is not often found. Her accomplishments in music, and her social gifts were all consecrated to the Church and her family. She left many warm friends on the charges where they served. For several months before her death she gave special evidence of a ripe Christian experience, having sought and found, to her great joy, the experience of perfect love. Her death came suddenly, and she departed without opportunity to leave any special testimony; but her life-work was done, and its remembrance is an abiding witness of her fidelity and Christian character. She leaves a husband and four children, the youngest a new-born babe.

The funeral services were conducted in the Methodist Episcopal Church, by Rev. S. Manning, of the Congregational Church. The edifice, crowded to its utmost capacity, with sympathizing friends, as well as the many letters of condolence which her husband has

received since her death, give additional testimony of the high esteem in which she was held.

W. C. WILBOR.

MRS. ELIZA WADDELL,

Wife of William Waddell, of Gallipolis, Ohio, passed away to her heavenly home, May 13th, 1882, in the 71st year of her age. She was born in Chatauqua Co., N. Y., March 23rd, 1812, and was left without maternal care at twelve years of age. God, however, graciously watched over her in the weakness of orphanage. Under the ministry of Mr. Pomeroy, Presbyterian, after a long and bitter soul-struggle, she was converted. In 1830 she was united in marriage to Mr. Wm. Waddell. Three years later Mr. Waddell was converted and joined the M. E. Church. At a camp-meeting, where both received a fresh baptism, she united with him in Church fellowship.

In 1849 she became deeply interested in the subject of Christian holiness, under the labors of Revs. O. C. Shelton and B. St. James Fry, and consecrated herself fully to the Lord. At a subsequent meeting she received the full evidence of entire sanctification. Thenceforward her life was eminent for devotion and successful labor for the salvation of souls, leading many to Christ.

While she possessed a taste for the pure and the beautiful, plainness, neatness and economy characterized her. She was a devoted wife and mother, and in all the relations of life was a faithful follower of Jesus. Surviving friends cherish her memory fondly.

I. W. MC CORMICK.

HENRY JOHNSTON.

In our notice of this dear brother, in the November number, some errors crept in. It was stated that he led a class in the Broad Street Church, Philadelphia, over fifty years, whereas it should have been stated that he had been a member of the Methodist Church over fifty years. At the decease of the oldest leader in the Broad St. Church, Bro. Johnson was appointed to fill his place, which he continued to do with great acceptance. His life was one of eminent devotion and his death glorious. Rev. G. W. McLaughlin officiated at his funeral in the Broad St. Church, and his remains were interred in Mt. Moriah Cemetery, to sleep until the resurrection.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode.
The Church our blest Redeemer saved
With His own precious blood."

WITH OUR CORRESPONDENTS.

ENGLAND.—Rev. Charles W. L. Christien writes: "We have many reasons for believing that the doctrine and experience of perfect love are spreading in the Churches of our land. As you already know, we have been rejoicing in another large addition to our numbers. At the last Hull Conference the increase in numbers reported for the connexional year was 13,331. And the peculiarly gratifying fact was that this increase was spread over the whole of the country. Every district, save one, shared in the prosperity, and in some districts nearly every circuit, and in some districts nearly every society. And we have no doubt that very much of this gladdening success has resulted from the increase of entire devotion in the hearts of the Methodist people. In the pulpits and among the memberships of other communions the subject is stated in different language from that to which Methodists have been accustomed, and which, grammatically and logically tested, does not teach the exact truth we hold. At the same time, we rejoice to think that the experience reached is very much the same—entire consecration to God, and perfect love as the governing power of the life. And if this is so, we will certainly not quarrel about terms, or stand aloof from each other because we do not utter the same substantial truth in the same form of speech. We will rather hope that the increased study of Scripture, added to the enjoyment of the experience, will clear away all mistakes, ambiguities of expression, and lead to as great a oneness in the setting forth of the doctrine of full salvation as there is already in the teachings of the Churches respecting justification by faith. May 1884 be to the Churches a year of 'Holiness unto the Lord!'"

SOUTH AMERICA.—Rev. Wm. Taylor, writing from Chili, says: "This Chilean nation is now in the midst of the greatest revolution of her history, but bloodless. The present Congress has passed the 'Cemetery Bill,' and will pass the 'Civil Marriage Bill,' and the 'Registration Bill,'—which action breaks up the great monopoly of the priests in the souls and bodies, living and dead, of the people. In a very few years this country will be open for direct evangelizing work on a large scale.

"Bro. Justus H. Nelson, at Para, has mastered the Portuguese language and is building up a good Portuguese congregation—has organized a Methodist Episcopal Church, and expects to plant Methodism in all the valley of the Amazon, which is as large as all the United States east of the Rocky Mountains.

"In Callao there is a grand field for a young man 'who can tie to God, and stand fire near the mouth of the bottomless pit.' Sister Peterson is the only missionary the Lord has within a thousand miles of that city. We also need good men to put in at 'Tacna,' 'Iquique,' and 'Autaogasta.' These are great commercial centers like Portland, Boston, New York, &c. Workers are also needed for Chillan, 100 miles north of Concepcion. We should haste to educate young men and women here, and get them saved, so that God may call and send forth *native preachers* in large numbers in the early future."

ISLAND OF GUERNSEY.—Bro. Jas. Langlois, a subscriber for the past twenty-six years, wrote Mrs. Palmer a very kind and sympathetic letter, on behalf of himself and the other subscribers. He also gives this personal testimony: "I would say by way of encouragement, that the reading of *The Guide* has been of vast benefit to me these many years. It was through the reading of it, by the aid of the Holy Spirit that, in January, 1865, I was led to seek and obtain the blessing of holiness. And to the glory of God's grace I can say that I still retain my confidence in the doctrine and experience of full salvation through the blood of the Lamb, so faithfully advocated and exemplified in the life of the dear Doctor and Mrs. Phoebe Palmer, of precious memory. I am happy to say that *The Guide* is looked for with pleasure, from month to month, by those who take it here. I sincerely hope that you will be spared for many years to advocate this glorious cause which you have so much at heart. The good-will and sweetest presence of the Lord be with you."

The Work Abroad.

"Of the increase of his government and peace there shall be no end."—Isa. 9: 7.

MOODY IN LONDON.—The latest reports show unabated interest, great masses of people attending his ministrations, and many finding Christ. The afternoon Bible Readings were largely attended. The Half-hour Prayer-meeting, following, is very profitable.

REVIVAL IN IRELAND.—Major Whittle and Mr. and Mrs. McGranahan are having great success at their "Mission in Tralee." Crowds have come in from town and country. Never since the year 1859, when the great wave of revival passed over Ulster, in its rebound struck the shores of Ulster, has such a general religious movement been witnessed in Tralee, reaching to the surrounding country.

YOUNG MEN AT BERLIN.—The *Christian Advocate* notes the fact that "The Young Men's Christian Association has received imperial endorsement. The Associations of Potsdam, the Province of Brandenburg, and Berlin, held a meeting at Potsdam. The Emperor allowed them to visit his park and sent them an invitation to an interview—300 young men went into the presence of their venerable sovereign. He had the Presidents personally presented to him, and made them the following pregnant speech: "*You do well to gather the young men into Associations; these prevent them from going to the Beer-Houses!*" This is the testimony of the Emperor of Germany to the character and influence of beer and beer-houses in Germany upon young men. It answers all the sophisms and falsehoods of the brewers and their friends."

COREA.—Rijutei, the Corean convert, has recently been teaching in the Government University. The teacher of Chinese called on him one Sabbath, and by means of writing they were able to converse very readily, as the Koreans use the Chinese characters. After the usual compliments the Chinaman introduced some trifling subject, when Rijutei replied: "Let us talk of something profitable." "What shall it be?" said the Chinaman. Rijutei added: "I would like to talk of Jehovah, the only true and living God." "What!" said his friend, "are you a Christian?" "Yes." "And so am I," said the teacher. This was a mutual and happy surprise. After

this they had a long and profitable conversation with regard to their own experience, the doctrines of the Gospel, and the condition of Christianity in their own lands.

INDIA.—Rev. G. M. Corbin writes: "I have just baptized sixty persons, and would like English Methodists to join me in thanksgiving to God for these first fruits of a large harvest which is soon to follow. Irupoor, the village in which most of these baptisms have taken place, is just fifty-one miles from Madras. Its Christian neighbor, Ikkadie, in which we have a Wesleyan Methodist community, is twenty miles distant from Irupoor."

IN BRIEF.

—Many natives are joining the evangelical Churches in Japan.

—A blessed work has been progressing among the soldiers in Malta.

—Mr. McAll has opened meetings on the Moody and Sankey order in Paris.

—In eleven years, 93 Methodist Churches have been organized in Japan, 31 self-sustaining.

—The Primitive Methodists report a great revival at Shortley Bridge, England—664 converts.

—Dr. Butler is having a cordial reception in India—his visit to the scenes of former labors is very joyous.

—The Wesleyans had a successful "Mission," recently, in Manchester, England—the names of 500 inquirers were received.

—Rev. W. Haslam, of the Church of England, recently held a very successful "Mission" in Christ Church, Weston-super-Mare.

—The Duke of Westminster, one of the largest property owners in London, allows no intoxicating liquors to be sold on any of his premises.

—The Governor and people of Coahuilla, Mexico, offer to deed to the Southern Baptist Convention property worth \$150,000 for a college and schools.

—Twenty-nine Romish families at Nisderad, in the Rhine valley have formed a free religious community—other districts are similarly agitated.

—The Wesleyans, Primitive Methodists, Free Methodists, and Bible Christians are considering a plan of Union like that of the Methodists of Canada.

—At Macclesfield, England, Rev. T. Waugh, Connexional evangelist, has had a glorious work—150 names received of adults, and about as many children.

—The Methodist Women's Foreign Missionary Society propose the publication of an illustrated paper for the women and girls of India, to be printed in Hindi and Irdi.

The Home Field.

"Wilt thou not revive us again: that thy people may rejoice in thee?"—Psalm 85: 6.

THE WORK OF HOLINESS.

NOTE.—The signs are promising here in the East, as well as in other parts of our land, for a great stirring up of the forces on the line of Holiness. We need, and must have, more meetings, Conventions and Associations, to keep the great Bible theme before the people.

—The Tuesday Meeting in New York is held weekly with continued success—souls entering Canaan constantly.

—The Holiness Convention in Camden, N. J., in November, has awakened a new interest. Revs. W. B. Osborn, W. C. Stockton, Sisters Lizzie Smith and L. H. Kenney, have been holding Conventions in Salem, Vineland and Bridgeton. They were invited to do so by the Presiding Elder of the Bridgeton District, Rev. W. Walton.

—At a Convention recently held at Rock, Mass., 60 testimonies to the power of the cleansing blood were given, and 20 desired prayer for full salvation.

—Rev. J. H. Meek, Protestant Methodist, author of "Perfect Love Experienced," has been holding meetings at Piskah, Ohio—12 sanctified—among the converts a woman of 79.

—On Sodus Circuit, Ill., N. H. Kamer, pastor, grand meetings are being held—holiness has a strong hold.

—Rev. Bro. Watson is successfully prosecuting his evangelistic work in the South. At Mobile, Ala., 25 seekers of purity at the opening, and signs promising. Pray for him.

—The South Kansas Association held a meeting recently at Winfield—Amy Fulghsen and Mary Rodgers, *Friends*, were present, aiding. The altar full of seekers.

—Bros. G. L. Brown and E. Goodman are working in East Nebraska—victory in every place—bands being organized.

—Bro. S. B. Rhoads, of Goshen, Ind., reports a meeting at Goodland where 50 were saved, some sanctified, others converted.

—Bro. W. C. Slagh writes of two weeks' services at Humboldt, Kansas, many believers saved. An Association was organized, Bro. Slagh being made President.

—Bro. Applebee, a superannuated minister of Central Illinois Conference, has recently

held seven weeks' special services—many sinners converted, some backsliders reclaimed, and some sanctified. He says: "We still enjoy and preach full salvation from sin."

Bro. B. S. Taylor, of Bristol, Vt., reports the work of full salvation as progressing in "The Green Mountain State." A Convention is to be held next month.

—A considerable interest is prevailing in St. Paul's M. E. Church, Jersey City, on the subject of holiness. An effort is being made to revive the Saturday night meeting. *Amen!*

—A Convention was held last month in the Johnson St. M. E. Church, Brooklyn, at which a committee was appointed to consider the propriety of A WORLD'S CONFERENCE of the friends of Holiness.

GENERAL REVIVALS.

NOTE.—There are revival tokens in the land, but not so palpable and pervading as we desire. Let us pray the prayer of the Psalmist, given above—devoutly, earnestly, universally.

NEW YORK.—There is not much stir in the Churches as yet—perhaps the *Holiday pastimes* are too engrossing. Rev. Bro. Freshman, who is working among the Jews, reports some conversions and baptisms. He is opening additional halls, and multiplying his assistants. At "Glenville," N. W. Whitney, pastor, 30 conversions are reported. The Salvation Army is reported to be winning victories in Newburgh.

NEW JERSEY.—St. Paul's, Jersey City, S. P. Hammond, pastor, is having a gracious visitation, 60 conversions reported. Cross St., Paterson, J. I. Boswell, pastor, has recently received 32 probationers. "Medford," A. A. Clark, pastor, 60 have found Christ; and at "Willow Grove," J. G. Edwards, pastor, 35.

MASSACHUSETTS.—Grace Church, Haverhill, where Bro. I. T. Johnson has been working, 80 or 90 converted. In Worthen St., Lowell, N. T. Whittaker reports 250 have sought Christ in six weeks, and 700 since September. At Chicopee Falls a deep revival interest; and at Westboro the altar is being surrounded with penitents.

MAINE.—Several heads of families saved at Waterville. At East Wilton, J. K. Masterman has been holding successful revival services. Good signs also at Littleton.

VERMONT.—The work is moving in Gouldsville and Berlin Charge, W. B. Worthing, pastor.

PENNSYLVANIA.—In Philadelphia revival work is proceeding. Emanuel Church, R. Whinna, has added 73; Bethany, C. M. Boswell, 153; Darby, W. W. McMichael, whole town awakened.

The Editor's Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—

—NO MALICE, ENMITY, OR EVIL-SPEAKING—

—LOVE, LOVE—ONLY LOVE.—

This Year

We will—"Set the Lord always before us."

We will—"Endeavor to keep "a conscience void of offense toward God and men."

We will—"If we have enemies, love them more fervently."

We will—"Keep our mouth with a bridle while the wicked is before us."

We will—"Watch more closely for souls—pulling them out of the fire."

We will—"Hold the Great Judgment in constant view—acting in all things in reference thereto."

Lord, help us to keep these resolutions!

OUR FATHER'S NEW GIFT.

"**L**IFE," says a certain writer, "is a wonderful thing,—life, ever growing old, yet ever young—ever dying, ever being born—cut down and destroyed by accident, by violence, by pestilence, by famine—preying remorselessly and insatiably upon itself, yet multiplying and extending still, and filling every spot on earth on which it once obtains a footing. So delicate, so feeble, so dependent upon fostering circumstances and the kindly care of nature, yet so invincible; endowed as if with supernatural powers, like spirits of air, which yield to every touch, and seem to elude our force; subsisting by means impalpable to our grosser sense, yet wielding powers which the mightiest agencies obey. Weakest and strongest of the things that God has made, life is the heir of Death, and yet his conqueror,—victim and victor. All living things succumb to Death's assault: Life smiles at his impotence, and makes the grave her cradle." Such is the wonderful life which is our inheritance, the gift of Infinite Love.

We have a fresh lease of life! We turn over new leaves. The brightness of another year is on our pathway. The smiles of our Heavenly Father

greet us at the very threshold. Let us give thanks—let praise-notes circulate freely in our hearts..

What shall we do with our Father's New Year's Gift? Look at it! How precious, how lustrous, how incomparable! *Life!* more than millions of gold are here. It is a sacred trust committed to us. Shall we keep it with true fidelity? Shall we put our Lord's capital to good use? Shall we invest it at compound interest? Shall we meet the final reckoning with joy?

There is but one life of probation. Time is the vestibule of eternity. We are weaving out our everlasting destiny. Be careful how the shuttle flies o'er the loom. Watchfulness, vigilance, sleepless activity, are demanded where such issues are involved. We may often learn wisdom on these momentous themes of childhood. Dr. Wise tells of a little girl who was asked why she was working so hard. She replied: "My candle is almost burned out; and I have not got another." Life is, indeed, as a candle burning out. Sometimes there is a thief in it, a disease, consuming it more quickly; or it may be blown out, suddenly extinguished: and we have not got another." The bright light may be extinguished here, but it is only to be re-lighted in "the great beyond"—in raptures or in woe.

What New Year counsels have we to give our readers? Well, it may all be summed up in a sentence: *Live well this year of 1884.* Live well! Ay; *live well*, we say,. It was one of the wise sayings of Seneca: "It is the bounty of Nature that we live, but of philosophy that we live well; which is, in truth, a greater benefit than life itself." True, most noble Seneca! But the philosophy of living well is found alone in the New Testament. A greater than Seneca has given us the true philosophy of life in this all-comprehending sentence: "*Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*" (1 Cor. 10: 31.

Beloved, begin the year *with God*. Keep in company with *Him* all the year. God dwelling in a pure heart—God in the thoughts, in the will, in the motives, in the desires, in the affections,—in a word, GOD IN EVERYTHING. Then let the rule above given govern all things. Thus will each step of the year be glory-crowned, bringing us nearer the throne and the everlasting joy.

—"He is so hard!" You say your unsaved relative is "so hard," you are discouraged about making efforts for his salvation. That will not do—take a firmer hold of the promises—these for example: Gen. 18: 14; and Matt. 21: 22.

"ABIDE IN THE SHIP."

The Apostle Paul was on shipboard, one of a company of prisoners, bound for Rome, to be delivered unto Julius, a centurion of Augustus' band. The voyage was perilous. A fierce storm overtook them. A tempestuous wind arose, called "Euroclydon," and "the ship could not bear up into the wind," so they "let her drive." All on board were alarmed, except the anointed servant of the Lord Jesus. He helped to throw the tackling overboard, to lighten the ship, and counseled all to "*abide in the ship*," assuring them that none of them should be lost. Some of the soldiers proposed the killing of Paul and his fellow prisoners, "lest they should swim out and escape." They mistook the character of their chief prisoner. He was no coward. He did not propose to jump into the boiling sea and try his skill as a swimmer. He resolved to "*abide in the ship*," and take the risk."

May we not learn a lesson here? We have a goodly company of witnesses of holiness on board "the old ship Zion." At times they are hard-pressed. A "Euroclydon" strikes them once in awhile, and the timbers of the time-honored ship creak a little. They are not prisoners bound to Rome. They are the free, royal children of the Most High. Some of their fellow passengers, it may be, not appreciating the largeness of their spiritual liberty, are inclined to lay hands on them and commit violence. What shall they do? Shall they turn cowards and plunge into the deep? No! "*Abide in the ship!*" Never plunge overboard. Hold to the ship while there is a timber left.

Some, we are sorry to say, who have nobly for their Master stood, on the line of Christian Holiness, have become timorous. They must, they think, *withdraw from the Church*, and organize for themselves, what they are pleased to call, "*A Holiness Church*." Such a course is an egregious blunder, to leave "the old ship" for any such reason. So far as the Methodist Episcopal Church is concerned, our standards, annals, biography,

episcopal decisions and administration, ritual and hymnology—are all squarely on the line of Biblical Wesleyan doctrine. Our duty is to stay in the Church bearing this image and superscription, and insist upon the maintenance of sound doctrine, and a living experience, according to the original model. Until they violently lay hands upon us, let us be Pauline—"abide in the ship," stand the storm, and we shall come to land.

—"I cannot believe!" Cannot believe *who?* or, *what?* You, who have been struggling to obtain a clean heart for five or ten years—you "cannot believe," you say. Think of it! You say you cannot believe *God!* Well, certainly you cannot—if you have not given up every idol. But, if you have, you ought to believe God's promise forthwith—and hold the promise till the witness and power come (it won't be long)—that is the way.

IT IS COMING!

WHAT? Why, the full recognition of the New Testament order of Christian workers—EVANGELISTS. The apostolic teaching on this subject is explicit. They have always existed in the Church and always will. There is no use to fight "manifest destiny." What is needed now is men and women clearly called of God to this work to go forth under Church sanction. There have been some self-constituted evangelists who have gone forth unto the field and have not honored this high vocation. They have done harm—exciting prejudice against the work of true holiness.

The Wesleyan Connexion has adopted the plan of setting its young men to work, for whom there is no room in the Conference, as home missionaries, or evangelists. Favorable results have followed. But every man who cannot be admitted to a Conference is not adapted to the work of an evangelist. It requires special gifts. Our Church journals are taking up the subject and favoring the selection of those who are specially qualified, and sending them forth under the broad seal of an Annual Conference. This is wise. Let the Bishop and his counsel consider the question, and if they have at command men who are undoubtedly called to be evangelists, with the endorsement of the Conference, let them be duly commissioned. This will do two things—1st. Open a wider and more effectual door to those who are truly called—

2nd. Obstruct the way, as it ought to do, of those who "run before they are sent." It is quite likely that our next General Conference will take some action on this subject.

But, what shall we do with "the daughters and the handmaids," upon whom the plentitude of the Spirit is coming in these latter days? Well, the system, sooner or later, (we hope it will be soon), will be adjusted to bring in the daughters, also, who have the New Testament enduement. To fail at this point would be to strangely overlook "*the signs of the times.*" Let a highway be opened for God's chosen evangelists!

FAITH'S LANGUAGE is: "When I fall, God will raise me up—when I want, God will provide—when I am in perplexity, God will deliver. He cares for me."—*Cecil*.

SHARP INSTRUMENTS.

Some years ago, in the Tuesday Meeting, a sister said: The Lord had made her a sharp threshing instrument, having teeth." She verily thought that she had a commission from heaven to scatter, tear and slay. She had enlisted in the *Army of the Destructionists*. Dr. Palmer, seeing the destructive work that she was about to undertake, gave her a word of timely warning. "Sister," said he, "be careful: those who use such sharp instruments need to keep them *well oiled!*" Years afterward she testified in the same meeting that she had learned a good lesson from the Doctor's excellent words.

There is a class of persons whose mission seems to be that of "a sharp instrument, having teeth." They have a zeal for the Lord of hosts, but unfortunately their zeal is not according to knowledge. We heard of a minister, not long since, who announced at the opening of his pastorate in a certain place, that he had not come to build up, *but to tear down!* And he gave full proof of his destructive abilities, to the great grief of his parishioners.

Bitterness, wrath, denunciation, are the weapons employed by the "Army of Destructionists." The ministry is all wrong, the whole Church is wrong, as they think. Every-body is wrong but themselves. From such schismatics, the Lord graciously deliver us!

—A WILL-TUNED HEART must have all its strings and all its affections ready, to answer every touch of God's finger."—*Owen*.

THE TRUSTFUL BIRD.

A friend of ours has a beautiful canary, a very fine songster. One morning, recently, his daily provider overlooked the little pet. In the press of domestic matters, she failed to give him the usual supply of seed and water. "How was he affected by this?" you will ask. "Was he melancholy? Did he sit on his perch brooding over his sad condition? Did he refuse to enliven the house with his morning songs?" No! not at all. On the contrary, he kept on singing as merrily as ever. It was ten o'clock before his wants were supplied, but no matter; his sweet notes were still heard.

We thought, surely we may learn a lesson from the birds, a lesson of *trust*. We are apt to walk by sight rather than by faith, which is the Christian's native air. If the hand of our Great Provider is not immediately outstretched and our wants met on the instant, we are apt to grow despondent, as though we were forgotten by Him.

How strange! Has not the Master Teacher said that we are better than the birds, "of more value than many sparrows?" We are endowed with intelligence and, as Christians, with the higher faculty of spiritual apprehension. We have, too, the most glorious promises, as warrants for our faith. Such as these: "Your Father knoweth that ye have need of these things." "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

O, if you could only be as trustful as the bird waiting until ten o'clock for his breakfast, and singing all the while as though he were sure the supplies would shortly be given! It was a winter's song that he was singing, when snow was on the ground, and all around looked dark and drear. Beloved, we should learn to nestle close to the heart of our Heavenly Father, abide under the shadow of His wings, and in the winter-time, when verdure and flowers do not appear, and when the stores are scanty, keep on singing—

"Peace, troubled soul, thou need'st not fear;
Thy Great Provider still is near;
Who fed thee last, will feed thee still:
Be calm, and sink into His will."

THE HEART OF THE CHURCH.—“Though Christ be the *Head*, yet is the HOLY GHOST the *Heart* of the Church, from whence the vital graces of holiness are issued out into the body mystical.”

SAINTLY DELICACIES.

The Lord has set a rich table before His saints on earth, in the spiritual kingdom. In partaking of the dainties we antedate the richer "marriage supper of the Lamb," to be celebrated in the King's palace. Have our readers properly considered "the saintly delicacies," the choice morsels set before us here? Read 5th chapter of Matthew, especially the 10th and 12th verses, inclusive: "Blessed are they which are persecuted for righteousness' sake," &c." (10th verse.) "Blessed are ye when men shall revile *you*, and shall say all manner of evil against you, falsely, for *my* sake," &c. (11th verse.)

It is just as true to-day as ever, "They that will live godly in Christ Jesus shall suffer persecution." If you doubt the fact, try it—draw the line so strongly that earth and heaven and hell can read it—positively, peculiarly, "*live godly in Christ Jesus.*" Then you will find out whether the lying and slanderous tongue is palsied. It were worth while to try it in order to taste of the delicacies, the choice morsels, of the kingdom of heaven. Note, will you, beloved, that this last of "The Beatitudes" has the "*Blessed*" twice applied. Persecuted, slandered saint, for Christ's sake, you are *doubly blessed*. Count it all joy when ye fall into divers temptations, (trials), you are eating of *saintly delicacies*.

WANTED, A PURE GOSPEL.

"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God,
Their solemn charge receive,"

“From the mouth of God! That is the place, the only place, whence a Gospel ambassador should receive his message for dying men and women. Not from the schools, or the ponderous volumes of philosophy—not from nature, science, or worldly wisdom—but from GOD—directly, palpably.

The times are ominous. There is a famine pre-

vailing. Many of the Churches are at starvation-point. Science, philosophy and magazine literature are too light food for immortal souls to live upon. They cry out for the pure, nutritious Gospel word. Who will give it to them? Some of our ministers go into the pulpit so heavily-laden with history and philosophy, that it is impossible for a drop of "*unction*" from the throne to get into their hearts or the hearts of the people.

Mr. Spurgeon said, recently : " He was sure they wanted, particularly just now, men who would teach definitely the Gospel of Jesus Christ. He did not know where the Churches were going to. Instead of Revelation, which they all once believed to be infallible, they were now relegated to thought, fancy, which meant nonsense generally in the long run, as to any chance of blessing the sons of men thereby. Therefore, they needed to have a college which was not ashamed to be considered dogmatic and positive. He would sooner have no men in the college than that there should be any doubt as to their belief."

Would that Spurgeon might be multiplied into a thousand! The Lord give us *Gospel preachers!*

—“A little bird in her small down nest, sings pleasantly when the great birds in their large, thorny nests, have but harsh voices.”

FROM AN OLD PILGRIM.

We have many aged persons on our subscription lists, and they cheer us with good words and deeds. Here is one from Smyrna, Delaware :

"I enclose you \$1 for another year's subscription to "The Guide to Holiness." I have been taking it for many years, and don't know how I could do without it. I am now nearly 95 years old. I expect to take The Guide as long as I can see to read it, and if my eyes should fail me, I would still continue it, if I have to get some one to read it to me. I cannot tell what a blessing it has been to me. I read and enjoy it next to my Bible. The dear Lord is so good to me; and though I am deprived of worship with God's people, I have many delightful seasons at home with Jesus, the Bible, and The Guide. I love everybody and I believe everybody loves me. The folks, little and big, rich and poor, call me 'Aunt Jones.' I pray God's blessing upon you and your work.

Very truly,
ELLEN JONES.

We are constantly receiving such love-messages. If we should print them all they would make a book of many pages. God bless the old soldiers, and the younger ones, who stand nobly to the Lord's standard, and by us in our work of faith and labor of love.

OUR PRAYER UNION.

MOTTO FOR 1884.—*"I will therefore that men pray every where, lifting up holy hands without wrath and doubting."*—1 TIM. 2 : 8.

"O wondrous power of faithful prayer!
What tongue can tell the almighty grace?"

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment to the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket-companion—we wish every one of our readers could have one. It costs but 15 cts.

JANUARY, 1884.

1. Joshua 24; 15. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron. 1; 10.
3. Isa. 28; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Psa. 125; 5. Luke 2; 29-30.
5. Hos. 14; 1. Psa. 103; 8-9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1-2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 66; 12.
9. Ephes. 4; 25. Prov. 12; 19. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hos. 14; 2.
14. Jer. 3; 12. Hos. 14; 4. Sol. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 32; 5.
20. 1 Cor. 15; 58. Hag. 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke. 11; 13.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 4-5. Psa. 16; 8.
24. 1 Pet. 4; 19. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57-58.
29. 1 Pet. 4; 15. 2 Thess. 3; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 53; 9. Psa. 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

I.—CLOSET DEVOTIONS.

PROMISE FOR JANUARY.—*"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."*—JOHN 15 : 7.

"Jesus, my Saviour, Brother, Friend,
On whom I cast my every care,
On whom for all things I depend,
Inspire, and then accept, my prayer."

DESIGN OF THE UNION.—We would remind our friends that THE GUIDE PRAYER UNION was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired, as far as possible, at the noon-hour to be engaged in prayer in The Closet—1st. For the members of the Union and their families—2nd. For the full-baptism of the

Holy Spirit upon the universal Church—3rd. For a wide-spread revival of Bible Holiness—4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this Department.

THE CLOSET HYMN.

It is well for those who can do so, to sing alone in the Closet. Sing this New Year hymn :—

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love.
Our life is a dream; our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown,—the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.
O that each in the day of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give me to do!"
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne!"

—Charles Wesley

REQUESTS FOR PRAYER.

A GENERAL REQUEST.—*That God will roll conviction upon the Churches concerning the sinfulness of turning our places of worship into places of amusement.*

Written Requests.—W——, Iowa : For the full salvation of a family. New York : For a lady far in the downward course; also for a husband and wife far from God; for a sincere seeker of full salvation pray fervently. D. C. : W——, For the salvation of a daughter. Maine : R—— P——, For a husband and wife, backsliders. Illinois : H——, For one desiring to be a Christian since twelve years of age, cannot see the way. C——, For a sister to be filled with the Spirit, and for God's blessing on a weekly meeting for holiness. California : C——, For one earnestly seeking full salvation. Montana : S—— G——, For one earnestly desiring full salvation, and bodily healing.

II.—WORK FOR THE MONTH.

TIME REDEEMED.—*"As in a letter, if the paper be small and we have much to write, we write closer; so let us learn to encourage and improve the remaining moments of life."*

1. Do something for some orphan child.
2. Visit and pray with an unsaved family.
3. Add to the comfort of some needy family.
4. Distribute one package of Tracts before February 1st.
5. Study this month "*The Berean Lessons*" on page 14 of this number.
6. Make some unsanctified member of your Church a subject of special prayer and effort.

GATHERINGS.

"A CHRISTIAN is a man and more—an earthly saint, an angel clothed in flesh, the only image of his Maker and Redeemer; the abstract of God's Church on earth; a model of heaven made up in clay, the living temple of the Holy Ghost."—*Bishop Hall*.

—Bro. M. L. Haney has been making a tour in Nebraska and has had times of power. His address now is Normal, Ill.

—Rev. Thos. Harrison is pouring in Gospel shot at Rockford, Ill., 100 trophies already gathered. He has set his mark at 2000!

—A weekly Holiness Meeting has been started in the office of *The Banner of Holiness*, Jacksonville, Ill. It opened auspiciously.

—Rev. Wm. Reddy, evangelist, has been working at Hoboken, N. J., and Yonkers, N. Y. He is a valiant warrior. His address is Syracuse, N. Y.

—Bro. Sheridan Baker, assisted by his wife and daughter in holy testimony and holy song, has been holding special services in Zenia, Ohio, resulting in a blessed revival.

—Our Southern friends are publishing a neat weekly paper, on the straight line, at Atlanta, Ga. It started with the name, *The Way of Life*; awhile ago was changed to *The Tongue of Fire*; now it returns to *The Way of Life*. This is emblematic, we trust, of what is coming, soon, in the South—the tongue of fire all along the way of life. It is published in Atlanta, Ga.; Rev. W. A. Dodge, Editor, Rev. G. D. Watson, Associate Editor; 75 cts. per year. Those who can should help this enterprise.

—The *Christian Statesman* has the following significant extract from a deacon's experience. Our readers should note it:

"I am now entering upon the year 18—: my business last year was more prosperous than ever. As I have been balancing the accounts in my ledger recently, I took a piece of blank paper, and wrote along the top:

DEACON HOWELL. In account with THE LORD.
DR.

To Pardon from sin;
A hope for the future world;
Good health;
A prosperous business;
Attendance upon Divine service;
The joy of Christian children;
Continual increase of value of lands;
100 or more of good farm lands.

CR.

By cash paid for pastor's salary, - \$50.00
Benevolence, - - - - 15.00

"I looked the piece of paper over very carefully, and was compelled to admit that the amounts placed to my credit do not balance any one of the debits. The question flashed to my mind, 'How much owest thou unto thy Lord?'"

PARAGRAPHIC.

Special Announcement!—The Guide enters upon the New Year prosperously, thanks to our Heavenly Father and the thousands of our kind readers. As we write, the encouraging lists of new subscribers are rolling in by every mail. Let the work of canvassing continue during the month. Show this number to your friends. Let it be noted that the size of our page is enlarged. *No other magazine on this line gives as much matter for the price.*

Clubbing Arrangements.—Any of our friends may receive "*The Christian Standard* with *The Guide* for \$2.50; *The Banner of Holiness*, Jacksonville, Ill., \$2.00; *The Highway*, Iowa, \$1.50; *Pacific Herald of Holiness*, San Francisco, \$1.50; *Gospel Expositor*, Dr. Dougan Clark, Columbus, O., \$1.75; *Christian Harvester*, Canton, O., \$1.25; *Ocean Grove Record*, \$2.00; *Christian Herald*, New York, \$2.00. We can furnish any other periodical on our line, with *The Guide*.

—Rev. J. S. Inskip, we are happy to say, is gaining. Pray for his entire recovery.

—The article relating to Mrs. James is from the pen of a dear and intimate friend, desiring his name to be withheld.

—"The Berean Holiness Lesson Leaf" is likely to enhance the popularity of *The Guide*.

—The sermons of Dr. Steele, to be furnished in subsequent numbers of *The Guide*, will be a treat, and add much to its value this year.

—There is to be a Winter Camp-meeting held in the Willett St. M. E. Church, New York, Rev. J. E. Searles, pastor, commencing January 8th.

—Rev. W. B. Osborn has been transferred back to his native Conference, New Jersey, after his world-pioneering. Until Conference, himself and wife will engage in evangelistic work. Address this office.

—*The Christian Holiness Almanac*, and *The Holiness Chart*, the Mary James Wall Roll, are going fast. Send on the orders. Let there be a Bible Holiness Wall Roll in every family.

—We have received from England a copy of "*The Methodist Hymn Book*," illustrated, with biography, history, incident, and anecdote—by Rev. George John Stevenson. Notice hereafter.

OUR BOOK TABLE.

JOHN PLOUGHMAN AND HIS TALKS—By Rev. C. H. Spurgeon. The Talks are pointed and pithy, on practical subjects. It contains also, a series of "Pictures, illustrating important points. Published by Robert Carter Brothers, New York.

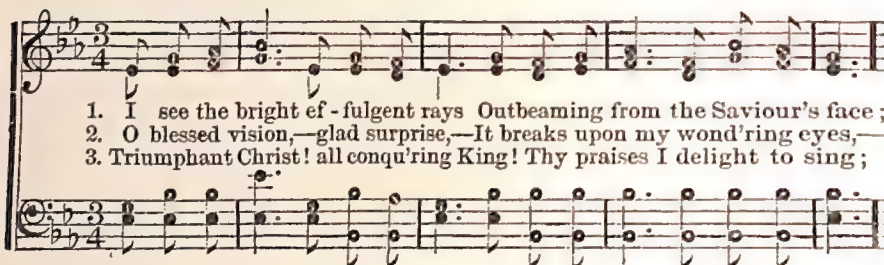
FISHERS OF MEN; or, Practical Hints to those who would win souls—By Rev. B. T. Roberts. It is a book of practical value—showing what is success, and how it may be attained. Published by the author, Rochester, N. Y. May be ordered from us. Price, \$1.25.

THE GUIDE HYMNAL.

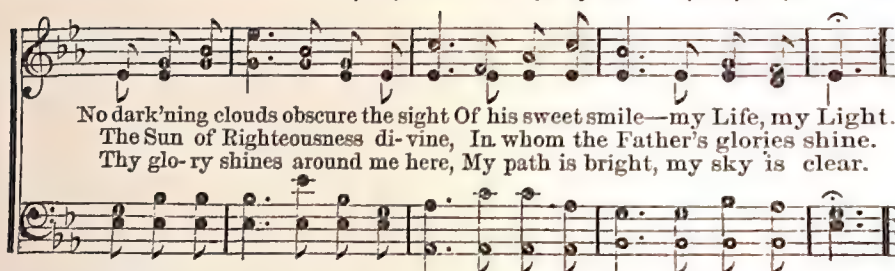
Mrs. MARY D. JAMES.

All Bright Above.

WM. J. KIRKPATRICK.

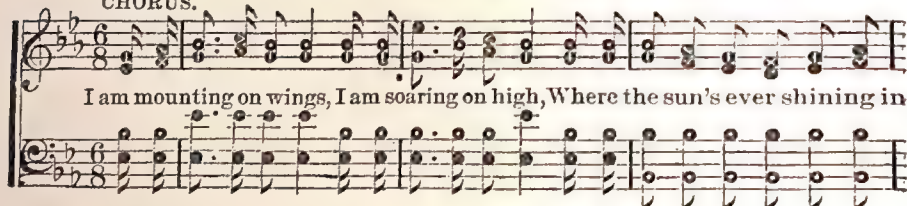


1. I see the bright ef-fulgent rays Outbeaming from the Saviour's face;
 2. O blessed vision,—glad surprise,—It breaks upon my wond'ring eyes,—
 3. Triumphant Christ! all conqu'ring King! Thy praises I delight to sing;



No dark'ning clouds obscure the sight Of his sweet smile—my Life, my Light.
 The Sun of Righteousness di-vine, In whom the Father's glories shine.
 Thy glo-ry shines around me here, My path is bright, my sky is clear.

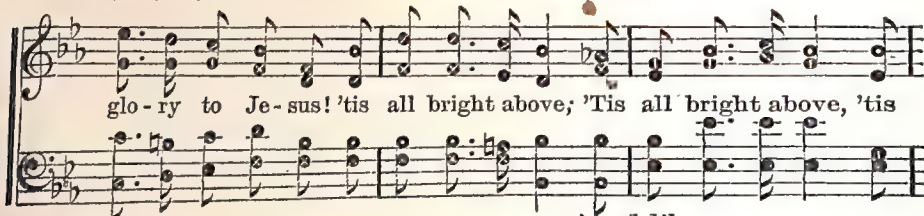
CHORUS.



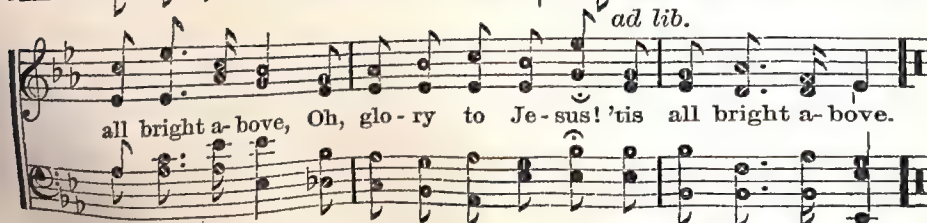
I am mounting on wings, I am soaring on high, Where the sun's ever shining in



unclouded sky, In the joy of his presence, the smiles of his love; Oh,



glo-ry to Je-sus! 'tis all bright above; 'Tis all bright above, 'tis



ad lib.
 all bright a-bove, Oh, glo-ry to Je-sus! 'tis all bright a-bove.



—FEBRUARY, 1884.—

THE WORD FOR THE MONTH.

And this I pray, that your love may abound yet more and more in knowledge
and in all judgment;

That ye may approve things that are excellent; that ye may be sincere and
Without offence till the day of Christ, &c. Philippians 1: 9-11.

“Jesus, full of love divine,
I am Thine and Thou art mine;
Let me live and die to prove
Thine unutterable love.”

“More and more of love I claim,
Glowing still with quenchless flame;
All my heart to Thee aspires,
Yearns with infinite desires.”

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

WE place before the reader one of St. Paul's most wonderful prayers. Ponder it deeply! Read the three verses, only partially given above, and the preceding context. Paul prays for “all the saints in Christ Jesus at Philippi.” *Saints!* Yes; that is the New Testament designation of all Christians. The new convert is a saint, he is initially holy—the sanctified have a broader saintly impress.

He prays on behalf of all saints, first of all for *abounding love*. Love is the central idea, the essence, the life of Christianity. The law of growth applies to

first love, and especially to perfect love. Love in a pure heart may abound “more and more”—there is unobstructed growth. And this love is on the line of intelligence—“in knowledge and all judgment”—having a discerning eye, both as to men and things—a power of holy discrimination. As Alford says, it has been well explained as “*moral tact*,”—approving “things that are excellent.”

He prays also that they might be “*sincere*,” a metaphor taken from “*clarified honey*,” as Dr. Clarke says—a word strong as that of *perfection*. And, “without offence,” too. What a gift! Then comes the climax—“Filled with the fruits of righteousness”—all holy tempers, words and actions—“by Christ Jesus.”

material. So, in the Gospel, knowledge is the natural sequence of faith. Every one that wills to obey the truth, stands in such an attitude before God that he will accept the truth when it is presented to him. Wilful sin spreads a film over the eye of the soul, and there must be a heartfelt repentance before that film is removed. It is a perverted eye that sees no beauty in nature, so is the eye of the soul distorted that sees no beauty in Christ.

Christ came to induce men to submit themselves voluntarily to God. He appeals to their *hopes* and also to their *fears*. Christ does not promise that we shall have new revelations of His will if we keep His commands, so there is no room for fanaticism. The canon of revelation is closed, but we shall know that the revelation that we have is divine. Christ's recorded teaching is sufficient for our present and eternal salvation. There will be no difficulties with the divinity of Christ or of the personality of the Holy Ghost, when Christ is revealed to the eye of obedient faith. The penitent believer will have such a view of sin that he will glory in the Gospel. A Church that has many of its members in an unconverted state will soon begin to doubt the orthodox doctrine. They have never given up their wills to Christ. The head will be right when the heart is right.

A little more than a century ago, Whitefield came and preached through New England like a burning seraph. The Churches that would not receive his message have gone into infidelity long since. Skeptics are spiritually frozen, and they must be thawed out by the Sun of Righteousness.

There is much speculation about entire sanctification, but the short way to prove it is fully and completely to submit yourselves to God. For he that wills to do His will shall know that as well as other doctrine.

The human will is the maker of character. Man creates his own character.

This, and this only will you carry with you into eternity. *Character creates destiny.* Somebody has said: "A single act sows a habit, habit sows character, and character creates destiny."

It remains to adjust the line of thought of this sermon to another doctrine, that faith in Christ is the hinge on which personal Christianity, personal experience, and character, and destiny, depend. The explanation is this: that saving faith always includes obedience—it always involves a movement of the will toward God. This will lead the soul to Christ, if Christ is within his knowledge. If he never heard of Christ, his submission to the law of duty, so far as known, his spirit of faith will be accepted, so long as it is accompanied by the purpose of righteousness. "He that feareth God and worketh righteousness is accepted with him." My friend, would you know that Christianity is of God? Then *resolve* to do the will of God so far as it may be known, and continue till the day dawn and the day star arise in your heart.

I have a vivid recollection of an eloquent passage in Joseph Cook's lectures, in which he called upon the skeptic and the unbeliever to be scientific in their treatment of the Gospel, by putting it to the test of actual experiment. He challenged his hearers to fulfil the conditions and see what would be the result, saying: "I attest that it is a fixed natural law, that when you yield yourselves utterly to God, He streams into you and gives you a new sense of His presence, and imparts a strength unknown before. Will you try self-surrender? and then will you repeat the experiment as opportunity affords? I care not how often—I affirm that in these billions of opportunities for experiments, in these ten thousand times ten thousand chances to test whether you are right or wrong, you will not find one chance failing to give you this verdict: that if you yield utterly to God, He will stream through and through you."

Here is the capability of unbelief. When a man tells another that when certain conditions are fulfilled certain results will follow, he is bound to test those conditions before he has any right to doubt. A man in Reading may talk with his friend in Boston, if he fulfils the conditions, makes a telephone, puts up the wires, and proves the truth of the man by conversing clearly with him. But when the same man is told by God in the Bible that he may construct a telephone to heaven and talk with God, and know that God talks with him, and thus find out that the Bible is true, and he refuses to fulfil those conditions, and then doubts the Bible—is that man honest in his doubts? So, when Watt told men that by confining steam in a cylinder power could be generated, they tried it and made the steam engine, and multiplied the power of mankind. But many of the same men, when told by God that on certain conditions they may have power to conquer sin, disbelieve him, and go on in sin to eternal destruction. Remember the text: "If any man is willing to do his will, he shall know of the doctrine." Are you willing to do the will of God? and will you do it?

—A Christian said in prayer to God, "Wherever we can send a thought, Thou canst send a blessing."

REIGN OF HOLINESS.—I have fancied myself sitting in a carriage drawn by wild, furious horses; myself holding the reins. The steeds are young and full of mettle; and, taking the bits in their teeth, they bear me on, and I have not power to control them. But just as I am in my extremity, and about to be run away with, I feel a sensation as though a strong man had come into the chariot behind me, and, encircling me in his strong arms, had stretched out his hands, and taken the lines, and was controlling my intemperate steeds. He does not take the fire out of them, but guides them, and makes them go; and I am safe, though flying like the wind, while this mighty Charioteer is with me."—*Bishop Simpson.*

PRAISE.

—An old writer well calls it "a mannerly way of begging."

—"A Christian who does not observe his victories, wants many excellent songs."

—"The Lord has many fine farms from which He receives but little rent."

LOVE AND LAW.

(From "Ripe Grapes.")

REV. W. H. POOLE, D.D.

LOVE is not only the fulfilling of the law, but it becomes a law itself, the law of love; and under its government an intelligent and rational creature consecrates all its energies with perfect love under perfect law, and that love itself becomes the law of our being. It neither looses the bonds of spiritual order, nor binds the sweet influences of spiritual freedom. In substance and expression it partakes of the nature of God, for "God is love." Love is the one imperative word uttered by God in the Old and New Testaments, and it is indelibly imprinted on the mental and moral constitution of man. It is the sum and the substance of all the law and the prophets. Law and Love! Love and law! These are the two mightiest forces in the universe. They were united in holy wedlock in heaven when Mercy and truth met together, and 'Righteousness and Peace kissed each other.' The result of that divine union was the harmony introduced among the attributes of God, and the reconciliation offered to man through Jesus Christ. The place of the nuptials on earth is in the inner sanctuary of the soul. The effect of that union here is the harmony introduced between the conscience and the will of the sinner, and his actual reconciliation to God.

Law is stern, majestic, the fountain of all order. Love is mild, wooing, winning, attractive, the fountain of all rational freedom. Love without law is capricious, weak, mischievous. When opposed to

law it is wicked. Law without love is unlovely. Love without law is unholy. The two must become one and inseparable. There can be no real peace or happiness for man here until love becomes the law of his whole being, and the Holy Spirit writes it on his heart and in his life. God has joined law and love together; and no man shall attempt to put them asunder. In precisely the same way He has connected cause and effect, the end and the means, duty and interest, faith and works, work and its reward, the cross and the crown. If we want the reward we must do the work. If we desire the sweet affection of love, we must not refuse the wholesome restraints of the law. We have a fine example of the absolute necessity of love in the individual character, and also in the Church of God, as seen in the letter of Jesus to the Church at Ephesus. That Church had a noble record to its credit, yet with all its fidelity in good works, its correctness of life, its toilsome service, its unexhausted patience, its approbation of the good, its abhorrence of the evil, its scrutinizing tests of character, its doctrinal orthodoxy, its ecclesiastical scrupulousness, its denominational zeal, its jealousy for the name of Jesus, its reputation for the truth, its courageous perseverance in the right way, it was a fallen Church. They had lost their first love. All their virtues and excellencies were no substitute for love. The true spirit of a Church was gone, and although highly commended for their soundness in the faith and their purity of life, they were reprove for their want of love. All the other graces and dispositions of the mind may be combined and illustrated in the life of a citizen, but love is the only one that constitutes a Christian.

Without this divine principle of the love of God, the Church becomes in some measure like that splendid ship just launched. She is finished in every part and furnished in every department. There is nothing left undone to make her

a thing of beauty and delight; but as yet her fires have not been kindled, her boilers are empty and cold. We survey her in every part, and compliment her in every particular. Yet she is motionless. How cumbersome! You can scarcely move her from the dock; and if you do tow her out on the high seas, she only drifts before the wind, or floats upon the tide, like some of our fashionable Churches. With all her exquisite finish, there is in her no power of self-motion, or self-control. You may ornament her decks and state-rooms from one thousand looms, and crowd her rigging with the flags of all nations and the streamers of all the seas, but they communicate no real power. They give no moving force. The chief engineer comes and carefully examines her machinery, and pronounces it all right; science and art have done for her their very best; taste and genius have exhausted all their resources on that vessel, but as yet she cannot move from her moorings. The captain comes and issues the command, "Fire up!" and in a few seconds her great heart warms and unseen forces begin to throb, as if a new life had been imparted; her timbers begin to quiver under a new inspiration, a new element of power has been introduced, and under its influence she sets the whole harbor in motion, and moves off in defiance of winds and waves; she carries those elements of power within herself, and to all appearances, she becomes a conquering thing of life. It is so in our Churches. We may have the artistic and the beautiful in all profusion, genius, and learning, and eloquence, and all these are necessary and proper, and may all be used for God and His cause; but in order that the Church answer her great design, she must be filled with the sacred fire from off the altar.

—"A cripple might as well lean upon his shadow for support, as your heart depend upon sincere obedience for salvation."—*Berridge*.

GOSPEL LIBERTY.

—"Holy Liberty!" but liberty in service, not from service—holy liberty in obedience."

—"The end of Christian liberty is, that being delivered from the hands of our enemies, we might serve the Lord without fear,"

Westminster Catechism.

THE BEATITUDES.

REV. CHARLES W. L. CHRISTIEN.

II.—The Mourners.

"Blessed are they that mourn; for they shall be comforted."—Matt. 5: 4.

"THEIR sorrows shall be multiplied that hasten after another God," says the Word that cannot lie. And whatever the "god" may be, money or what else, the "multiplied sorrows" will come, and come without comfort. There is no blessedness in "the sorrow of the world" that "worketh death." The sinner who refuses Christ chooses a cup of bitterness in which there is no sweetening drop. But our Lord here declares that there is a mourning that is blessed by attendant and succeeding comfort.

The "godly sorrow" which "worketh repentance unto life" is one instance. The real penitent has both a sad and tender heart. He mourns over his past life, every page of it stained with sin. He sorrows because of the ingratitude, the folly, the meanness, and the degradation of his rebellion against his lawful Sovereign and his loving Friend. He cannot palliate his sin, and has no wish to. It stands out before him clear and appalling in its enormity, humbling and crushing him into the dust. He cannot alter it, he cannot undo it. It is ever before him. He is alarmed, subdued, melted, and has "a broken and contrite heart." And it is the Holy Spirit who produces this state of mind. Left alone, the sinner would never have become concerned about his soul at all. The understanding, "blinded by the god of this world," would

have remained in moral night: the heart, "hardened through the deceitfulness of sin," would have grown harder still; and the rebellious will would have set itself yet more persistently against God. Just as sickness cannot effect its own cure, nor the muddy stream filterate its own waters, nor ignorance instruct itself in wisdom, nor the neglected land produce a harvest, so the fallen heart of man is powerless to recover itself. It can wander farther off from God, but God alone can enlighten, incline, and empower it to return. But the Holy Spirit pours light upon the mind—He breaks up the fallow ground and makes it soft with showers.

But the Spirit thus "breaks the rock in pieces" only that sin and its penalties may be escaped. "Repentance unto life" is only possible under the reign of grace. If there were no redemption for lost men there would be no convincing Spirit. The Spirit's whole work is the result and the complement of the atoning work of Christ. And the Divine Agent visits the wanderer and shows him his sin and ruin, that he may learn to appreciate the work of Christ on his behalf, "and flee for refuge to lay hold of the hope" set before him. He makes him see what "an evil and a bitter thing" it has been to "forsake the Lord" on purpose that he may seek and find the great salvation provided, and taste the "joy and peace in believing" which shall be greater than his sorrows. So that in the "mystic joys of penitence" are wrapped up in possibility, and in the Divine intention, all the pleasures of conscious salvation here, and the final joys of heaven.

There is also a mourning which the believer often realizes after conversion on account of "inbred sin." Many a convert has been taken wonderfully by surprise at finding the "roots of bitterness" in his heart, after he has realized acceptance with God. We remember one, who turned out a very intelligent and devoted Christian, weeping bitterly, a few weeks after her conversion, at the discovery that

there was still sin in the heart. She had been so taken up with gaining the assurance of pardon, and knew so little of spiritual matters, that she imagined all was done when this was secured. And the joy of this new experience was so great that she thought she had lost sight of her old enemy for ever. And when she discovered that there were latent tendencies to sin still within her heart, she was plunged into grief and mourning, and said, "I never thought I should feel like this again." But it was the Holy Spirit showing the inward wrong. The mourning again came from Him. And it is often a deeper grief to the believer to find the remains of sin within his heart than it was for him, in his unsaved condition, to realize condemnation and guilt. It is a more intelligent and Christian grief.

But why does the Spirit show the corruption? Why does he cause the heart to mourn over it? For no other reason but that he may lead the believer to trust the same Almighty Saviour for full deliverance, that Christ may be to him "sanctification," as He has already been "wisdom and righteousness." If it were not possible for the Christian to be cleansed "from all sin," would the Holy Spirit make him mourn over its presence, and long with such inexpressible desire for its entire removal? To do so, would be to mock his misery and helplessness?

The very sorrow for internal sin which the Holy Spirit alone produces is a presumptive argument in favor of the doctrine of entire sanctification, apart from all direct Scripture statements on the subject. But we read "gracious words" which assure us by prayer, and precept, and promise, that the carnal mind can be "destroyed." And when deliverance is found, when perfect love takes possession of the heart, displacing everything opposed to its own nature, when Christ is accepted in the fulness of His saving power, there is a joy that goes beyond the joy of newly-found forgiveness, and

in a fuller sense than ever the soul can look upward and say, "Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth and girded me with gladness."

But there are griefs which come to the believer in the discipline of life—for the whole life is discipline. And although purity is a blessing given at once when trusted for, maturity is a state which only time and discipline can produce. There is the same difference between purity and maturity that exists between health and manhood. The child can be as healthy as a man, but manhood is a work of time. The child in grace can be purified from sin's disease, but he can only become mature by progress of time and experience. And the believer's life, down to its smallest details, is a training from his loving Father's hand. And as the process is going forward, and a fuller maturity is continually being reached, it must needs be that there shall be sharp experiences and stern battlings. But whatever griefs may come, whatever sufferings may be endured, whatever the windings and perplexities and trials of faith, there is abounding comfort also. The believer knows full well that the heaven-planned way is right at every step. It is the discipline of infinite love, and equally infinite wisdom. God does it all because He knows it is best. Anything less, anything else, would be failure and loss. And if the enemy "comes in like a flood"—and all Christians are at times "in heaviness through manifold temptations"—there is comfort amid the fight; comfort from the distinct promises of God; comfort from the realized presence of the Mighty Helper; comfort in knowing that victory is sure to the faithful; and comfort from the conviction that the child of God shall be more blessed by being tempted and overcoming the temptation than he could be if he had no temptation at all. So that throughout the believer's life the words are always true, "For as the sufferings of Christ

abound in us, so our consolation also aboundeth by Christ."

Beautiful thought—our loving Father never puts a sorrow into our heart but to turn it into a joy! He desires for us the joy, and the sorrow is the only way to it. And we endure the temporary pain to grasp the abiding delight. And looking over the narrow stream of death to the final state of the blessed who have "overcome," it is "everlasting consolation," for "God shall wipe away all tears from their eyes."

GONE HOME—1883!

MRS. LIZZIE FENNER BAKER.

"The memory of the just is blessed."

They have gone hence—the pure, the loved, the saintly,
 The strong souls, and the faithful—home to Him,
 Amid the radiance of whose smile perpetual
 All earthly smiles, and earthly loves are dim.
 O, vanished year! unto His holy place
 Thou hast removed them—heirs of joy and grace!
 And we are left
 With hearts bereft,
 Yet hearts exulting for our saved and free;
 O Lord—our King!
 Behold, we bring
 Fresh consecration, and fresh praise to Thee.
 This year is new for us! we linger here
 A little while, to trust, and work, and pray,
 To walk as they did, hand in hand with Thee
 Following our Master thro' life's changeful way.
 Be near to us, as Thou to them wast near,
 The Sure Abider, all our souls to cheer!
 Make us to be
 In love to Thee,
 As fervent as the saints which see Thy face—
 That hour by hour,
 Thro' Thy own power,
 Thine image in ourselves Thou still may'st trace.
 Soon, Thou wilt call us to celestial lands,
 The country of all brightness and repose,
 Soon Thou wilt clasp in Thine our weary hands,
 And lead us where the broad life-river flows!
 Give us, before that hour shall come, to make
 Fresh conquests for Thy kingdom—for Thy sake.
 Help us to win
 More souls from sin,
 And to Thy garner bring some ripened grain.
 So, praying thus,
 With childish trust,
 We hail the year, new-born for us again.

DUTY.

—"Satan's two chief aims are—to prevent our duties, or to pervert them.

—"Do the duty that lies nearest to thee," is a rule that is often useful when Christians are in doubt."

COUNSELS TO THE SAVED.

REV. N. VANSANT.

II.

A THIRD counsel relates to *wrong tempers and words*. And here the admonition of Jesus, "Watch and pray, lest ye enter into temptation," never ceases to be at once appropriate and needful.

"The fruit of the Spirit," says Paul, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." No one fruit of this rich cluster is unimportant, but we wish especially to emphasize the fourth, fifth and eighth.

Long-suffering,—that is, slowness to anger, passion, excitement; long endurance; patience of offence. It is often associated with forbearance, to which it bears a close resemblance, there being perhaps this shade of difference; forbearance may relate to a single act of offence, whereas long-suffering supposes a series of such acts.

In exercising this grace we but show a true relation to Him who, in proclaiming His mysterious name to Moses, enumerated "long-suffering" among its glorious attributes. Paul also speaks with great emphasis of "the riches of His goodness and forbearance and long-suffering;" while Peter declares with deep impressiveness, that "the Lord is not slack concerning His promise, * * but is long-suffering to us-ward, not willing that any should perish."

Surely in this respect not less than others, it becomes us to give proof that we are "partakers of the divine nature;" but how shall this proof be given except by a "patient continuance in well-doing,"

even the well-doing of a steady long-suffering under human ills, of whatever kind? Alas, how many a break-down occurs at this point, under the specious plea that "forbearance ceases to be a virtue." Who says so? This is the devil's logic, and by urging it he has entrapped many a holy soul, and wounded Christ in the house of His friends.

Those who knew the late Rev. R. V. Lawrence will recollect how much he used to talk and write of the power of perfect love to keep the soul "sweet"—sweet in disposition and expression—and how he was wont to insist that the absence of the "sweetness of our Lord" in the life, is but too sure a sign of the absence of the sweetening principle in the heart.

O, ye professors of this higher grace, let others, if they must or will, be impatient of contradiction, easily provoked, irritable, retaliative; but be yours the better part of "considering Him," both in a careful study and a loving imitation, "who endured such a contradiction of sinners against himself, lest ye be wearied and faint in your minds."

The next fruit mentioned is *gentleness*, a grace closely allied to that just considered. But its scope is broader, embracing not only a negative but also a positive side. The Greek word properly denotes "usefulness of persons to others," benignity; hence it is sometimes rendered kindness, goodness. But, as Jerome remarks, "goodness, though ready to do good, has not such *suavity* of manner." Other words in the original are also used to express the same idea, as in the following passages: "Gentle, showing all meekness unto all men;" "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated;" "But we were gentle among you, even as a nurse cherisheth her children;" "The servant of the Lord must not strive, but be gentle to all men." Turning back to the Old Testament, we find this remarkable passage in the 18th Psalm: "Thy gentleness

hath made me great." Twice had the life of Saul the King of Israel, David's bitter enemy, been in his power, but in his gentleness he had firmly resisted the urgency of his friends by sparing that life; and these, with kindred acts of clemency, had made him truly great. Is Christian gentleness to-day less promotive of true greatness?

Let no one suppose that this gentleness is in any way inconsistent with a true Christian robustness and earnestness. Effeminaey forms no part of it. Who possessed more of it than the seraphic Fletcher, yet who was more fervid and earnest? It is inconsistent only with curtness, brusqueness, rudeness; not with "thoughts that breathe," or "words that burn."

The last of the triple graces selected for study is *meekness*. And here again we find an affinity with the fruits already named, indicating a common origin and nature. By one, meekness is defined as "a spirit which has been schooled to mildness by discipline or suffering." Mr. Wesley describes the meek as "they who hold all their passions and affections evenly balanced." Chrysostom wrote thus: "Meekness is a virtue by which a man may know a Christian better than by his name;" and Tertullian makes this statement: "Anciently, among the heathen, professors of Christianity were called, not Christians, but *Christiana*,—from *chrestos*, a word signifying sweetness and benignity of disposition."

Does the enemy suggest that a uniform meekness savors of unmanliness? The sufficient answer is, "It is written," written of the all perfect *Man*, even the God-man, that He was "meek and lowly in heart;" and that "when he was reviled, he reviled not again; when he suffered, he threatened not."

—"Be not proud of riches but afraid of them, lest they be a *silver bar* to cross the way to heaven. You must answer for riches, but riches cannot answer for you."—*Mason*.

SUBMISSION TO GOD'S WILL.

—"If thou wilt be a part of Christ's building, thou must be content with Christ's hewing."

—"When the flail of affliction is upon me, let me not be chaff that flies in thy face, but let me be the corn that lies at thy feet."

TRUSTING IN THE DARK.

MRS. MARY D. JAMES.

IN circumstances of great trial and perplexity, one of God's children who relies implicitly upon His guidance, cried out, "*O for light upon this dark way!*" "I want to walk in the right path but I can't see it." In this emergency a dear Christian friend came in to see her, to whom she had made known her perplexity, and the reply was, "Now you are called as were the Israelites when they came to the borders of the Red Sea, to 'Stand still and see the salvation of God.' He will surely interpose and open your way." As the friend was about to leave her, she said, "You will help me pray, won't you, that my way may be made plain?"—"I will help you trust," she replied.

"Ah," said the anxious one—"as she pondered these words—"That is the point—to TRUST!" God has said He has a tender care over those who love Him, and I am assured that "all things work together for good" to such. I know that I love Him, and therefore, "*I will trust and not be afraid.*" I have been praying all day about this matter, when I ought to have trusted. Doubtless God has heard my prayers, and meant to answer them, but He probably wants to test my faith, and He will be much more pleased to find me trusting than praying. Just then a circumstance recurred to her mind in relation to Dr. C. Cullis' faith-work in Boston. A friend said to the Doctor, "You must spend a great deal of time in prayer with reference to your work?" His reply was, "No, I have not a great deal of time to spend in prayer. My

medical practice requires a large portion of my time, and my duties to the inmates of the Consumptives' Home occupy another large portion—so that with the addition of religious services devolving upon me, I have very little time left for private devotion." The other day," he added, "one of the workers in the Home came to me and said, 'Doctor, we have no provision for dinner—no food for the people.' I had no money at the time, and it looked rather dark. Do you think I went to my closet and pleaded with God for half an hour to send food for the people under my care? No! I dropped upon my knees, and said, 'Father, here are these poor people; Thou hast sent them to me to be taken care of, and I trust in Thee to supply food for them. Amen.' I then went to visit my patients, assured that God would attend to those who were dependent upon His bounty; and when I returned found that an abundant supply had been sent in my absence; and so it has ever been. God never fails to fulfil His promise, and un-failing trust on our part is most pleasing to Him."

Then the remark of the sainted Mrs. Phebe Palmer was remembered—"One act of perfect faith is more pleasing to God than a thousand prayers." When will Christians learn the great fundamental principles of Bible-religion—*Perfect Trust in God?*

RESISTING PROVOCATION.—As the ship that is well made, and sufficiently trimmed, neither the mighty winds, raging waves, nor stormy tempests do make it leak; or as the palm-tree which, though mightily laden, never bendeth; or as our Saviour Christ was whipped, mocked, and crowned with thorns, yea, and crucified too, and yet prayed for His enemies: even so, if we are once armed with this corslet of proof (I mean patience), not only words and injuries, which are lent the points of the thorns, should not pierce us to be angry, but also the sharp arrows of Satan, his lances and pikes, should never be able to touch or move us to the quick.—*Cawdray.*

MURMURING.

—"I mourn but do not murmur," was the chastened expression of a Christian lady in the midst of deep distress and painful bereavement.

—"It is calculated that one million of the Israelites by God's judgment fell in the wilderness for their murmurings, in only forty years."

PRUNING.

MRS. S. L. WHITE.

"I AM the vine, ye are the branches," said Jesus; and it is a fact well known to vine-dressers, that pruning is a necessity. In order to obtain choice fruit there must be, not only the cutting away of the fruitless branches, but those *bearing fruit* need to have all superfluous leaves removed, leaving just enough to protect from outside influences. We know that a vine stripped of its foliage is not a thing of beauty; and if beauty alone were desired, we should say it was ruined. But fruit is the object; so the knife cuts here and there, until the vine is an unsightly thing. And, even then, the dew of night, and cloudy days and wind and rain, and the vivifying rays of the sun, are all needed to perfect and mature the fruit. After the fruit is all formed, a *second pruning* is necessary; hence Jesus said: "Every branch in me that beareth fruit, he purgeth (or pruneth) it, that it may bringeth forth more fruit." ("Herein is my Father glorified, that ye bear much fruit.")

But O the knife! and yet it is in the hands of One who knows full well when and where to use it, in order to secure the greatest fruitfulness. His hand, so skilled in its earnest work, will not make a mistake. Not a leaf or tendril will be removed without a "needs be." Fruitage is desired, and lo, after many days, to the joy of the vine-dresser, his hopes are realized in the large clusters of ripened fruit. The unsightly vine, stripped of its foliage and beauty so long ago, yields a glorious harvest.

Dear chastened child of God, look up! Do there arise in your mind, at times, questionings in reference to the severe discipline through which you are called to pass? Remember, our Father, in His dealings with you, has reference to the utmost possibilities of grace in your experience, and will use (if you permit Him) every possible means to develop in you the graces of the Spirit. True, we have need to pray—

"The sharpness of Thy two-edged sword,
Enable me to endure;"

but rejoice in this: "He which hath begun a good work in you, will perform it unto the day of Jesus Christ."

How often has the writer watched with intense interest, those who have long been fruit-bearing Christians in the Church of God. The calm serenity instamped upon the features, the far-away look in the eye, all tell of the full assurance of hope, and an *earnest* of their heavenly inheritance. The seal of the Spirit becomes daily more visible, until it seems that rays of glory from the opened gates rests upon them. Yet the dark days come; they are afflicted; trial succeeds trial; and last, though not least, persecution falls upon them. Their reputation often suffers, until, with health broken, and enfeebled by age, they seem to live only to *suffer* our Father's will. But let us pause a moment. Do they not still have access to God? Do not their prayers go up, night and day, as incense? Would not the Church, and "a world that lieth in wickedness," suffer an irreparable loss, if those tried souls should offer their last prayer? When their prayers of intercession cease, who can tell the result? O Church of the living God, cherish as best you may these *weary toilers*!

Though heaven gains, earth loses by the translation of one such soul, who has for years been a branch of the true vine, yielding fruit; and in that day when every man shall be rewarded as his work shall be, he will find, perhaps to his surprise, many stars in his crown.

THE CHRISTIAN WARFARE.

—"No Christian soldier must unbuckle his armor till he puts on his shroud."

—The Spartan mothers used to give this good counsel to their sons—"If your sword be too short, add a step to it."

"If a righteous cause bring you into suffering, a righteous God will bring you out of suffering."

WORDS OF BISHOP HAMLINE.

REV. B. S. TAYLOR.

I HAVE been very much interested in a careful reading of the "Life of Bishop Hamline," by the late Walter C. Palmer, M. D., and so much of his labors, sermons, and addresses before our Conferences, were so clearly and steadfastly devoted to the spread of holiness that it may have been said to be his whole life. O that we had more such men in high official life! Would not hundreds of our young preachers be encouraged to devote themselves wholly to this one great work, and be carefully instructed in the ways and means to promote it? Can it be possible that the clear, powerful preaching of "*these holiness doctrines*" is any bar whatever to the highest places of usefulness and influence in our grand old Church? Sad to say, it looks as if the Bishop was seriously opposed in his very duties before the Conference, when asking the candidates, "Are you groaning after perfect love, and do you expect it in this life?"

The Bishop says, as given on page 204:

"'Preach holiness,' says Mr. Wesley, 'earnestly, constantly. Preach that it is to be obtained by faith *now*, and by faith alone.' Don't fail to do it, brethren. Some may discourage you. They may say, 'It is your hobby.' I don't like that word 'hobby' in such a connection. But if it means a favorite theme, let it be so. In this sense it *should* be our hobby. We were raised up to spread scriptural holiness. If this is what is meant, the Saviour Jesus Christ made it a hobby; He came to purify, to cleanse the Church. His Apostles were sent for the same end. The Gospel has this sole aim. Though I dislike the word, if it means this, let us

be content. For are we not all at work for this very purpose? Are we not all pledged (before our Conference) to a belief of the doctrine of entire sanctification? If a traveling minister, who has given that vow or pledge of faith in the doctrine, shall come to deny the truth of it, would it not weaken the confidence of the Church in his integrity, to say nothing of his intelligence? How would such a brother get along in his appropriate work of spreading holiness? Would he be useful? Were it my duty to station him, I should feel like trying to find the place where he will do—not the *most good*—but the *least harm*. I have no confidence in a Methodist preacher who subscribes to our articles and then goes forth preaching or talking against the *most vital* (notice that) and fundamental portions of his creed. And I shall, if God spares me, do just what I said. If the Conference will not arrest them, I will do all I can to hinder the mischief. But you will see this has nothing to do with 'professing the blessing.' Those beloved brethren who are not yet able to receive and profess the blessing, but unyieldingly make it an article of their creed, and are longing for it and sometimes tremblingly trying to reach it, are very near me. I have been where they are—heaven forbid I should doubt their sincerity. I pray God to bless them.

TOKEN OF OMNIPRESENCE.—A mother one morning gave her two little ones books and toys to amuse them, while she went to attend to some work in an upper room. A half hour passed quietly; and then a timid voice at the foot of the stairs called out, "Mamma, are you there?" "Yes, darling." "All right, then;" and the child went back to its play. By and by the question was repeated, "Mamma, are you there?" "Yes." "All right, then;" and the little ones, reassured of their mother's presence, again returned to their toys. Thus we, God's little ones, in doubt and loneliness, look up and ask, "My Father, art Thou there?" and in that assurance of his presence our hearts are quiet."—*Selected*.

QUIETNESS.

—"The heart that is to be filled to the brim with holy joy, must be held still. Who could fill a moving vessel?"

—"The child of God should live above the world, moving through it as some quiet star moves through the blue sky—clear, serene, and still."

LITTLE THINGS.

MRS. T. SMALL.

WE often hear people talk about life being made up of little things, yet few are content with that. They long to do great things. One thing at a time, and that the nearest to us, should be our motto. We need patience, too, in our work, waiting calmly for the unfolding of the Divine purposes. Let me give a case in illustration of these principles.

A lady had undergone a painful surgical operation. She inquired of her physician how long she must lie upon her couch of suffering. I think the Lord must have directed his answer, *Only one day at a time!*" The remembrance of that reply has followed me and had a precious influence upon my own experience. Remember, dear suffering one, when disposed to be restless under heavy trials, you have only to live "one day at a time."

The student masters his difficult problems one at a time. The dear one at home holds your heart's purest love by a succession of trivial acts rather than by a great one. Not by a costly gift after the lapse of months or years. Suppose that after the celebration of the marriage union his attentions had ceased, except that after months or years had passed away, perhaps, he should make you a valuable present, think you that your love would be ardent to-day? O, no! it is the little attentions of everyday life that keep the heart warm. The mother's love for her child prompts lifelong devotion, made up of little acts. It is not spasmodic, but steady and continuous like the river's flow.

How is it, dear reader, in your relations to your Heavenly Father? Does your heart prompt you to exercises like those which you desire at the hands of your children? Christians often speak of sacrifices for the cause of Christ. But where love reigns the thought of sacrifice is excluded. Love is ever on the alert, and is never weary. If everything in life were done for love's sweet sake, earth would be a Paradise, for love is the charm of life.

Do you work thus for your Heavenly Father? Is your heart filled and thrilled with His love, so that His work committed to you on earth is your highest pleasure? Do you eagerly watch for opportunities to speak words of love to the erring ones, or, to offer a cup of cold water to the thirsty traveler? O that our hearts were ever fragrant with love!

A friend of mine has in her home, during the winter, very lovely flowers. Only one or two, perhaps, are blooming at a time, but the moment you open the door, you are greeted with the delightful perfume, even though you may not see the flowers.

A few months ago, one summer night, in weakness, and with an aching brow, I was tossing to and fro upon my couch. Sleep, "nature's sweet restorer," fled away. While thus restlessly passing the night, through an open window was wafted to me the sweet perfume of roses. The first thought was, "*Where does that come from?*" Then I recollected that near my window was a rose-bush, filled with beautiful roses. A friendly hand, stricken by death thirty years ago, had planted that fragrant bush that was now delighting my sense. I said: "Lord, help me, that my life may be thus fragrant, doing the little things which come into my pathway, so that when I have passed away, the aroma of my well-spent life may remain, and be a blessing to surviving friends." Reader, seek to have your life thus filled with usefulness, and so win a bright crown.

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—THE BELIEVER'S HIGH PRIVILEGE.

CENTRAL THOUGHT.—Christ's prayer:—"Sanctify them through thy truth: thy word is truth."—John 17: 17. "And the very God of peace sanctify you wholly."—1 Thess. 5: 23.

STATEMENT.—The object of the three preceding lessons has been to magnify the position of a justified believer. The obliteration of his sins, the obligation God puts upon him, the assurances he has, all make him the recipient of the most exalted blessings. We do not teach any state of grace which admits of *committing sin*; and the least that justification can do for a man is to save him from all guilt, and keep him from condemnation. This is a wonderful heritage! The present lesson gives Christ's prayer for, and Paul's address to, Christian believers—such as are *already saved*.

I. Christ's Prayer, John 17. Note—He prays (1.) For *Himself*, verses 1-5—(2.) For *His disciples*, verses 6-19. (3.) For *His Church*, all Christians, verses 20-24. Now the persons all Christians, verses 20-24. Now the persons for whom He prays were *saved already*. See verses 14-16. Yet our Lord prays for their sanctification; not only theirs, but of all Christians—verse 20. To accomplish this, Christ consecrated himself—verse 19.

II. Paul's Letters. 1. To the Thessalonians. Paul regards them as Christian believers, and already in a very commendable state, for in his first epistle to them he credits them with his first epistle to them he credits them with thirteen characteristics: (1.) 1 Thess. 1: 4—(2.) 1: 6, first part—(3.) 1: 6, last clause—(4.) 1: 9, latter half—(5.) 1: 1, Being "in God the Father and in the Lord Jesus Christ,"—(6.) 1: 3—(7.) 1: 7—(8.) 1: 8—(9.) 2: 13—(10.) Their brotherly love being shown "toward all the brethren in Macedonia," 4: 10—(11.) 5: 5—(12.) Comforting themselves to-

gether, and edifying one another, 5: 11—(13.) They being Paul's hope, etc., 2: 19. Now to *such* Christians Paul wrote, 1 Thess. 5: 23-24.

2. To the Corinthians. Paul founded the Church in Corinth. God gave him a vision, assuring him that he had much people there. They were already children of God. See what they are called, 2 Cor. 1: 8; 7: 1; 1 Cor. 3: 9; 3: 1; 3: 16. And yet these very "brethren," as they were called, were, as the Apostle asserts, "*carnal*;" they "walked as men," were "envious," and there were "strife and divisions" among them. Therefore he exhorts these Christians, 2 Cor. 7: 1. They need to *complete their holiness* in the fear of God. The Apostle states that to be *cleansed from all sin*, is "*perfecting holiness*." We conclude, therefore, that while those who chiefly composed the early Churches were certainly true Christians, yet they were not entirely sanctified; and that a considerable part of the New Testament was written to promote their purity or entire sanctification.

SECOND WEEK.—LESSON II.

TOPIC—SEPARATION FROM.

CENTRAL THOUGHT.—"Wherefore come out from among them, and be ye separate, saith the Lord."—2 Cor. 6: 17.

STATEMENT.—The word "sanctification" has a double meaning of *separation* and *purification*. In other words, the Old Testament sense of setting apart to a sacred service (Lev. 20: 7; 11: 44-47); and the New Testament sense of spiritual purification (John 17: 17; Ephes. 5: 25-27). In the first definition it refers to the work which man, aided by the Holy Spirit, is required to do; in the second, to the work of God alone. In this, and the following lessons for the months of February and March, we take up man's part, the believer's separation and consecration.

The very first idea of sanctification is *separation from all sin*.

I. This Separation Typified. Ex. 19: 6; Deut. 7: 6; 26: 19; 29: 9; Isa. 62: 12. Israel was a holy nation, among the many nations of the earth. They were *holy* because they were *separated from* all the people of the world. See Lev. 20: 24-26; Ex. 33: 16; 1 Kings 8: 53; 2 Sam. 7: 23-24. This redemption to Himself necessarily involved *separation* "from Egypt." We cannot have the "to" without the "from." And the test and proof of the "to Thee" lies in the "from Egypt." Now see 1 Pet. 2: 5-9. As Israel was a *separated* nation, so are all Christians in a much higher sense to be *separated* by renouncing the world, and through sanctification of the Spirit.

II. God's Command. 2 Cor. 6: 14-18. From this it is plain that God will be their God only on the ground of *their taking Him for* such, and this depends on their being *separated*

from the works and workers of iniquity; for God cannot dwell in them, if they have concord with Belial. See also 2 Cor. 7: 1; Rom. 12: 2; 1 John 2: 15-16; Rev. 18: 1-5. Consult Psa. 4: 3. Note, the "for Himself" hinges upon the "set apart." There is no consecration without separation from. "A garden enclosed (Hebrew, *barred*) is my sister, my spouse," saith the Heavenly Bridegroom, Cant. 4: 12.

III. *Christ's Declaration.* John 15: 18-20; Matt. 10: 34-40; John 17: 15-16; Jas. 1: 27; Rev. 3, 4. This is the kind of holiness the world needs—men and women living in the world, but not of the world.

THIRD WEEK.—LESSON III.

TOPIC—SEPARATION UNTO.

CENTRAL THOUGHT.—"Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself?"—Num. 16: 9.

STATEMENT.—But the sanctified heart cannot be satisfied with only negative separation. We do not want only to be separated from, but to be separated unto. We do not want our moments, hands, feet, voices, lips, silver and gold, intellects, wills, hearts, love, selves to be simply separated from Satan's use, but kept for Christ's use; not only kept from sin, but kept for His praise. Hence the Believer's Consecration.

I. *Meaning of "Consecrate."* If we look at any Old Testament text, we shall see that the marginal reading of the word is, "fill the hand." Ex. 28: 41; 29: 9; 32: 29; 1 Chron. 29: 5. Not only must we empty the hands of all sin, but fill them with service and rich gifts for Christ.

II. *Separated Unto What?* (1.) Unto the Lord Himself. Num. 6: 1-12. Study thoroughly this law of the Nazarite. Every genuine Christian is a true Nazarite. He is separated from the world, and dedicated solely to God and His service. All this enters into the spirit of his baptismal vow. See also Psa. 4: 3; Lev. 20: 24-26; Psa. 135: 4; 1 Kings 8: 53. What a privilege this to be the Lord's Nazarite, "holy unto the Lord all the days of his separation." Is any earthly crown to be compared to "the consecration (margin, separation) of his God upon his head?" Num. 6: 7. (2.) Unto new friendships. Luke 6: 22; Neh. 10: 28-30. Those who separated themselves from intimate connection with ungodly persons, and unto the law of God, "they clave to their brethren." Left the "people," but found "brethren." (3.) Unto work. Acts 13: 2; Rom. 1: 1; Gal. 1: 15-17. No place for idleness in a separated life. "Whose I am, and whom I serve," (Acts 27: 23) fills it up. Some are separated to one thing, some another. See Deut. 10: 8; 1 Chron. 9: 33; Psa. 134: 1. Doubtless multitudes would be willing to be sanctified if they could go forth

as flaming lights. But the choice of our work must be cheerfully and willingly committed to God. Whether we are to do or suffer His will—leave with Him. Isaiah little thought what would be his mission, or sufferings, when the seraphim touched his lips with fire. But what a mission it was! See Isa. 6: 9-10. So he went and "stretched out his hands all the day long to a disobedient and gainsaying people," and finally was "sawn asunder" by them. So we cannot tell how the Lord may employ us when once separated unto His service.

FOURTH WEEK.—LESSON IV.

TOPIC—CONSECRATION.

CENTRAL THOUGHT.—"And who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29: 5.

STATEMENT.—In this and the Lessons for the month of March, we shall study the subject of *Consecration*, believing that just here in the efforts of the seeker for full salvation, there is need of special emphasis. For, while we know that Consecration is not Sanctification—that a man may be entirely consecrated, yet not sanctified—nevertheless, *death to sin* and *devotement to God*, are the great human elements in receiving holiness; and he who is sincere and thorough here will find God's part speedily accomplished. In the two previous Lessons we have studied the general meaning of Sanctification. In this we begin at the very first step of man's part in the work.

I. *The soul must be assured that it belongs to the Lord, before it can make the consecration which is a condition of sanctification.* See Lev. 8: 14-36. Note the whole work of consecration here. (1.) It begins with the *sin-sacrifice* and *burnt-offering*, 14-21. Before the hands of the priests could be filled with the emblems of consecration, they had to be laid upon the emblem of atonement. So the conscious justification of our souls—the transference of guilt to our Substitute, typified by that act, must precede the dedication of ourselves to God. (2.) Then comes the *ram of consecration*, 22-36; also Ex. 29: 19-37. Reconciled and accepted, we are now ready for consecration. After laying the hand of our faith upon Christ, as our Substitute, we are to lay that same hand of faith upon Him as consecrated for us. See John 17: 19; Heb. 10: 10; 13: 12.

II. *There must be the conviction that the ground of this consecration is the absolute proprietorship of God.* We owe ourselves, our property, our all to God. 1 Cor. 6: 20; 7: 23; Lev. 27: 30. To withhold this surrender, then, is not merely a mistake; it is a sin. The believer, personally and individually, is a part of the Lord's portion, Deut. 32: 9; and of His inheritance, 1 Kings 8: 53; Ephes. 1: 18. His portion and inheritance would not be complete without you; you are His peculiar treasure, Ex. 20: 5; Deut. 7: 6.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

This being the first day of the New Year, there was an assembly of God's dear people full of praise and thanksgiving. A very blessed Divine influence was realized from the beginning to the close of the exercises. The meeting was opened by singing

"Sing to the great Jehovah's praise;
All praise to Him belongs:
Who kindly lengthens out our days
Demands our choicest songs."

Requests for prayer were read from, and expressed by, many dear ones burdened with desire for the salvation of souls, and Rev. Bro. Browning presented them at the throne. Thanksgiving was returned for prayer answered abundantly, and for the manifest influence of the Spirit in many of the Watch-night services.

Sister Palmer read a few verses from the third chapter of Philippians, commencing at the thirteenth verse: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Having an intense desire to know what this high calling was, that she might realize the fullness of the blessedness of it, Mrs. Palmer had found many precious references, among which

was Ephes. 1: 4—"He hath chosen us in him before the foundation of the world, *that we should be holy and without blame before him in love.*" Ephes. 5: 25-27: "Christ loved the Church and gave himself for it, * * that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be *holy and without blemish.*" Heb. 12: 1: "Let us lay aside *every weight, and the sin which doth so easily beset us.*" Then Paul, in addressing the Church, speaks to them as "called to be saints." 1 Cor. 1: 2. "Holy brethren, partakers of the heavenly calling!" Heb. 3: 1. O let us take a fresh spring forward toward this prize of the high calling. Some people think it is impossible to be holy; and you give them a text, and they will give you another explanation of it; but when we find so many texts about being called to be saints and being unblamable before Him in love, &c., how can we misunderstand God's will concerning us? The poet says:

"What is our calling's glorious hope
But inward holiness?"

Let us not allow Satan to tone down or put away these precious truths, but let us walk worthy of the vocation wherewith we are called, and "give diligence to make our *calling and election sure.*" Let us respond to this blessed call, and say with Paul, "This one thing I do." Christ came to redeem the world, and He spent three years in active service, and then His bodily presence was removed; but He came to dwell in us that He, through us, may bring the world to himself. Jesus said, in that wonderful prayer: "The glory which thou gavest me I have given them;" that is, the glory of saving the world. God uses human instrumentalities. Let us surrender to God, that He may use us as never before, and that we may know the fulness of the power of the Holy Ghost. On the day of Pentecost they were all of one accord in one place, and she desired that they might there be all of one accord, and ask great things, remembering that all things are possible to him that believeth—and it was possible that all the company might be endued with power, and go forth to save souls.

After an impressive season of silence on our knees before God, Sister Brown led in prayer, and—

"Heaven came down our souls to greet,
While glory crowned the mercy-seat."

GOD STOOPS TO SAVE.

Bro. Smith thought that no one could question the power of God in this place, and there was a voice heard as plainly as Moses heard the voice, saying, "The place wherein thou standest is holy ground." Whilst a glorious calling is ours, and whilst we press forward toward the mark, think of the power that is back of this—the power of the Father, Son, and Holy Ghost! He was perfectly amazed, as he contemplated the mercy and love of God. While at home listening to the conversation of two gentlemen on scientific matters, unfolding the mysteries of God, he was impressed with the majesty of His works; but far above all is the majesty of that love that gave His Son to die that we might live. Jesus stoops to save, and desires every one to realize the blessedness of the high calling.

A SAVIOUR FOR ALL.

Bro. — felt, the first day he came in the room, that he was too unworthy to be there; but he thanked God that, though he had been so vile that his folks had sent him from the other country to get rid of him, God had sent a brother to lift him out of the gutter and lead him to Christ; and he had been saved from the appetite for drink and for opium, and he meant to go out to work for Jesus and try to save others.

ANSWERED PRAYER.

Sister Collins.—"Behold, I am with thee, and will keep thee in all places whither thou goest," was the passage given to her in the morning for the New Year. In order to strengthen the faith of some, she related an incident of an answer to prayer with which the old year ended. She asked the Lord to give her some evidence that she had been the means of saving some soul during the year, and a letter came from a woman who had been an inebriate, saying that she had been the instrument of her salvation. She was now a Christian, and her countenance showed that she had been with Jesus. Thank God! He uses plain instruments, but He does the work, and shall have all the glory. At another time she prayed for a prodigal, who went to Australia. The Father was broken-hearted, and her heart was touched, and she prayed earnestly that the son might be saved. The next steamer brought tidings that the son had been converted at the very time that

she was praying for him. Let us not doubt that God can work wonders, and He leads and guards us.

ETERNAL HAPPINESS.

Rev. Bro. Scarlett thought that he was never deeper in God than now, nor ever higher in this high calling. He had seen eighty-one years—thirty in a state of nature and fifty in a state of grace. He was much pleased with the word read about this high calling. The cause was grace, and the effect was grace. The fountain is pure and then the stream is pure. We cannot come into this grace by effort, but by sinking down into it. God's power goes with the will—Christ is the way up to God, and the way down is by the Holy Ghost. The conductor in the car asked him if he was always happy, for he always seemed so. He told him he had eternal happiness. The years roll us on to heaven, but God has an eternal year. When one is given up to God, how easy it is to live! Some think to live without sin is tremendous—but O how grand to go along swimmingly in the spiritual stream!—and O how easy to testify! and testimony in a sermon is the life of a sermon; and when all things are shaken, except the things that cannot be shaken, testimony will remain. Opinions flit away, but the testimony of the Holy Ghost brings all things to remembrance. Conversion led him to see things as he had not seen them before, but since he was sanctified he was growing—and he was forgiven all the time, and wrong temper was taken away, and he had a desire for heaven and heavenly things, and labor for God was rest.

CONTENTMENT.

Sister Hughes.—The words sung (He leadeth me) had brought to her mind this text: "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Is not that a delightful word—"teacheth thee to profit?" "Godliness with contentment is great gain." Contentment with having food and raiment—contentment, whatever your surroundings may be—contentment in darkness—contentment the year through, day by day and hour by hour—that was her experience; and she trusted God, whose word was truth, every moment. Why? His Word is solid rock, and she rested on it. This Will has no flaws

in it. God overrules everything—and she was happy, no matter what came, because she believed this.

A PRESBYTERIAN WITNESS.

Bro. Paskett said that he was a Presbyterian, and could testify to the blessed influence of this Tuesday Meeting on his own heart. He was rejoicing in the great salvation.

PIOUS VOWS NO SUBSTITUTE FOR FAITH.

Rev. Bro. Browning never had a more earnest desire for the enduement of power that should abide with him and accompany the efforts put forth to lead souls to God. It is only as God is with us, that we are efficient. We may be very zealous, and rise early, and work late—but unless the Holy Ghost is with us, our efforts are vain. He had discovered how possible it is to be misled. While waiting for power—as Bro. Wm. Taylor says—we should use the power we have, and take hold of the promises, and claim by faith what we may know only by power. He had the consciousness that God had taken possession of his heart, and he wanted just what God wanted for him. The safest place for a man to stand is where his soul is open to Divine power, and his will surrendered to the Divine will. The Apostle said: "This one thing I do," &c. That Apostle had his heart full of God. There was an impelling influence urging him forward, and not by effort of his own. A dead thing cannot grow—there must be life to be motion. We must be alive to God, if we would make progress. Don't go out into this new year merely with good resolutions, and as Bro. Wm. Taylor says, substitute pious vows for faith that has power in it,—but take hold of God, and go out in His strength to be and to do.

FOR HIM AND WITH HIM.

Sister Brown.—This had been the best year of her life. She always asked the Lord for a message for the New Year, and a motto. The motto was not what she expected. The motto two years ago was, "I have called thee by thy name: thou art mine." The last year was, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And this year it was, "How beautiful upon the mountains are the feet of

him that bringeth good tidings." And she saw from this, how the Lord wanted her to run with His message. It was spoken to her as a voice from heaven—and with it she received this, "Lo, I am with you alway!" When He had loved her with an everlasting love, why should she not be willing to run for Him? And if He called her feet beautiful, why should she care for what the world said? She was not at all visionary, but while she was praying in the early part of the meeting, she seemed to see the heavens opened and Christ Jesus standing in listening attitude, and she believed the petition was answered for His sake.

There were many short testimonies to the power of Christ to save, and some testified to having been set at liberty during the progress of the meeting.

A TESTIMONY FROM IOWA.

Mrs. Mira Randolph writes: "I am the child of Methodist parents. My father was a minister in connection with the M. E. Church. Four years ago he was called from earth to his reward in heaven. As I advanced in years trials and temptations pressed me heavily. My religious enjoyment was mixed with doubts and fears. I longed for a better experience, but the way of obtaining it I did not understand. My poor, weary soul hungered after righteousness. About this time a friend sent to my address the 'Guide to Holiness.' For some time I knew not who had sent it. It was a welcome visitor and I read it with delight—now I feel as though I could not do without it. Through its influence I now possess a living faith, and my peace flows like a river. It is now about two years since I realized this sweet rest in Jesus. By the help of the Lord my feet are kept from slipping. In the midst of trials and afflictions Christ sustains me. A few months ago we were burned out, and I came near being killed by falling timbers. I was severely injured. But through a kind Providence my life was spared—bless His holy name! The presence of the Saviour is ever with me, and He will be with me to the end. I have great joy in looking forward to my heavenly home. Loved ones are waiting for my coming. I am nearing that blessed home above, where all is light and joy and eternal glory. To God be praise."

The Social Meeting.

TESTIMONY FROM INDIA.

“Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole.”

—*Mrs. Martha Payne*, of Monrovia: “I was converted at the age of fifteen. But, I did not have a clear witness of the Spirit, daily, that I was a child of God. I made frequent resolutions to live steadfastly, but failed. I was vacillating continually. The cares of a family increased my difficulties. I sought for the blessing of sanctification to make me steadfast, but did not receive it, and my way was dark. A restlessness took hold of me—I was impatient to be freed from sin. As I prayed, the Spirit showed me the hidden evils of my heart. I read my Bible and tried to cast my burden on the Lord. I read “Up-ham’s Interior Life.” I arose at midnight to pray, and endeavored to submit all to God. About two years after this Mrs. Amanda Smith came to Monrovia. She preached holiness and I was anxious to get light on the subject. After her second discourse she invited persons to come forward and seek the blessing. The altar was filled. I desired it, but determined to seek it quietly. Some months afterward, Mrs. Smith commenced to work again, giving Bible readings, but I did not let her know that I was seeking this grace. She had her home with us, and her instruction was that we must be definite in our requests to God. Finally the wall of partition fell down, and I was willing to utter the word, ‘*Lord, sanctify me!*’ I yielded all, and a stillness of soul for three days followed. I was determined to hold fast until light was given. One night, before retiring to rest, the words, ‘The blood of Jesus Christ his Son cleanseth from all sin,’ came to me with clearness and power. I audibly assented, saying, ‘Yes, it is so—the heavens and the earth may pass away, but not one jot or tittle of His word shall fail.’ And this other word was applied: ‘*Now ye are clean.*’ I said: ‘The Word says so, and when Jesus cried, *It is finished*, salvation was complete.’ Then, with all the earnestness of my soul, I cried, ‘Lord, you know—let the Spirit witness with the blood and apply it to my heart!’ My soul

was filled, instantly, with joy and humility, and my eyes with tears. My faith was established in Christ. I viewed Jesus by faith as never before. The promise was before me, ‘I will abide with you.’ I confessed openly that my soul was cleansed from all sin. It seemed my whole being was changed. Glory to Jesus, I am saved! Ever since the 12th of December, I have had the witness within, and the way grows clearer as I go forward.”

—*Busy for the Master*.—Rev. G. E. Dunbar, Hills Grove, R. I.: “I am very busy for the Master—bless his holy name! How I love to preach holiness—Jesus as our sanctification. O the completeness there is in Jesus!”

—*The Blood Applied*.—Mrs. A. Ball, Wethersfield, Ill.: “I desire to tell the friends of Jesus that the blood of Jesus has been applied to my heart, and I have the witness that it cleanseth from all sin.”

—*Saved at Christmas*.—Mrs. M. J. Haynes, Eldon, Iowa:—

“There is no name so sweet on earth,
No name so sweet in heaven;
The name before His wondrous birth
To Christ the Saviour given.”

Sweetly saved this blessed Christmas.”

—*In Her 79th Year*.—Sally Bush, Bainbridge, N. Y.: “I experienced religion when fourteen. Since then I have never joined in worldly amusements. I have always found enjoyment in Christ, which the world cannot give or take away. Praise the Lord! I am now in my 79th year, and am still on my way to the mansions of glory. I expect ere long to join with the loved ones gone before.”

—*Out on the Promises*.—Lucina Webb, Windham, O.: “The Lord saves me. I am out on the promises. I am under the blood and it saves me every moment. My will is the will of my God. How clean He has made the temple to dwell in, whiter than snow, and the life that I now live is by faith on the Son of God.”

—*The Last Milestone*.—J. Ladenburg, Stone Ridge, N. Y.: “I am an aged pilgrim of seventy years, having well-nigh reached the last milestone. I was converted fifty years ago in a revival in Poughkeepsie, under the labors of the wonderful J. N. Maffit, who is said to have been the means of the conversion of 20,000. I am a believer in entire sanctification—taking your ‘Guide’ for the past two years has been a great help to my faith.”

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101 : 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

"Faith in to-morrow instead of Christ, is Satan's nurse for man's perdition."

HOME LIFE.

MRS. M. N. VAN BENSCHOTEN.

A lady in one of our homes was receiving calls one sunny afternoon, when the question was asked: "Do you know how sweet Annie D—— is now?"

Our friend was a stranger to the young lady mentioned, and upon inquiry found that she was a daughter in a wealthy and fashionable family only a few doors distant; that she was in the first stages of consumption and failing rapidly.

"Is she a Christian?" inquired our friend.

"O, no, indeed; she has been very gay and worldly. I do not think she has a thought of death; and none of the family are Christians."

A sadness fell over the face of our friend. Here was a precious soul, for which Christ had died, unsaved and unconscious of danger. How could she reach her? After the guests had left, she sought her room and plead with God to save the dear young girl; and knowing that "faith without works is dead," and that her lips and feet were "kept for the Master's use," she said, "Yes, Lord, I will go for Thee, only open the way."

Soon after, in a manner not at all obtrusive or presuming, she gained admittance to the bedside of the sick girl. God had gone before her, in answer to earnest prevailing prayer, and the heart of the young girl was won. She urged our friend to call again, which she did, and she talked faithfully to her about the eternal interests of her soul. The young lady became serious and deeply convicted of her need of a Saviour. She sought earnestly and decidedly, and through the faithful instruc-

tions and prayers of her new friend, it was not long before she was enabled to rejoice in Christ as her Saviour. She made bold and open confession, and died in the triumphs of faith.

Dear Home-Circle, are there not homes adjacent to yours, perhaps "only a few doors away," where there are unsaved souls? They may be strangers, and you have excused yourself on that account, but will *God* excuse you? Or, they may be neighbors; they may have sat beside your fireside; have you inquired as to their soul's welfare?

Our Christian homes should be a *power* in the community or neighborhood or city, not only in the way of general culture and elevating influence, of generosity and kindness, but for the *salvation of souls*. What do ye more than others? "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"Live as near as you can to Jesus," was Mr. Berridge's excellent advice to Mrs. Wilberforce, "but daily die to self."

THE FAMILY A BOOK.

The family is like a book,
The children are the leaves,
The parents are the covers that
Protective beauty give.

Love is the little golden clasp
That bindeth up the trust;
O break it not, lest all the leaves
Shall scatter and be lost.

HOME SUGGESTIONS FOR FEBRUARY. — One month of the New Year is already gone. What record has it borne to heaven, of home-life?

Heart-Questions.—1. Am I joyously conscious of spiritual growth in January? 2. Have I a longing for a fuller knowledge of God? 3. Is the law of God my daily delight?

Home Exercises.—1. To examine the evidences of the authenticity and Divine inspiration of the Scriptures. 2. Engage the young of the home-circle, this month, in some work of benevolence, perhaps to relieve some needy family, for at this season of the year many families are under pressure.

Home Bible Readings for each Sabbath evening. February 3rd, 1st chap. Job—10th, Matt. 12th—17, h, Psalm 19th—24th, 1 Cor. 13th chap.

Home Songs, to be sung in connection with the above Sabbath evening readings: Feb. 3rd, Methodist Hymnal, 418th—10th, 81st—17th, 146th—24th, 540th.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY MISS IDA HINMAN.

The Friend of the Young—Mrs. James.

DEAR CHILDREN:—I wish to tell you of a little girl who gave herself to the Saviour when she was only ten years old, and really became His child. Every day, when at work, or at her studies, or even at play, she tried to be like her blessed Saviour. Sometimes, when she had a leisure hour in school, or during recess, she would write letters to her little schoolmates, asking them to come to Jesus; and she was the means of the conversion of many of them, also of one of her teachers. So even when a child she did great good.

In this way she grew to be a woman, and is it any wonder that she was one of the most useful as well as one of the most lovely women of the time in which she lived, and that every one who became acquainted with her loved her? For all this she would give the glory to the Lord.

She used to visit a young lady that was very ill, and did her so much good that the sick girl said to her, "My dear friend, you are such a comfort to me; you seem to understand what I need better than any one else. You always do or say just the thing that is most suited to my need."

"Do you know why, my child?" replied this Christian visitor; "every morning I ask the dear Lord what He will have me to do that day, and He shows me each day what to do. Here was the secret of her great usefulness."

Thus for sixty-three years this blessed woman walked with Jesus, and during all these years He cared for her and comforted her in every trial, so she was a joyous, happy Christian. Even her face had a peaceful, happy expression. Many persons who met her thought it was the most lovely face they ever saw; and this, too, after her hair was white with age. She had trials, too, many of them; but while they would have made some gloomy and morose, she, by the aid of the Holy Spirit, was able to bear them with cheerfulness, believing that God did all for the best, for *He* was her friend.

Only a few weeks before the close of her long, beautiful life, she wrote a letter to one of her young friends, in which she said: "My dear friend, I do so long for you to know and feel that you are securely sheltered in His arms who is a

'hiding place from the wind—a covert from the tempest, and rivers of water in a dry place, and the shadow of a great rock in a weary land.' Now the blessed Jesus has been consciously all these to me for nearly sixty-three years, and the realization of this has made me so restful, so calm, so happy all the time. Amid all the tumult and toil and sorrow of my long life—and few have had greater trials, reverses, disappointments, and bereavements—I have constantly felt that 'the Eternal God was my refuge, and underneath me were the everlasting arms.'"

Now, dear children, you may have this same refuge, if you will only take Jesus for your friend. Would you not take Him to go with you all through life, to be with you while you are young and when you become old?

I wanted to tell you about this lovely lady who started when she was a little girl to be a Christian, because she has written so many beautiful letters for you, children, which have reached you through the "Guide to Holiness," and because I wished that it might induce all the little boys and girls who read this to give themselves to the loving Saviour, as did dear Mrs. James sixty-three years ago. I could not wish for you anything better than this, dear children—a whole life spent in the service of God.

A Spanish Proverb.—"O the slyness of sin that puts an angel before every devil!"

THE TRY COMPANY.

VERSES FOR FEBRUARY.—Commit them to memory:

"*He that loveth pureness of heart, for the grace of his lips the King shall be his friend.*"—Prov. 22: 11.

"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul is His abode."

We are not hearing from our dear young friends as we could wish. We hope the boys and girls will stir themselves this new year and give attention to the Bible exercises furnished in each number of The Guide. Bro. James was not able to send a letter to the children this month, so we introduce a new correspondent, Miss Inman, who writes you a very nice letter relating to your dear departed friend, Mrs. James. We hope to hear from Bro. James next month.

Answers to Questions.—In the December number we gave these: 1. Who are the only ones mentioned in the Bible whose names commence with the letter F? The answer is, Felix, Acts 23: 24—Festus, Acts 24: 27—Fortunatus, 1 Cor. 16: 17. 2. Who was the first Christian convert? Answer: Lydia, at Thyatira, Acts 16: 14. Answers have come from Gracie E. Cobler, New Prospect, Wis.; Birdie Curtis, Alexandria, Mo.; Charlie Lewis, Elgin, Pa.; Samson Britten, Hazelton, Ohio.

Bible Exercises for February.—1. Who prepared the material for building the temple? 2. By whom was the foundation of the second temple laid?

Loved Ones Gone Before.

“Precious in the sight of the Lord is the death of his saints.”—Psalm 116: 15.

MRS. DEBORAH SWARTWOOD, familiarly known as “Mother Swartwood,” died near Stanwood, Michigan, March 31st, 1883, in the 78th year of her age. She was born in Blooming Grove, Orange Co., N. Y., June 24th, 1805. She was converted and joined the Methodist Church in early life, and remained a consistent member thereof until her death. She had been an invalid for about thirty years, but was very patient and uncomplaining. So strong was her faith in the Lord Jesus Christ, that she was disposed to think that Satan hardly thought it worth while to trouble her. Thus she was remarkably free from temptation. Pursuing her pilgrimage with joy and hope, amid life’s vicissitudes, she kept her eye steadily on Jesus, looking toward her heavenly home. And when the summons came at last, she was like a shock of corn fully ripe, and was admitted to her long-sought home, to be forever with the Lord.”

MRS. PARMELIA CLOKIE died at North Greenfield, N. Y., May 16th, 1883, after a lingering illness, borne with Christian fortitude, aged 55 years. She was converted and joined the M. E. Church in early life, and continued a faithful member until her departure from earth to heaven. She was a witness of holiness, and being richly endued of the Spirit, she was able to show others the way of the Lord more perfectly. Just before she died she said she was going to sleep in Jesus and, in a few moments, she calmly rested in her Saviour’s arms. In life she was a true Christian—in death she had perfect triumph.

LILLIE V. BOOTHE, daughter of Mr. Jas. A. Boothe, departed this life in Wilmington, Del., July 22nd, 1883, aged sixteen years. She was converted and united with the M. E. Church in her fourteenth year. She lived a beautiful Christian life, taking the Bible as her constant guide. Consumption, however, marked her for its prey. She suffered much but was resigned to her Heavenly Father’s will and talked calmly of her expected departure. She expressed a desire to partake of the Lord’s Supper, and it was administered

by her pastor one week before her death. On Sabbath morning she entered her heavenly home. Her last words were, “Glory, glory!”

HENRY HUBBARD died at Hillegus Prairie, Mo., August 4th, 1883, aged 68 years. He was born in Horner, N. Y. He was early converted to God, and was licensed to preach at Clarks-ville, Ia., in 1839. In 1843, on account of impaired health, he moved to Arkansas, where he preached until 1846, when he removed to Illinois. In 1850 he came to Missouri, where he did faithful work for the Master until the war-troubles, 1861. He entered the army and contracted disease, which hastened his end. Being unable to preach, he settled on a farm in Henry Co., Mo., where he continued to be a true witness of his Lord. “Father Hubbard,” as he was called, was a constant reader of the “Guide to Holiness,” and in his experience and life exemplified the blessed doctrine of perfect love. In July he was prostrated physically suffering extremely, but patiently and uncomplainingly. Toward the last he longed to depart and be with Christ, and desired his friends to pray for his release, and at last he passed quietly home to God. *T. H. Corkill.*

MRS. ELIZABETH KELLY died at the residence of her husband, Chas. Kelly, in Mehema, Oregon, August 14th, 1883. She was born in Lodi, N. Y., June 8th 1807. She was converted and became a member of the M. E. Church in 1830. In 1844 they removed to Michigan, and in 1874 they removed again to Oregon City, and continued to reside there until within a month of her departure. Going to Mehema to visit some friends, she was taken ill there, and suffered greatly, but was sustained by Divine grace. To her son, before she died, at one time she said, “*I know who is at the helm!*” “Mother Kelly,” as she was familiarly called, was a devoted Christian, patient in trial, and a cheerful worker for the Master in her sphere of life. It was her delight to attend upon the ordinances of God’s house. Her life was a beautiful exemplification of the Christ-life. Her name is as ointment poured forth. After a connection of fifty-three years with the Church of her choice, she closed her earthly career in triumph—according to the promise, “at evening-time it was light,”—lighting up the valley as she passed through it to her Father’s house. Her husband, children and grandchildren, and many friends, affectionately cherish her memory. *James Matthews.*

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

NEWS ALONG THE LINE.

GOOD NEWS FROM INDIA.

Just as we were about going to press, we received the following from our good friend and brother, Rev. C. P. Hard:—

"Full salvation had the right of way at the Allahabad Conference. Several were made perfect in love."

It seems that the field assigned to Bro. Hard is the Hindustani Mission, Bombay. May God give him many souls!—ED.

ENGLAND.—REV. CHARLES W. L. CHRISTIEN.

"It is pleasing to note how often in meetings of Christian workers to-day the subject of holiness comes to the front. And that, not in an indirect way, but as a set subject for address, or exposition. So, just recently, at a Convention at Bristol, in the old King St. Chapel, the scene of so many stirring events in Methodist history, we find one day's meeting occupied with addresses on "The Baptism of the Holy Ghost," followed the next day by others on "Seeking Holiness," "Enjoying Holiness," and "Holiness a Preparation for Christian Service." No marvel that there were seasons of remarkable spiritual power. So in Liverpool, at another Convention held at the same time, we find "Holiness" and "Personal Consecration" among the topics. At Grosvenor Street, Manchester, "Personal Consecration to God," "The Preparation Needed for Revival Services," and so on. Spending a Sabbath in an old circuit, a few weeks since, I came across another gathering of Christian workers, with "Short Addresses on Holiness." I mention these simply as specimens. Certainly this prominence was not given to the doctrine in English Methodism

when I was converted, nor for years after. At that time it was somewhat of a rarity to find the subject mentioned, save in the pulpit, and the class-room, and in private circles. And so far as my own experience was concerned, was very seldom preached upon. For, living in London from the time I was brought to Christ until I left for my first circuit appointment, a period of five years, I never heard but one sermon on it. And my experience was, I fear, largely typical. But the case is very different now. And the frequency with which the topic is brought forward at Conventions shows, not only a wide-spread interest in the theme, and we will hope also as great a desire for the blessing, but the fact that the experience of it is really spreading among the ranks of the Methodist people of England.

SWEDEN.—PASTOR OTTO KRINGELBACH.

Our dear brother writes: "I am traveling here as a free Holiness Evangelist, and intend to publish a holiness paper in Scandinavian, soon as possible. I propose to translate articles from *The Guide* for my paper. The paper will be issued in April and, as a curiosity on your paper-file, will send it to you regularly. Glad to say that the Lord has wonderfully put His seal upon my labors, the last year. More than 2000 have professed to be saved, in the many different places where I have held meetings. I do not think I say too much. How many sanctified I dare not say. This doctrine is not understood here, but the light is breaking upon the people, and it has been received by hundreds during the year past. I hold separate holiness meetings in the afternoon when on the field, and revival meetings on this line in the evening."

(*Note*.—If any of our friends would like to aid this brother in furnishing him with holiness literature, we would like to hear from them.—ED.]

LIBERIA.—AMANDA SMITH.

Our dear sister, writing to Mrs. Palmer, says: "Ever since the translation of your dear husband, Dr. Palmer, I have desired to write and tell you how much I sympathized with you in your bereavement. But, with you I praise God, who doeth all things well. How good, that He let him go home from that consecrated place, 'Ocean Grove.' Bro. Estes, of Brooklyn, sent me the September number of *The Guide*, giving me the particulars of the

Doctor's departure. The other evening I read it to the family where I was stopping. When about half through, there came over my soul such a flood of tenderness and love, and a kind of longing for home! So many are going, that I broke down and wept.

"Then a letter came from Bro. E., saying he was present at the Tuesday Meeting, and heard my dear friend, Mrs. Mary D. James, give a very grateful testimony. And, notwithstanding there was an organist present, she struck up and sung, '*O 'twas wondrous love!*' The next Tuesday '*she was not,*' for God had taken her. She was always so kind, and my true friend. Her friendship never wavered. Whenever I met her, she was the same Sister James. I have had one letter from her since I came to Africa. It was full of tender sympathy and love. I feel that I have lost such a dear friend. But my loss is her gain.

"Those last words of Dr. Palmer, 'Fear not, for I have redeemed thee,' &c., are precious to me. There seemed to be such a holy presence all about me as I wept and read. It reminded me of the days when I was at his house, seeing him moving around. He was always tender to his family and all who came near him. What a grand hymn might be written on those last words! I hope some one will do it, and set it to music, with life in it. Glory, glory, glory! Please remember me kindly to the lovers of Jesus in the Tuesday Meeting. I trust they will pray for me. I am much better in health. I came to this point, '*Greenville,*' two weeks ago—and, all this week have been giving some simple Bible readings for the benefit of the converts. Last night we had our first *Temperance* meeting—the Lord was with us. Pray for us. The harvest is great, but the laborers are few. I have just discovered, in The Guide, the beautiful hymn of Dr. Stokes. I don't understand the music, but it looks as if it were good."

SETTLEMENT OF JEWS.—A Jewish colony, under Christian direction, was established in the Holy Land at the end of October, and there is also a London Committee, under the presidency of the Earl of Aberdeen, for providing homes for the refugees driven out of their settlements in Europe. Some five thousand acres of land have been purchased by the latter association about six hours' distance from Jerusalem, and it is intended to settle about forty families upon the purchase, each family receiving an allotment of land, a house, tools, seed, and stock.

JAPAN.—One of the ablest and most prominent men in Japan, Mr. Ito Hirobumi, has just returned from a visit to Germany, and it is reported that he has addressed the Mikado, urging the truth and importance of Christianity. He states that he formerly supposed that the Emperor William and Bismarck professed to be Christians as a matter of policy, while they had no regard for it at all in their hearts. But now he says that this was a mistaken idea. He found that both men were sincere Christians, and both urged him to seek this religion for his own welfare and happiness, as well as that of his country. Such has been the influence of Mr. Ito's report, that the chief officers in the Cabinet are becoming interested in the study of Christianity, and the former Court teacher of Confucianism is no longer opposing the Gospel, but also carefully reading the Scriptures. In a course of study recently prescribed for all the Shinto priests, the Bible and "Martin's evidences of Christianity" are included.

FOREIGN NOTES.

—Moody and Sankey are prosecuting their work in London with great interest, souls constantly coming to Jesus. A "Prayer and Praise Meeting" was held on the Saturday evening before Christmas, attended by 2000.

—The work of the Thames Church Mission is among the seamen. The year 1883 has been one of special blessing. From the various stations on the Thames have come most cheering reports of the conversion of those who hitherto lived carelessly.

—Rev. E. P. Hammond reports a gracious work at Darby, England, where he has been laboring.

—Rev. W. Haslam recently conducted a deeply interesting "Mission" at St. James', Gloucester, England. Backsliders and ungodly persons in many cases found forgiveness and peace.

—At a Camp-meeting at Dwarahat, India, which closed Nov. 4th, people came eighty miles on foot—there were blessed results.

—Dr. Dease, Bareilly, has recently baptized one hundred persons.

—The Methodist New Connexion held a "Mission" in Ashton-under-Lyne, England, recently, at which there were 600 inquirers.

—The Primitive Methodists report the conversion of quite a number of the roughest characters on West Bromwich Circuit, England.

—The Wesleyan Methodists of England have accounts of excellent revivals at Plaistow, London, Richmond, North Devon, Bury, and Stockport.

The Home Field.

"Will thou not revive us again: that thy people may rejoice in thee?"—Psalm 85: 6.

NEW YORK.—Every week persons are seeking purity in the Tuesday Meeting and some enter into rest.

—The Winter Camp-meeting has been held in the Willett St. Church, in charge of Rev. W. McDonald, aided by several workers—saving results. Rev. W. B. Osborn is there at present, aiding the pastor.

—Rev. Bro. G. D. Watson is still at work in the South—at Macon, Ga., 51 professed heart purity, and 17 were either converted or reclaimed. He attended the South Georgia Conference, was introduced by Bishop Keener, and made an address.

—Bro. I. T. Johnson, evangelist, is working in Dayton, O. The people, he says, are hungry for holiness—there were 75 seekers at the first service.

—Bro. S. B. Shaw, evangelist, has been spending four weeks in Grand Rapids, Mich., 60 are reported to have been saved—conversions thorough, including renunciation of tobacco and all other abominations.

—Our Free Methodist brethren report the sanctification of a father 80 years of age at Waukesha, Wis., in the night. He shouted so loud as to rouse the whole house. He had given up tobacco, after using it for 55 years, resolved to go to heaven with a clean mouth as well as a clean heart.

—Sister Lizzie Boyd has been aiding the pastor, J. N. Short, in Trinity Church, East Cambridge, Mass.,—of course, thorough work on the line of Christian purity.

—Bro. B. W. Gorham is working with Dr. Steele at Reading, Mass., in revival services, on the New Testament line—the sanctification of believers, and the conversion of sinners. Bro. Gorham is full of the old-time vigor. His address is Sea Cliff, N. Y.

—Meetings have been held in Nevada, Ia., by Rev. Isaiah Reed, the work of sanctification and conversion going on together—a time of salvation.

—A very precious Watch Meeting was held at the Holiness College, College Mound, Mo., Professors and students participating.

—In the Friends' Church, Des Moines Ia., at a meeting conducted by J. H. Douglas,

there were 110 converted and many sanctified.

—Bro. O. Wendel, evangelist, has been at work at Hawkeye and Springbrook, Neb., at the former 42 names were received of persons either converted or sanctified—at the latter place souls were either converted or sanctified daily.

—Sister A. J. Foote, evangelist, of Cleveland, Ohio, is working in California. She writes us that she realizes the all-cleansing blood in California as clearly as in Ohio. Her address for the present is 37½ Bernard Street, San Francisco.

THE REVIVAL WORK

In the Churches, in the general way, is progressing favorably—good tidings have been reaching us.

—*New York City and Vicinity.*—The Churches have been engaged since the Watch Night. From some of them we have favorable reports. Bro. Morehouse has had Mrs. Van Cott helping him at Forsyth St. At 44th St., J. G. Oakley, pastor, they had an interesting Sabbath recently, 53 young people presented themselves for prayer. Hanson Place, Brooklyn, Bro. J. O. Peck, pastor, has revival tokens—on Watch Night, and the following Sabbath, quite a number indicated their desire for prayer. In St. Paul's, 70 conversions are reported. At Schoharie, Bro. M. V. Bronk, pastor, has had an addition of 50; and at Port Chester, Bro. E. A. Blake has received a large class of probationers.

—*Eastward* the fire is burning. At Birmingham, Ct., sinners are crying aloud for mercy—the pastor, Bro. G. L. Thompson, is being aided by Bro. Burns, evangelist. At East Douglas, Mass., there is a revival characterized by the old-time power—Bro. John C. Smith—100 conversions. At Waterville, Me., revival interest is prevailing. In St. Paul's, Manchester, N. H., 13 probationers were received on a late Sabbath. In the Baptist Church, East Harwich, Vt., 100 converts reported.

—*Southward* the good work is progressing. In Asbury Church, the mother Church of Wilmington, Del., there have been 173 conversions; and at Barton, Md., 80. On Talbot Circuit, Maryland, Bro. G. E. Kidney, pastor, they have a work unequalled since 1868—90 probationers received.

—*Westward*, the Lord is demonstrating His saving presence among His people. In Rockford, Ill., Bro. Thos. Harrison was still at work at last accounts, 650 conversions are reported. At Bloomington, Mich., Bro. E. V. Armstrong, pastor, there have been 100 converted, chiefly heads of families, among them a Roman Catholic aged 72.

The Editor's Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—

—NO MALICE, ENMITY, OR EVIL-SPEAKING—

—LOVE, LOVE—ONLY LOVE.—

This Month

Let us "Watch and pray."

Let us "Have faith in God."

Let us "Be very courageous."

Let us "Put on the whole armor."

Let us "Keep ourselves unspotted from the world."

THE CENTENNIAL YEAR.

THIS is the Centennial Year of American Methodism. The thousands of our Methodist Israel will retrospect a hundred years of work for God, in this connection. It is an interesting epoch in our history, demanding gratitude, praise, wise counsels, and becoming action. The General Conference will meet in Philadelphia in May. Great questions will come before the body for consideration. It is to be hoped that the interests that will then and there be presented will be carefully examined, and that the action had will be deliberate and with special reference to the divine glory. The Episcopacy, the Itinerancy, Missions, Education—all these great topics will call for prayerful thought and the wise exercise of the legislative function. And it will be in the grateful heart of the denomination to signalize the period by the upraising of enduring monuments to which the eyes of following generations will turn with profound interest. Our sister denominations will watch the progress of events during the year with fraternal interest, for what affects a part of the great Christian family affects the whole.

The vital question of the hour is, the spiritual condition of our Zion. This is paramount to all others. We should propound such pointed interrogatories as these: Are we holding tenaciously to our doctrinal standards, especially Justification by faith, attended by the clear witness of the Holy

Spirit, and Entire Sanctification as a distinct work from Justification and Regeneration—or, are we drifting away from these fundamental doctrines, going into the Zinzendorffian heresy? Are we supplying the Church with an eminently *spiritual* ministry—or, are The Schools substituting therefor an *intellectual* ministry, full of science and philosophy, and lamentably void of Christ and the Holy Ghost? Are the pulpits of Methodism scattering coals of fire, or, cakes of ice among the people? Are the ordinances of the Church maintained with spiritual life and vigor—or, are they falling into disuse, or to the zero point? Are the proofs of a robust piety among us palpable and all-pervading, such as a heaven-crowned family altar—impressive sacramental occasions—and, class-meetings conducted with holy zest? Is Sabbath-school instruction among us instinct with saving power, leading the multitudes of our children and youth directly to Christ—or, is it an intellectual machine, and a place of amusement where Concerts, Dramas and *Lyceums* take the place of salvation? Which are in highest repute among us, Secret Societies or Prayer-meetings? Is the money of the Church on Christ's altar, or on the altar of mammon? How does the paltry contribution of \$600,000 for Missions by a million and a half of Methodists, and a million and a half of Sabbath-school children, comport with the idea of a spiritual Church? Would not *two millions* be a more suitable oblation in sight of a perishing world? Is not the Lord's money being spent to gratify human lust—costly dress, gold ornaments, in the pulpit and in the pew, stately dwellings and luxurious living?

These are questions for the times. Ponder them, O ye Methodists of these United States, in this Centennial Year! Before there is a great convocation, the delivery of any eulogistic sermons, platform addresses, any college endowments, or other uplifting of towering monuments, we should like to see *the Methodist millions on their knees!*—on their knees in deep humiliation and re-dedication to God. Would that our beloved Bishops would assemble together and proclaim A GREAT DAY OF FASTING AND PRAYER, throughout the land! "Knee-work, knee-work, KNEE-WORK," as James Caughey used to say—KNEE-WORK is the primal demand of THE CENTENNIAL YEAR. To your knees, O Methodists of 1884!

—*A Good Prayer.*—"Let not the foot of pride come against me, and let not the hand of the wicked remove me!" The hand of pride is set against humility, the cardinal grace—and the hand of the wicked is desperately set to "remove us." We must pray against these mighty combinations.

THE LOVE CHAPTER.

The Thirteenth chapter of Paul's first letter to the Corinthians is the LOVE CHAPTER. "This may," says Meyer, "without impropriety be called, 'A Psalm of Love'—the 'Song of Love,' of the New Testament." Stanley says: "On each side of this chapter the tumult of argument and remonstrance still rages; but within it all is calm: the sentences move in almost rythmical melody; the imagery unfolds itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change in his style of dictation, and seen his face lighted up as it had been the face of an angel, as the sublime vision of Divine perfection passed before him." We have thought that it might be helpful to God's dear saints to dwell a little upon it in this and succeeding numbers. It would, we believe, contribute to the spiritual health of our readers if they would read it daily on their knees. We think we will pursue that course ourself during this year of 1884, hoping to take on the superscription of Love more luminously.

The chapter is beautiful. It is a matchless portraiture of Christian character. The New Testament potencies loom up before us—the grand possibilities of grace. No human pen could have given forth these sentences except under Divine inspiration. Those who come thoughtfully to their consideration must confess the brightness and glory of the DIVINE PRESENCE.

What is the love so graphically presented by the Apostle? It is the impartation of the Divine nature to us, shed abroad in the heart by the Holy Ghost given unto us. "*God is love*," writes the beloved John, "and he that dwelleth in love dwelleth in God and God in him." In that brief sentence, "*God is love*," we learn more of God than the sages of earth could teach us in a lifetime. "And he that dwelleth in love dwelleth in God, and God in him." Here is a great mystery—a

losing of ourselves in the bosom of The Infinite, our "life hid with Christ in God."

—Andrew Fuller says: "It was necessary for the patriarchs to fix their residence near a well; and it is necessary for believers to fix their residence near ordinances."

"DEAD INDEED."

That is a significant expression of the Apostle, "*Dead indeed unto sin*,"—Rom. 6:11—and then immediately following, "*Alive unto God through Jesus Christ our Lord*." Death and life in present realization by the same person. And this marvelous experience by a very simple process, the reckoning process—"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God."

The primal thought is, "*dead indeed*"—in reality, in truth, in fact—the *self-life* dead indeed, beyond question. Sin in all its motions dead—in will, in thought, desire, motive, purpose, affection, dead, positively dead. This is a glorious state to think of, to sing about, to read about, to talk about—but far more glorious to have it realized. To have the body of sin stricken to its very extremities with death—shrouded—coffined—intombed—and earth and heaven, ay, and hell too, witnesses of the funeral ceremonies.

Dead people don't stir—there is no motion about the eye, the ear, the mouth, the hand, the foot—no channel for the coursing of the warm blood—all is silent, still, motionless. So it is when the body of sin is thoroughly under the death-sceptre. Do you wish to know whether you are *dead indeed*? Let some one puncture your skin, or give you a violent blow, or plunge a sharp instrument into some sensitive part. Is there a quiver, a pulse, a shrinking, a protest? Then be sure the seal of death is not broadly set.

But in the immediate train of this death there follows life—instantaneous, glorious, incomparable life—not only life *through* Jesus Christ, but life *in* Christ—as Alford says, "*by virtue of your union with Him*—His Headship is prominent in this chapter"—He the living Head, we the living members, are partakers of His glorious life.

And, be it known unto you, beloved, this life and death are within our own power. The provision is made—the acceptance of the provision is ours.

"*Reckon yourselves dead indeed*"—and alive in Christ. When the consent of the will is gained to the death, the inflowing currents of eternal life instantly follow. The consent of the will, and the appropriating faith, instantly do the marvelous work—we are at once dead indeed unto sin—and alive unto God, in Christ.

—There is no greater help to holiness than a continual tranquility of spirit, the evenness of a mind stayed upon God, and calmly reposing on the blood of Jesus.—*Wesley.*

DR. WALTER C. PALMER.

It gives us pleasure to write the name of our late revered senior colleague. And thousands of others still delight to do it. During the past two months we have been receiving great numbers of business letters, coming from all parts of the United States, the Canadas, and across the sea. The writers have taken occasion to refer, in terms of *real affection*, to the Doctor, calling him "the dear man," "their precious friend," "the one whom God has so greatly honored." This shows how he is held in remembrance and deeply enshrined in the hearts of thousands of people. And these pleasant utterances have been accompanied by words of cheer for his successors, and for "*The dear Guide*," as they call it, and for its present Editors, all of which is highly encouraging. We cannot forbear to give, in this connection, an extract or two, from a letter lately received from Rev. William Taylor, now in South America, who indulges in some interesting reminiscences relating to Dr. Palmer and "his beloved Phoebe." He says:

"I cherish grateful memories of Dr. Palmer and of both Mrs. Phoebe Palmer and her sister. When I was stationed in Baltimore, thirty-five years ago, I was with many of our 'North Baltimore Station' people attending 'Shrewsbury Camp-meeting.' About Monday night it fell to my lot to preach on the subject of Holiness, having then been a witness to a personal experience of it for three years, and the Holy Spirit enabled me to present it clearly. Next morning, as I was going into 'our big prayer tent,' Sterling Thomas, known as '*the bishop*' in N. Baltimore, said to me, 'Mrs. Palmer is in there.' My surprise was great, but not so great as my joy, which increased more and more as I saw her bring great audiences of people to tears. Dr. P. was not there—it was not until after I returned from California that I met him in the holiness meetings in their house, where I have so often seen and felt the effects of the saving power of God.

"Well, the time will come, and possibly in the

near future, when an inch or two of some of the papers will contain the announcement, 'William Taylor is dead.' While my friends below shall be engaged in reading the news, I shall be renewing my acquaintance with dear Dr. Palmer, and hosts of my glorified friends above; but I should be ashamed to put in an appearance in heaven, and leave undone any part of the work that God has given me to do on earth."

O, is it not blessed to live in the memory and love of the devout and holy ones of earth! Such is the happy allotment of the "dear Dr. Palmer." We hope, at no distant day, to present to the public a memorial volume relating to the character and work of this good man. We again request that any who are in possession of facts and incidents, will forward them to us without delay.

—"SILENCE is a thing which it is often difficult to keep in exact proportion to the necessity of doing so."

"SWEETLY RESTING."

A minister in preaching awhile ago, took occasion to refer to the modern hymnology in which the "*sweetly resting*" sentiment abounds. And, he reminded his hearers "that Bunyan's pilgrim was '*sweetly resting*' when he lost his roll and had so much trouble to regain it!"

Well, there is a possibility of running into an extreme at this point. It is the province of true holiness, however, to hold all the powers in divine equipoise, developing a Christian character beautifully symmetrical. There is an inward rest, deep, all-pervading, undisturbed. "We that believe do enter into rest," says the Apostle. Then, outwardly there is life and action—earnest, far-reaching action. Paul, in writing to Titus, says: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

Inward rest, sweet, divine rest—outward *work*, joyous, energetic, mighty work—these two are inseparably united in Christian character and life. The Christian should make a stir in this world, awaken dead sinners, and shake the foundations of Satan's kingdom. Being joined unto Christ by a living faith, wholly sanctified—sons will demonstrate the genuineness of their profession, by being in thorough sympathy with Him in that utterance, "I must work while it is day: the night cometh, when no man can work."

—*A Great Counsel.*—"Buy the truth and sell it not." "The truth,"—in its highest sense, *Christ* is the truth. Therefore get Christ into the heart, at any cost—but never sell, or part with Him, though millions of gold were offered.

OUR INQUIRY ROOM.

We desire to throw open the doors of "Our Inquiry Room" to those who are seriously desirous of knowing the truth, whose minds are perplexed on certain points, and who want help. If they communicate with us in a candid spirit, we will endeavor to aid them. In communicating with us they may be assured that what they write will be in confidence—for prudential reasons we shall withhold the name and address, in making reference thereto in this Department.

1. "Who is my neighbor, as taught in Christ's Parable of the good Samaritan?"

Jesus makes this very plain. The Jews gave the word a very narrow interpretation, as relating to one of their own nation. Jesus gave it a wider signification, including persons of any nation or sect—whosoever is in distress and needing aid—the one *nearest* to us who is suffering is our neighbor. The word literally signifies one who is *near*—he that is *next*.

2. "I find the following in a work on Holiness: 'Faith in Jesus is the condition of Justification, by which all past sins are pardoned, though inherent depravity is not thereby removed.' Will you give us your views?"

It is not unlikely that the inquirer has given us only a partial quotation from the work in question. As it is given, it is a very imperfect statement of the work of Justification. Justification is a very glorious work, and includes more than is thus stated. Justification is the act of God whereby He pardons all the past sins of the penitent, on condition of faith in the Lord Jesus Christ, and he is from that moment relatively righteous before God, his faith being counted unto him for righteousness. He stands clear—the law has no demand upon him—in accepting Christ as his surety he is justified.

But this justifying act upon the part of the Eternal Sovereign has its concomitant or attendant gifts. Regeneration is one, whereby the individual is quickened, or made spiritually alive, by the renewing of the Holy Ghost. The elements of a

new life are implanted, a holy life—"Sanctification is begun," as Mr. Wesley says. Further, the truly justified person is adopted into the Divine family, and has the witness of the Spirit, enabling him to look up and cry, "Abba Father!" By the renewing of the Holy Ghost, in regeneration, the individual has power over sin—hence John says, "He that is born of God doth not commit sin."

But this work of Justification, glorious as it is, does not effect the entire cleansing of the heart—it does not remove the birth-sin, the depravity of the nature. That is reserved for the second work, Entire Sanctification. Hence the Apostle prays that the Ephesian converts, justified ones, might be "sanctified wholly." And this view of *two distinct works* is clearly taught in the Scriptures.

3. "If a Church profanes its house of worship by holding therein Fairs, Festivals and Dramatic Entertainments, is the money honestly obtained, and what shall those do who are opposed to such things—shall they withdraw from the Church?"

The godly in Christ Jesus, all over the country, are being tried, *sorely*, by these abominations. As to whether the money is obtained honestly, in some respects it is not. One of the Courts has lately decided that the "*Grab-Bag*," a device often used at Church Fairs, is a violation of the "Lottery Law." Many of the devices are disreputable, if not dishonest.

What shall the faithful do? 1st. Take it to God in earnest prayer—the fervent, effectual prayer of a righteous man availeth much. See Ezek. 9:4. One man may pull down from heaven a reformatory power. 2nd. On suitable occasions, in well-chosen words, and in the spirit of love, bear a faithful witness against these things. Then leave the responsibility with the Church authorities, who must meet it at the Judgment. *Never withdraw*—that would please the devil, and rob the Church of the sanctifying leaven which it so greatly needs. Nothing would more effectually promote the dark designs of the great adversary than for all the living ones in the Church to withdraw. In that case formality and death would have full sway. No; we must hold fast to our Church relations, standing aloof from all these objectionable things—contributing of our substance, in a proper way, to all laudable objects, up to the measure of our ability, but resolutely setting our face against worldly methods.

OUR PRAYER UNION.

MOTTO FOR FEBRUARY.—*"Unto thee lift I up mine eyes, O thou that dwellest in the heavens."*—PSALM 123: 1.

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?"

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket-companion—we wish every one of our readers could have one. It costs but 15 cts.

FEBRUARY, 1884.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13-14.
2. Phil. 2; 4-5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 13. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Ephes. 4; 27. James 4; 7. Psa. 71; 12.
6. Ephes. 5; 15-16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Ephes. 5; 14. Psa. 37; 6. Psa. 88; 9; 10.
9. Ephes. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Psa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Ephes. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 18.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. James 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Col. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11-12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 36; 8-9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 8. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 32; 7.
28. 1 Tim. 2; 22. Micah. 7; 19. Psa. 91; 2.
29. Psa. 81; 10. Jer. 31; 14. Psa. 17; 15.

I.—CLOSET DEVOTIONS.

PROMISE FOR FEBRUARY.—*"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."*—ISAIAH 65: 24.

"They who seek the throne of grace,
Find that throne in every place;
If we live a life of prayer,
God is present every-where."

DESIGN OF THE UNION.—We would remind our friends that THE GUIDE PRAYER UNION was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired as far as possible, at the noon-hour to be engaged in prayer in The Closet—1st. For the members of the Union and their families—2nd. For the full-baptism of the Holy Spirit upon the universal Church—3rd. For

a wide-spread revival of Bible Holiness—4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this Department.

THE CLOSET HYMN.

Let every heart with holy melody join in this Hymn in the Closet—repeat it, if you cannot sing it, daily, this month.

O 'tis delight without alloy,
Jesus, to hear Thy name:
My spirit leaps with inward joy;
I feel the sacred flame.
My passions hold a pleasing reign,
When love inspires my breast,—
Love the divinest of the train,
The sovereign of the rest.
This is the grace must live and sing,
When faith and hope shall cease,
And sound from every joyful string
Through all the realms of bliss.
Swift I ascend the heavenly place,
And hasten to my home;
I leap to meet Thy kind embrace;
I come, O Lord, I come.
—Isaac Watts.

REQUESTS FOR PRAYER.

A GENERAL REQUEST.—*That God will, by His Holy Spirit, awaken the thousands of unjustified members in our Churches to see and feel their dreadful state.*

Requests by Letter.—G—C—, Iowa: For a sister to be supported under heavy trials, and for the salvation of her family. C—, Ohio: For a revival, and conversion of a nephew—For a sister in New York to be made holy. Baltimore: For a brother to be filled with the Spirit. B—, N. J.: For one seeking heart purity. N. B.: For a blessing on a meeting for holiness. A—, N. Y.: For the sanctification of a sister, and conversion of friends. Dakota: For an aged sister to be filled with the Spirit. Colorado: For the restoration of an invalid daughter. W—F—, Ont.: For the conversion of a brother. A—, Iowa: A sister, for thorough cleansing, and for the conversion of husband, son and daughter. C—, S. C.: For God's guidance of parents in a time of perplexity.

II.—WORK FOR THE MONTH.

BROTHERLY LOVE.—*"In every instance in which we have been wanting in love to our brother, we have been wanting in love to Christ."*

1. Prove the truth of Jas. 5: 19-20 in some case.
2. Follow out the directions given in Matt. 5: 44.
3. Also exercise yourselves as Paul enjoins—Romans 12: 20.
4. Make a feast this month as Jesus prescribes—Luke 14: 13-14.
5. Try this month to find an opportunity to test the truth of Matt. 5: 9.

—HAVE YOU WON A SOUL? How many of our readers have won a soul for Christ since January 1st? What is the answer? If not, do it this month.

WORDS OF MRS. PHEBE PALMER.

—If you delay presenting the sacrifice, from any cause whatever, you make food for repentance.

—A half-hearted service is doubtless inexplicable in the eye of the world. O, the harm thus inflicted on the cause of Christ!

—Have you a healthy countenance? The Heavenly Healer bids me ask you. He has a balm on hand which "maketh the face to shine" in the image of the heavenly.

—The thing desired (in prayer) may have been according to the will of God, but the petitioner may not have possessed the qualifications which entitled him to a hearing.

—The best human beings are, at least, liable to err; and if your eye is on them, instead of being fixed on the Sun of Righteousness, most disastrous consequences might ensue.

—Who can portray the guilt of that unbelief which prompts the offerer at the Christian's altar to doubt whether, when he lays his offering upon the altar, it will be sanctified?

—You say your heart is hard. Have you a right to expect other than a heart of stone, until you give yourself to the Saviour? He says, "I will take away the heart of stone, and give you a heart of flesh."

—Perhaps you are in darkness; have lost your roll and cannot find it, and that you are more than miserable. Do not forget that, when Pilgrim lost his roll, he went right back to the place where he lost it, and found it.

INTERNATIONAL CONVENTION.

An International Holiness Convention has been proposed. The question of its practicability is to be considered, also time and place. Address Wm. Peck Smith, 149 Warren Street, Brooklyn, N. Y. The following "Advisory Committee" is named:

Rev. C. C. Munger, *Maine*; T. L. Sprague, *New Hampshire*; Rev. J. A. Wood, Rev. W. McDonald, Chas. Cullis, Russell Sturgis, Jr., Rev. A. J. Gordon, of *Massachusetts*; Rev. A. H. Wyatt, J. D. Herr, Bro. Geo. M. Morse, *Connecticut*; Revs. John Parker, A. Curry, D.D., Geo. Hughes, Frank Rogers Morse, D.D., Mr. John M. Gahie, Revs. I. Simmons, Halsey Moore, J. O. Peck, D.D., W. W. Bowditch, Stephen Merritt, B. F. Heeve, A. McLean, John Boyd, A. C. McBride, H. B. Johns, Messrs. J. K. Griffin, C. B. Crittenton, J. J. Pitts, Wm. Hammond, J. W. Culvir, J. S. Creed, *New York*; Richard Grant, Rev. Dr. Dunn, Rev. E. H. Stokes, D.D., *New Jersey*; Revs. E. I. D. Pepper, John S. Inskip, E. M. Levy, D.D., W. L. Gray, *Pennsylvania*; W. R. Monroe, M.D., Harry Howard, *Maryland*; Major Cole, *Michigan*; Col. Clark, *Illinois*; Hon. W. C. Depauw, *Indiana*; Isaiah Reed, *Iowa*; Dougan Clark, M. D., Rev. S. Baker, *Ohio*; Rev. G. D. Watson, D.D., *Florida*; other States to be filled up; Revs. Asa Mahan, D.D., W. E. Boardman, D.D., Admiral E. G. Fishbourne, *England*; Rev. Theo. Monod, *France*; others to be added.

AUSPICIOUSLY BEGUN.

The new Year has opened with The Guide auspiciously. We have enrolled a large number of new subscribers, but there is room for more. Let our friends continue the canvass. Get it into one more family in your neighborhood, beloved reader, if you can, *before the end of February*.

IN BRIEF.

—It would be well if a thousand of our readers were each to send for a dozen of the "Christian Holiness Almanac," this month, and scatter them as tracts—only 50 cts. per dozen.

—Rev. J. S. Inskip is at Ocean Grove, somewhat improved. Continue to pray for him.

The HOLINESS WALL ROLL is deservedly popular. The large first edition will soon be exhausted.

—Rev. B. S. Taylor is busy holding Conventions. He has announced one for Bristol, Vt., to be held this month.

—Beautiful Temperance Cards, 10 cts. per set, for sale by the Women's Temperance Union, No. 72 Bible House.

—The salvation tides are flowing freely in Canada. Revivals are reported on Peel's Circuit, 80 conversions; Queensville, 40.

—Rev. Jacob Freshman is working earnestly and successfully among the Jews in New York. Help him. Address, 25 Seventh St.

—Rev. E. I. D. Pepper, who was elected as Assistant Editor of the *Christian Standard*, is doing bold and earnest work. Success to him.

—Rev. Father O'Connor, one of the Reformed Catholic pastors, issues a neat monthly, *The Converted Catholic*, \$1.00 per year. 60 Bible House.

—Rev. Isaiah Reid, of *The Highway*, has enlarged his paper, price now \$1.20. He issues a neat Year Book, "Day by Day," price 10 cts.; also Holiness Bible Readings, 60 cts. He is doing heroic service. *Divine Life* has also added some pages—it is ably conducted.

OUR BOOK TABLE.

GODLINESS—Being reports of a series of Addresses by Mrs. Catherine Booth, with an Introduction by Daniel Steele, D.D. Dr. Steele says: "The sermons in the present volume are a much needed prophylactic, a safeguard against several practical errors in dealing with souls; errors which lead them into Egyptian darkness, instead of the marvelous light." It is published by McDonald & Gill, Boston; price, 50 cts. We commend it to the attention of our readers.

THE GIFT OF THE HOLY GHOST—The believer's privilege—By Rev. E. Davies. A good, practical work for general readers. It also contains nine select sermons by the author—and Thoughts on Revivals—\$1.00.

THE STORY OF BILLY BRAY—By Rev. Mark Guy Pearse. A Tract showing how God used a man of humble origin in the work of saving souls. It will do any one good to read it. Published by Rev. E. Davies—32 pages—5 cts. each 50 cts. per dozen.

THE GUIDE HYMNAL.

I Love to Trust in Jesus.

61

MARY D. JAMES.

In thee, O Lord, do I put my trust.—Ps. 31, 1.

JNO. R. SWENEY.

I. I love to trust in Je - sus, — My Sav - iour, so a - dored, —
 D.S. love to trust in Je - sus, — My Sav - iour, so a - dored, — FINE.
 A sol - id Rock be - neath my feet Is his un - fail - ing Word.
 A sol - id Rock be - neath my feet Is his un - fail - ing Word.
 I know this firm foun - da - tion, And feel I'm so se - cure!
 D.S. His pre - cious word is tried and prov'd, His prom - is - es are sure! I

- 2 When arms of flesh are failing,
 And earth seems cold and drear,
 I love to trust in his strong arm, —
 For then he draws so near!
 In deepest midnight darkness,
 When not a star I see,
 The harder then I lean on him,
 For then he's nearest me.
- 3 And when the raging billows
 Are threatening to o'erwhelm,
 I love to trust in Jesus then,
 For he is at the helm!
 Though clouds obscure his presence,
 I know he's just as near,
 And still I trust his changeless love,
 And will not yield to fear.

- 4 I love to trust in Jesus, —
 In life's bewildering maze,
 When not one step ahead I see
 In all the devious ways,
 For well I know he leads me,
 I feel his mighty hand
 Is holding mine, each step I take
 Through all this hostile land.
- 5 And when, in life's last conflict,
 My heart and flesh shall fail,
 When o'er this frail mortality
 The last foe shall prevail,
 Oh, then I'll trust in Jesus! —
 The glorious, conquering King! —
 Who vanquished the destroyer Death,
 And took away his sting.

CHORUS

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—*MARCH, 1884.*—

THE WORD FOR THE MONTH.

In everything give thanks; for this is the will of God in Christ Jesus concerning you—1 Thess. 5: 18.

“Jehovah, God, Thy gracious power
On every hand we see;
O may the blessings of each hour
Lead all our thoughts to Thee.”

“From morn till noon—till latest eve,
Thy hand, O God, we see;
And all the blessings we receive,
Proceed alone from Thee.”

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

THESE beautiful words are set down in our TEXT BOOK for the first day of March. Thanksgiving is, then, a Divine command laid upon every saintly heart. It is not merely a privilege, but a duty. And how broad, how comprehensive the command,—“In *everything* give thanks.” What, says the objector, is there no exception—no adversity, no calamity, no providential allotment for which no thank-offering may be made? Is there to be a song with every life-step, with every Divine ordination, however contrary to human expectation, desire, and happiness, apparently?

Such, it is declared, “is the will of God in Christ Jesus concerning us.” And, blessed be God, Christian annals furnish

beautiful examples of the spirit and practice. They have, in all ages, risen to this sublime eminence. Job, in Old Testament times, sang, “Blessed be the name of the Lord!” when calamity came upon him like the wide breaking in of waters. Paul, in New Testament times, under the scourge, and with his feet fast in the stocks, turned the Philippian prison into a temple where hallelujahs had sway.

How may we fulfil this command? 1st. By realizing the conscious indwelling of Christ, which is a guaranty that our life in all its minutia will be under the sway of infinite love. 2nd. By a personal, child-like, constant, exultant reliance upon the promise: “All things work together for good to them that love God.” The conscious living presence of Jesus, and a firm hold upon this great promise, will enable us *in everything* to give thanks.

A Sermon.

THE VICTOR ENTHRONED.

BY REV. DANIEL STEELE, D.D.

[Preached at Reading, Mass., Dec. 9th, 1883, and reported by Rev. E. Davies.—Ed.]

TEXT.—“To him that overcometh will I give to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.”—Rev. 3: 21.

IN the Holy Scriptures God has reared a stone upon stone, the monument of His promises. There it stands, *an adamantine shaft*, resting on “the Rock of Ages.” But the cap-stone towers up so high that my head always swims when I climb to its dizzy top, and for a moment plant my feet upon it. It may prove the weakness of my faith that I should reel with the vertigo when I, from the summit of this promise, glance down, through depths immeasurable, to my present abode, called earth. Beneath me are thrones, dominions, principalities and powers, archangels, angels rank below rank, and order subordinate to order. Above me is nothing but the ethereal sky, no orb, no order, no being. For I sit at the very zenith of the universe, by the side of the King of glory, “far above all heavens.” All this is implied in sitting with Jesus in His throne.

As my Elder Brother is the King of kings, He loves to bestow kingly honors upon his blood kindred, to make the whole family of believers royal. Christ has no selfish ambition to gratify like Napoleon—no low birth to conceal. With Christ at our head, we shall be a row of glorified and crowned brothers. There must be a reason for all this. I search and find that Christ’s ancestor, Adam, was the son of God, bearing the lineaments of his Royal Sire, created in His image and likeness. Disobedience drives him from his throne—forgetting his kingly birth, he wallows in sensual lusts.

But the throne from which this exile has been driven has been regained by one of the family, the representative of the exiled race of kings, the Lord Jesus Christ.

Now, who shall sit on this throne with Christ? Not those who come up through apostolic succession. Not the sacramentalist, or the formalist. Not those who fight and are overcome. Not those who overcome the great sins of life, but those who overcome also the small sins of life. This is a terrestrial battle-field which attracts the eyes of all the celestial spectators: not Waterloo, nor Solferino, nor Gettysburg. The triumph of each soldier is bulletined and gazetted in heaven, causing shouts of joy among the angels; and the recording angels make a record of the successes and defeats in this warfare.

These events have an educational influence upon the inhabitants of heaven, as the Apostle says: “To the intent that now unto the principalities and powers in heavenly places, might be made known, by the Church, the manifold wisdom of God.” So that angels find new revelations of the Divine character in the victory of the Christian Church. Yea, in your fidelity to Christ, my brother—in your peculiar temptations, in your firm adherence to Him in times of darkness and adversity, it is verily true that you are teaching the archangels the character of Him whose throne they guard and before whose splendors they veil their faces. He is too dazzling for them to look at directly, so they study His image as reflected in the character of His saints on earth. Little does that poor widow in her hovel, (with only a crust of bread and a cup of water, praising God “for all this and Christ too”) think that what she calls her useless life is affording a specimen of the power of grace which all the angelic savans of heaven are studying with the keenest interest, as the turning of a new leaf in the book of the Divine character. The story of Paradise regained is too vast for a sermon. A volume can only give

the outlines. Eternity will be too short for its completion.

"O love of Jesus, blessed love!

So will it ever be;

Time cannot hold thy wondrous growth,

No, nor eternity."

But still we ask, who are to sit with Christ on His throne? It is those that overcome. The great question is, are you conquerors? Your name on the Church book is no more proof of your salvation than your name on the army register is proof of your loyalty. The question is, how do you behave in the conflict, on the field of battle? Do you overcome your foes? We gain this victory by *self-denial*, *self-crucifixion*. Your bodily passions must be conquered, your love of the world must be subdued. Pride of self, or of character, or of estate, must be mortified. The young Ruler had many excellent traits of character, and Jesus loved him, but he would not sacrifice his riches to save his soul.

St. Paul could say, "I have been crucified with Christ; it is no longer I that live, but Christ liveth in me." *It is a long way to the end of self*, but there is an end, and blessed is he that findeth it. If you honestly say, "Lord, what wilt Thou have me to do?" and are really ready to do it, you will surely overcome and sit down with Christ in His throne.

Unbelief is another foe. This enemy fights in disguise; he is a foe in the guise of an ally. He kept the children of Israel out of the promised land. You must resist the temptation to doubt, and avoid the company of doubters. Keep company with those that are full of faith and have constant victory.

Some contend that all mankind will grasp the crown of life, because Christ died for all; but Christ says, "To him that overcometh." You must overcome your enemies or your enemies will overcome you. Remember that the love of the world is enmity against God. The most difficult enemy to overcome is self. The self-life must be crucified. All motives

and principles of conduct can be reduced to two—Self and Christ. Self predominates in all who are not true Christians. Christ must be first, and all in all. Christ must be enthroned, and self debased. Make an utter self-surrender. Be suspicious of a piety that awakens no opposition from the world and nominal professors, and does not have aggressive zeal enough to alarm Satan and his friends.

What is implied by sitting in the throne with Jesus?

To me it is a declaration that the *law* side of the Divine character is no longer to be turned toward us, but the *love* side. The victorious believer will be no longer under government, because he will no longer need it. "The law is not made for the righteous man, but for the lawless and disobedient." (1 Tim. 1: 9.) In this world, since all have sinned, the law is our schoolmaster to bring us to Christ. In this life few become emancipated from the fear of the law as a motive to obedience. They feel more or less the yoke of legal bondage. But in the case of those in whom perfect love has cast out fear, we get *fore-gleams of the future joyful state* of all who overcome in this life. They never feel the iron rigors of the law, or tremble at the sight of Mount Sinai quaking and smoking beneath the footsteps of Jehovah, for His anger is turned away and He forever comforts them. The victorious believer is no longer *beneath* the throne, but *upon* the throne. No sceptre waves over him, for this is the symbol of restraining power. It requires no rod to rule love. The loving bridegroom rules the gentle bride by His side not with His *stronger arm*, but with his *loving heart*. Love swallows up all other emotions. This Bridegroom is Jesus the King of glory, and the Bride is the Church which He presents to himself, faultless. This is the body of believers who overcome on earth "through the blood of the Lamb and the word of their testimony."

But is there not peril in this exemption from all authority, this lifting man above

the constraint of law? Does it not seem to invite lawlessness? Nay, verily! Love is the safest possible basis of society. The love of its citizens saved our Republic when its enemies began to pry out its corner-stone. The kingdom of Christ has lived these 1800 years because its corner-stone is not the sword but love. Napoleon Bonaparte had little sympathy with the gentleness, love and purity of Jesus Christ, but as a sagacious statesman he comprehended the secret of the enduring nature of Christ's kingdom on earth. On St. Helena he said to one of his marshals:

"I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of His precepts. Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit.

"Alexander, Caesar, Charlemagne, and myself, founded empires; but on what did we rest the creation of our genius? Upon *force*. Jesus Christ alone founded His empire upon *love*; and at this hour millions of men would die for Him.

"It was not a day or a battle which achieved the triumph of the Christian religion in the world. No; it was a long war, a contest for three centuries, begun by the Apostles, then continued by the flood of Christian generations. In this war all the kings and potentates on earth were on one side; on the other, I see no army but a mysterious force; some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the Cross.

"I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits him who has been called the 'great Napoleon!' What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed,

loved, and adored, and which is extending over the whole earth! Call you this dying? Is it not living rather? The death of Christ is the death of a God!"

Love, instead of pulling down the pillars of God's throne, establishes that throne more firmly. When Christ raises us to His throne, He makes that throne the stronger; for while every one will be dead to the law, yet he will keep the law, because he is in perfect harmony with the Law-giver. When the Roman Empire was distracted by a triangular war, Tacitus tells us that it was for the world's peace that the government should be subjected to one will, Augustus Caesar's. Thus it is for the world's peace that one will should rule it—the will of Jesus should absorb all wills.

This explains the freedom which Christ promises, the only real freedom which man can attain: "If the Son therefore make you free, ye shall be free indeed." Perfect emancipation, and perfect oneness of interest, of sympathy, of will with God, is the highest and most blissful freedom.

"I worship thee, sweet will of God,
And all thy ways adore!"

St. Paul writes about "the glorious liberty of the children of God."

There is a *converse* reading of this text: "To him that is overcome by his own evil heart, there is reserved the sadness of an eternal defeat." "Woe to the vanquished." I will not open the chapter in which is written the history of lost souls, ever under the constraint of Divine law, ever conscious of the condemnation of a guilty conscience, and of the wrath of God abiding, *abiding*, ABIDING upon them.

THE DIFFERENCE.—Dr. G. Peck says: "The great difference between the temptations of those who are entirely sanctified and those who are not, is, that the temptation coming in contact with the latter, often stirs the sediment of corruption; while assailing with equal violence the former, it meets with uniform resistance, and leaves no trace behind but an increase of moral power and the fruits of a new triumph."

LIVING DEATH.

Dr. Mahan says: "We see the reason of the aspect of living death which the Church now presents to the world. It is simply this: she is in a state of unbelief in respect to the nature and extent of the provisions of divine grace."

THE ACTUAL AND THE POSSIBLE
IN CHRISTIAN PERFECTION.

REV. C. P. MASDEN.

WHAT a chasm between what we are and what we *might* be as Christians! We postpone too much of our Christian victory to the dying hour. We stand outside of the feast with our empty baskets, when we might be inside rejoicing with the royal family of God. Why is this? The fault may not be in the mental convictions of the Christian. His principles may be correct, his views orthodox, his assent to truth ready and exact—yet his soul has not the ability to lay hold and appropriate the power of God. He is formal, cold, and without the *power* of godliness.

A little dust gets into my watch. It loses time. It is irregular. It becomes valueless as a time-piece. The mechanism is perfect: all the wheels and levers and pins and springs are in place—but clogged and hindered by this imperceptible particle of dust. So the *soul* gets out of tune, fails to keep time, and is hindered in its spiritual operations. The creed has not changed, the principles of faith remain the same—but little neglects, little faults, have impeded the spiritual movement. We are too apt to look at the great life-plan, and fail to notice the *details*. The public duties are attended to when private devotion is neglected. The *root-life*, hidden from human eye—the secret relation to God—is the source of all true activity. How many are hindered just here, in failing in the *details* of duty, and in allowing the dust to clog the movements of the soul and put it out of time! The sense of discord within, and the feel-

ing of dissimilarity with God, produce indifference, then formality, then worldliness, then sensuality, then skepticism.

How can individual Christians and the whole Church span this chasm between the actual and possible in Divine Grace?

1. Under the intense light of the Holy Ghost, the soul must have its *spiritual needs revealed*, expressed as "hungering and thirsting after *righteousness*."

2. There must be from this standpoint of great need a *new view* of the *atonement*, as to its entirety and immediateness.

3. There must be a *conscious transition* from this *intense need* to a realization of *fulness, satisfaction, power*. The knowledge of the Divine possession, that the whole nature is under Divine control, so that there will be spontaneity of Christian action; ease and naturalness in all things under this Sovereign Ruler.

4. The *tendency* to testify will always characterize a full soul. The outflow will be natural, the testimony will not be forced, or so conscious of the channel through which it flows, as an outburst of the Divine fulness, so that the witness will be lost in the sublime testimony, and Christ be magnified and self forgotten.

As a matter of experience, I have passed through this process and now rejoice in this conscious fulness. How the dear Lord has been letting in the light—how intense its brightness! How the little things, the hidden defects, the dust in the wheels, have been made visible and real!

From this new view of myself, how precious is Calvary—how ample the atonement—how perfect the sacrifice for sin! Faith widens its horizon and extends its vision, and appropriates all the fulness of God. From this vision of faith I see a change in moral character—how tender, teachable, trusting, loving, humble, and Christ-like! I have passed a Jordan. The wilderness life of wandering is over. I find the Canaan of permanency. I have made a *transition*. "I reckon myself to be dead to sin." Hence this short article for The Guide,

the constraint of law? Does it not seem to invite lawlessness? Nay, verily! Love is the safest possible basis of society. The love of its citizens saved our Republic when its enemies began to pry out its corner-stone. The kingdom of Christ has lived these 1800 years because its corner-stone is not the sword but love. Napoleon Bonaparte had little sympathy with the gentleness, love and purity of Jesus Christ, but as a sagacious statesman he comprehended the secret of the enduring nature of Christ's kingdom on earth. On St. Helena he said to one of his marshals:

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REV. C. P. MASDEN.

WHAT a chasm between what we are and what we *might* be as Christians! We postpone too much of our Christian victory to the dying hour. We stand outside of the feast with our empty baskets, when we might be inside rejoicing with the royal family of God. Why is this? The fault may not be in the mental convictions of the Christian. His principles may be correct, his views orthodox, his assent to truth ready and exact—yet his soul has not the ability to lay hold and appropriate the power of God. He is formal, cold, and without the *power* of godliness.

A little dust gets into my watch. It loses time. It is irregular. It becomes valueless as a time-piece. The mechanism is perfect: all the wheels and levers and pins and springs are in place—but clogged and hindered by this imperceptible particle of dust. So the *soul* gets out of tune, fails to keep time, and is hindered in its spiritual operations. The creed has not changed, the principles of faith remain the same—but little neglects, little faults, have impeded the spiritual movement. We are too apt to look at the great life-plan, and fail to notice the *details*. The public duties are attended to when private devotion is neglected. The *root-life*, hidden from human eye—the secret relation to God—is the source of all true activity. How many are hindered just here, in failing in the *details* of duty, and in allowing the dust to clog the movements of the soul and put it out of time! The sense of discord within, and the feel-

ing of dissimilarity with God, produce indifference, then formality, then worldliness, then sensuality, then skepticism.

How can individual Christians and the whole Church span this chasm between the actual and possible in Divine Grace?

1. Under the intense light of the Holy Ghost, the soul must have its *spiritual needs revealed*, expressed as "hungering and thirsting after *righteousness*."

2. There must be from this standpoint of great need a *new view* of the *atonement*, as to its entirety and immediateness.

3. There must be a *conscious transition* from this *intense need* to a realization of *fulness, satisfaction, power*. The knowledge of the Divine possession, that the whole nature is under Divine control, so that there will be spontaneity of Christian action; ease and naturalness in all things under this Sovereign Ruler.

4. The *tendency* to testify will always characterize a full soul. The outflow will be natural, the testimony will not be forced, or so conscious of the channel through which it flows, as an outburst of the Divine fulness, so that the witness will be lost in the sublime testimony, and Christ be magnified and self forgotten.

As a matter of experience, I have passed through this process and now rejoice in this conscious fulness. How the dear Lord has been letting in the light—how intense its brightness! How the little things, the hidden defects, the dust in the wheels, have been made visible and real!

From this new view of myself, how precious is Calvary—how ample the atonement—how perfect the sacrifice for sin! Faith widens its horizon and extends its vision, and appropriates all the fulness of God. From this vision of faith I see a change in moral character—how tender, teachable, trusting, loving, humble, and Christ-like! I have passed a Jordan. The wilderness life of wandering is over. I find the Canaan of permanency. I have made a *transition*. "I reckon myself to be dead to sin." Hence this short article for The Guide.

THE TWO BLESSINGS.

Bishop James said in a sermon: "These two blessings, pardon and regeneration, justification and sanctification, are here presented (1 John 1: 8-10) in the same manner, offered upon the same condition,—the conditions of justification and sanctification, according to the text, are the same."

THE BEATITUDES.

REV. CHARLES W. L. CHRISTIEN.

II.—The Meek.

"Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5.

EVERY man leads a threefold life—that which is strictly personal, and that which has to do with his neighbor, and his God. The object of the Gospel is to put, and then keep, this manifold life right. And meekness, which is an essentially Christian grace, having to do with life under each aspect, has a much wider range of action in the heart of the believer than we sometimes imagine.

Meekness, when it refers to ourselves, is contentedness. It is not in any wise to be confounded with apathy. There are some natures that appear to feel nothing acutely. They live on a dead level and are always alike. Meet them at a marriage feast, or walk beside them to an open grave, and their features are very much the same. They have neither deep sorrows nor lofty joys. And there is often as little moral beauty in their characters as there is of physical beauty in the dreary flats of Holland. Such is not meekness but want of heart. There are others who school themselves to a Spartan hardihood, a stoical indifference to pain. But the Gospel, so far from turning a man into a stoic, changes the stoic into a tender-hearted man. And as a matter of fact, piety does increase the power to feel. For it has been truly said: "Just in proportion as man is exquisitely man, he is alive to endurance. The more emphatically you have the perfection of

human nature in you, the more exquisitely can your feelings bleed. That which a base and craven spirit smiles at, is torture to the noblest and the best. Things which rough and scornful men strike from them without feeling, go home sharp and deep into the loving and gentle heart." And it is the loving and gentle heart which grace produces. But however tender the heart, and whatever the wear and tear of circumstances, meekness can co-exist with the utmost delicacy of feeling. We take it that St. Paul had a sensitive and highly-wrought nervous temperament that felt everything, and so was not the man to submit to aught that was unpleasant, if by any means it could be escaped or overcome. Yet we hear him saying, "I have learned, in whatsoever state I am, therewith to be content." And surely the perfect manhood of Christ Jesus felt more than our imperfect natures can ever understand. Yet was He our great Example, "meek and lowly in heart." Not a syllable of discontent with His earthly lot was ever uttered by His sacred lips.

But meekness is thus contentment because it is also resignation to the will of God. And the two cannot be separated in the heart of the Christian. He has put his life into His Father's hands. He believes in a special providence over him for good. He takes the words as simply and literally true: "In all thy ways acknowledge him, and he shall direct thy paths." And by fulfilling the condition he claims the promise, and takes his life as the working out of the Divine will concerning him. So he sees God in everything that transpires in his life. And when in the details of daily experience pain comes, meekness, though it acutely feels the smart, the ache, the throb, smiles through its tears and says, "It is the Lord; let Him do what seemeth Him good." Our Saviour is here again our Example. "The cup which my Father hath given me, shall I not drink it?" said He, when that cup was "lamentation,

and mourning, and woe," such as we can neither suffer nor conceive. Meekness in perfection in Him said, "Not my will, but thine be done." The pain was inconceivably great to His pure and sensitive nature, but the resignation, the union of will with His Father's was yet greater, and so triumphed over it. In the discipline of life the believer is tried at many points. Sometimes he has to drink the cup of bitter disappointment, or of long uncertainty and wearying suspense. Cherished plans are spoiled, and budding hopes are frosted, and life assumes a shape undreamed of and undesired. But when the worst comes, and the outlook is storm unrelieved by sunshine, meekness can say, without boast and with all humility, "Even so, Father, for so it seemed good in Thy sight."

Meekness has, however, a large part to play in the Christian's dealings with his fellow-men. St. Paul speaks of two classes of people, "unreasonable and wicked men," and our relations with both must needs call for meekness. Indeed, people who are good and "unreasonable" at the same time, often test this grace more than the "wicked" do. Meekness towards others is gentleness and patience. It stands opposed, not only to every disposition akin to malice, but to anger, petulance, hastiness and irritability. It acts out the Spirit of the Master's words, "Whosoever shall smite thee on thy right cheek, turn to him the other also." It obeys the command, "If thine enemy hunger, feed him; if he thirst, give him drink." It kills the enemy with kindness, and with the same power raises him again as a living friend. It feels the envenomed dart rankling in the bosom, but it weeps for the sin and prays for the soul of him who threw it. It goes after the erring one "with cries, entreaties, tears to save," remembering former days of sin, and mindful of the exhortation, "considering thyself, lest thou also be tempted." When falsely, maliciously, scornfully reviled, it copies the glorious Master and

"reviles not again." If betrayed by the loved and trusted, it hates the sin with all the heart, and yet the sinner loves. It knows not how to retaliate, but is proficient in the art of forgiving. While it mournfully remembers all its own sins, it is swift to forget the sins of others. If Shimei utters his curses, it forbids the stroke of vengeance. It can bless the persecutor while bleeding from his blows, and suffer wrong for Christ's sake yet open not its mouth. And thus contented and resigned, gentle and patient, meekness sings many a sweet and quiet song of joy in the believer's heart.

The special promise attached to this grace by the Saviour is, "They shall inherit the earth," or, "the land." Many Bible expositors understand by this that meekness does really and truly inherit a pleasure in life which an opposite character does not. Others—the saintly and scholarly Richard Watson among them—take the promise as referring wholly to the land beyond, of which "the land," or the earthly Canaan, in Jewish thought and language, was a type. Others still take the words as including both—to which Wesley seems to incline. And certainly "godliness has promise of the life that now is." A man who has a quiet contentedness of spirit, joined with a calm resignation to the will of the Father, who loves infinitely and unchangeably, has a much more peaceful and restful life than a man who is forever complaining about his lot, and is restless and dissatisfied with the portion God allots to him. And he in whose breast there is no trace of "hatred, malice, and all uncharitableness," will have a serener existence than one who allows those rankling thorns a place within his heart. And thus meekness, when rightly understood, does "inherit the earth." At the same time it points to the other side of Jordan. For while, on the one hand, a discontented and murmuring, an impatient and unloving spirit, shows a heart-condition altogether unfitted for the world where

the likeness of Him who was "meek and lowly in heart" must be seen in every one; on the other hand, the possession of Christian meekness augurs an inward state which can take rank among the blessed. So that rich is the inheritance of the meek, whether following the Lamb here amid the battle of life, or dwelling with Him in the land beyond.

THE CHANGE.

REV. JOHN SCARLETT.

He saw himself a fallen soul,
 "Departing from the living God;"
 Opposing heaven's wise control,
 And trav'ling nature's downward road.
 A deist he; yet, "truth and grace"
 Imparting light, and eyes, to see
 Himself, a sinful, needy case,
 With purchased claim, on clemency.

His unbelief gave way to faith;
 A change, he felt within him wrought;
 He breathed the Spirit's vital breath;
 Was born to God, as quick as thought!
 His change was radical and bright,—
 By act Divine was justified;
 He triumphed in the Spirit's might,
 Through merit of the Crucified.

Can ignorance of what is good
 Instruct us, what is best to know?
 Can nature's unbelieving brood
 Relieve from doubt its fruit of woe?
 Some do repent, believe, obey,
 That they may reap a life of love;
 Will doubt and sin to death give way,
 And dying, fit for realms above?

He, changed, "the second blessing" found—
 Not sought at first, not realized;
 His inborn nature was not sound—
 He had it cured, not cauterized!
 Make good the tree, the fountain pure—
 The fruit and stream will be the same;
 Take Christ, the all-sufficient Cure,
 For cleansing and for guilty blame.

Of Love's "abundance of the heart,"
 The mouth should speak with tongue of fire;
 The walk—the life—in every part—
 Should be of holiness entire.
 Our heavenly joy must here begin
 As streams start here that reach the sea;
 On earth must souls be cleansed from sin,
 Or, never, never happy be!

NOT BY GROWTH.

Bishop Foster says: "Sanctification is distinct in opposition to the idea that it is a mere regeneration, holding it to be something more and additional; instantaneous, in opposition to the idea of growth gradually to maturity or ripeness. It is by the direct agency of the Holy Ghost, and instantaneously wrought, however long the soul may be progressing toward it."

HINDRANCES TO HOLINESS.

MRS. CATHERINE BOOTH.

(This article is from "GODLINESS," a new work just published, containing reports of addresses by Mrs. Booth, in St. James' Hall, London. Published by McDonald & Gill, and on sale at our office.)

I SHALL try, in the short time I may occupy, to go straight to the point—to some of the difficulties and hindrances which are keeping not a few here to-day out of the enjoyment of the blessing. I know there are some here who are satisfied that this blessing is attainable, who are satisfied that God can thus keep them, as we have been singing, if they were to lean the whole weight of their need—their soul, and body, and spirit—upon Him, and trust Him. They believe He could, and they believe He would. They have come to perceive that it is not at all a question of human strength, or human weakness, or human knowledge, but that it is simply a matter of Divine strength, fully recognized and fully trusted by human weakness. Therefore, there is no more a stumbling-block in their way about reckoning themselves holier than other people, or stronger than other people, for they recognize themselves as the very weakest and most sinful of *all* people: but they have come to understand this blessing to be human weakness leaning with all its weight upon Divine power; and they believe that God does thus save and keep those people who do thus lean. Then, what hinders? There they stand, just where the Israelites stood, when they might have gone in and possessed the good land. "They entered not

in because of unbelief," and for that unbelief there is a reason—a cause. They dare not venture their souls upon this Divine power, because there is back in their consciousness some difficulty, some obstacle, something which is only known to themselves and the Holy Ghost, which prevents them from doing this.

When they try to jump on* to the Divine strength there is something that holds them back, and they cannot make the spring. They try to forget it—they sing, and pray, and seek, to make themselves believe there is nothing, and they come up again and again right to the entrance of the goodly land, and then they try to spring in. Some of you will to-day, but you will not be able to spring, because there is something holding you back; and you are conscious of it, but you will not allow yourselves to realize it. Now this is the point, when my dear husband read that passage, "When they had prayed, the place was shaken," I thought, O, what was involved in that prayer—what does that mean? *Why* did the glory come? *Why* did the Holy Ghost overshadow them? *Why* were they filled with God—so filled that they had to go down and could not help themselves, but went into the streets and poured it out upon the godless multitudes around them? *Why, why* did it come? *Why* do hundreds of assemblies of God's people meet and pray, but nothing comes? They hold long meetings, and make long prayers, and sing—

"We are waiting for the fire;"

but nothing comes! *Why* did it come on that particular occasion? Because in that prayer was thorough, entire, everlasting self-abandonment. They came up caring for nothing but pleasing God and doing as He bade them; and the Holy Ghost alone knows when a soul arrives at that point. He will never come till the soul *does* arrive at that point. This is the deficiency, I am satisfied, with hundreds. There they stand, right on

the borders of glory-land, but there is some wedge of gold, or Babylonish garment that they buried years ago.

They won't think about it. They say, "O, it is nought, nought! That little thing would not hinder, it is so long ago." They would not, when they knew they ought, dig it up and burn it before the Lord. If this is so with any here, you *must* dig it up, or the Holy Ghost will never come. A lady, a sort time ago, was brought up to the very edge of this blessing, but there was something she felt she ought to do. She had a sum of money which she felt ought to be given up to a certain object. She prayed and struggled, and attended prayer-meetings, and prayed long into the night; but, no, she would not face the difficulty. She said, "O, no; I am not satisfied in my own mind. How do I know God wants it for that purpose?" She might have struggled till now if she had not made up her mind to obey; but, the moment she did—alone, up in her bedroom, the blessing came. A gentleman came up to the penitent form, after one of my West-end services, last season, and told me: "I am a preacher. I have been laboring in the Gospel for eight years, but I know I am utterly destitute of this power." "Do you want it?" "O," he said, "I do;" and he looked as though he were sincere. "Then," I said, "what is it? There is a hindrance. It is not God's fault. He wants you to have it. He is as willing to give you the Spirit as He was Peter or Paul, and you want to have it. Now, *will you have it?* Have you understood the conditions?" "Ah!" he said, "*that* is the point." Now, you know I should be a false comforter if I were to try to make you believe you were right when you had not yet yielded that point. "Well," he said, "you see it would be cutting loose from one's entire circle." Ah! he was led, you see, by "Christian friends." I said: "Did not the Lord Jesus cut loose from His circle to save you? and, if your Christian friends are

such that to live a holy life you must cut loose from them, what are you going to do—stop in that circle, ruin your own soul, and help to ruin them, or cut loose and help to save them?" O, there is no profounder philosophy in any text in the Bible than that—"How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" You will have to come to God not caring what anybody thinks.

As a dear lady, who is going through floods of persecution for Jesus, said, "I don't care if they turn their backs on me, and never speak to me any more, and cast me out, and my children, too. I don't care, if I can only have His presence and follow Him." When you come to that you will get this pearl.

I know a father and mother who want this blessing,—especially the mother. They have a family of beautiful little children, but the father says, "What are we going to do for our children? It is a very serious matter cutting loose from our circle." A gentleman said to me, "I have to do *something* for my sons. What am I to do?" "No," I said, "you have got to do nothing for your sons. You have to train them for God, and leave God to do for them, and He is well able to look after His own. That is your business; train them for God, and leave God to find a niche for them, and if He can't on earth, I warrant you He will in heaven." People have things wrong way up now-a-days. They have the notion that they have to do this, that, and the other thing, for themselves and their children, instead of accepting it as their great commission that they have to propagate and push along and extend the kingdom of Jesus Christ, to seek His kingdom and His righteousness, and leave Him to look after their interests. When you come to this it will soon be done.

—"Those that will not return to the duties they have neglected, cannot expect to return to the comforts they have lost."

GOD IS A SPIRIT,

Not only remote from body, and all the properties of it, but likewise full of all spiritual perfection—power, wisdom, love, holiness. And our worship should be suitable to His nature. We should worship Him with the truly spiritual worship of faith, love, and holiness, animating all our tempers, thoughts, words, and actions.

—Wesley.

COUNSELS TO THE SAVED.

REV. N. VANSANT.

III.

FOURTH—*Cultivate faith.* Instrumentally this is the great root-principle whence germinate and grow all the blessed fruits of Christian experience; it is the hidden spring whence issue its living, refreshing streams. Dependent on faith are hope and love with all the other Christian graces. True, an apostle having mentioned "faith, hope, and charity," or love, declares, "the greatest of these is charity;" but it is greater than faith only as the luscious fruit of a tree is greater than the tree itself, or the majestic river is greater than its hidden source. Where would be the fruit without the rootlets giving body and nourishment to the tree? Where would be the river without the fountain giving forth its waters to feed it? Bengel well says: "Though the persons who approached our Lord manifested a variety of virtues, yet faith was the only grace which He was wont to commend."

The province of faith is not to save "once for all," but to save now, to save continuously, and to save completely, according to its personal exercise. "The just shall live by faith," is the Divine rule, fixed and unalterable.

This faith may be viewed in the following aspects:

1. It is clearly distinct from superstition. Faith always has for its object a *reality*, whereas superstition depends upon a creation of its own fancy or that of

some one else. Such are the superstitions of the heathen in worshipping their false gods; such, also, are the superstitions of many so-called Christians in practising rites having no foundation whatever in God's requirements, and accepting the teachings and declarations of ignorant or designing priests, destitute of all foundation in fact.

But true faith always has a basis of reality, for "Faith is the substance of *things* hoped, the evidence of *things* not seen;" that is, as Binney remarks, faith substantiates the promises of God which relate to things hoped for, demonstrating them to the mind as unseen realities, and making them, though future in fulfillment, present realities to us.

2. It is wholly opposed to presumption. An old writer says: "Faith without repentance is not faith but presumption, like a ship all sail and no ballast, that tippeth over with every blast;" and what he thus says of the neglect of repentance is true of every other moral neglect; it distorts faith into presumption. The essence of genuine faith is believing and obeying; the essence of presumption is professing belief but neglecting obedience. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." Mr. Wesley wrote: "Beware of *selfidiansm*; that is, crying nothing but 'Believe! believe!'" But, long before his day, a greater than he had proclaimed: "Faith without works is dead."

3. It is boldly transcendent of reason. Not that faith is opposed to reason, but it occupies a realm quite above that of mere reason. Reason but dimly discovers God, without giving assurance of His glorious attributes; faith not only clearly perceives the one, but gives full assurance of the other. Reason only guesses at immortality, but faith without a tremor "crosses death's isthmus and boldly launches forth into the vast futurity which borders on it." Reason dare not

assert the body's resurrection, but faith unfalteringly accepts the high assurance, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live." To faith's clear vision—

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong commanding evidence,
Their heavenly origin display."

4. It is blessedly superior to sight. Thus Paul: "We walk by faith, not by sight." Why? Because, as Pascal wisely observes, "Faith tells us what the senses cannot tell, though it never contradicts them; it is above though not against them."

There is such a thing as "naked faith." It belongs especially to seasons of sore temptation and great affliction. Luther defines it as "a certain dark confidence." Abraham was obliged to rest upon it, when in obedience to the Divine call "he went out not knowing whither he went;" nor less when the son of his old age was promised, but most of all when the command came to offer that son in sacrifice. Such is the faith described by the prophet: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in (providential) darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50: 10.

Rev. Andrew Fuller, traveling on horseback one day, came to a place where the road was flooded, and being a stranger to the depth of the water, was unwilling to go on. A countryman seeing his perplexity, cried out, "Go on, sir, you are quite safe!" He started forward, but the water soon touched the saddle, and he stopped to think. "Go on, sir, all is right!" shouted the man; and taking him at his word, Fuller proceeded and passed through in safety. His next sermon was on the text above quoted, "We walk by faith, not by sight."

5. It is bravely independent of feeling. The Bible talks much about faith, but

says almost nothing about feeling. The words "feel" and "feeling" occur less than half a score of times in both Testaments, while "faith" in the New Testament alone is found in more than ten scores of passages. Yet is it not true that among Christians in general, feeling and not faith is made the test of religious experience? The prevailing question is, not how is your *faith*? but, how do you *feel*? Emotion, indeed, is neither unlawful nor undesirable. So far from either, it is both to be coveted and to be cultivated. The more of it the better, if it be the offspring of a genuine faith. "The kingdom of God is not meat and drink, but righteousness, and peace, and *joy* in the Holy Ghost."

But times may come, must come, when the emotional nature, placed under bonds, is held in quiet, moveless suspense, while masterful faith, rising to the occasion, still looks undimmed to Jesus, and still stands untremulous upon the sure foundation. O, the value of such a faith! It is that "gold tried in the fire" which "maketh rich and addeth no sorrow."

—"A man who would really live to God, must truly die to sin. We cannot at the same time take part with the crucified Saviour, and His crucifiers too."

THE BATTLE IS THE LORD'S.

MRS. PHOEBE PALMER.

Bear up courageously, my soul;
Shrink not despondingly,
Nor bow to care, nor fear's control;
Christ conquers all for thee.

Though Satan now his hosts combine,
Yield not to gloomy doubt;
Sing! for the victory is thine;
Cry out aloud and shout!

Christ hath o'ercome thy foes for thee,
He teacheth thee to fight,
He, He alone gives victory,
And clothes thee with His might.

Sing! Sing to God, while all within
To victory's note accords,
Christ will o'ercome the hosts of sin;
The battle is the Lord's

HOLY FIDELITY.

Rev. Chas. G. Finney says: "Entire sanctification implies the doing of all our duty. But to do all our duty we must rebuke sin in high places. Can this be done with all needed severity without, in many cases, giving offense, and incurring the charge of censoriousness? No; it is impossible—and to maintain the contrary would be to impeach the wisdom and holiness of Jesus Christ Himself."

ANOTHER TESTIMONY.

MRS. A. E. BROWN.

HOW many, since the establishment of Christianity, have given their testimony to the power of saving grace! "They overcame by the word of their testimony." It would seem from all that has been written, that nothing more was needed in that direction, and yet as one and another are brought from darkness into light the fact is communicated to them that *they* are to be witnesses of the truth. "Ye are my witnesses, saith the Lord." Some are called to witness by the voice, others by the pen, and *all by the life*.

Early in childhood I found the Holy Spirit impressing this truth upon my mind, the acknowledgment of my Divine Father's love. Cradled in Christianity, I was early taught Bible truths; that God the Father so loved the world, myself included, that He gave His Son Jesus Christ as the atoning sacrifice.

Memory takes me back to the early age of six years, when I earnestly desired to love Him who had given *Himself* for me, and this fact has always helped me in presenting the truth to the faith of little children; but not until I had arrived at the age of thirteen did I become satisfied that God, for Jesus' sake, had granted me pardon, and given me an indisputable assurance of it. The Holy Spirit witnessed with mine that I was newly born, brought from nature's darkness into spiritual light and life, clear as the sun.

During the period from my sixth year to the time of my conversion, there were great mental struggles in accepting the Bible as the *Word* of God, and the conflict became so intense that at last, in my child-like purpose to know the truth, I asked God, if it pleased Him, to grant me the assurance in some form of its validity. In answer to this sincere prayer, there was placed in my hands a book

entitled, "Wesley upon the Authenticity of the Scriptures."

How wonderfully did my Heavenly Father guide my intellect, in dispelling doubt and establishing my faith, and in giving me peace through our Lord and Saviour Jesus Christ! What a peace! so comforting—and the assurance of pardon, with the fact that Jesus loved even me, helped in my studies at school. This continued for some weeks, then there came great temptations, severe tests, developing heart-need. At the same time the Holy Spirit was urging me to the zenith of privilege, that of loving God with *all* the heart, soul, mind, and strength.

It was truly the work of the Holy Spirit, His teachings and guidance. I had not at that early age ever heard a sermon upon the subject of heart-purity, only the testimony of an intelligent aged saint of God in class-meeting, which gave me great encouragement in searching the Word of the Lord. While thus engaged, increasing light came as to privilege and duty—"The entrance of thy word giveth light;" also increasing hunger of soul for the promised b'essed rest of perfect love. I was then taught most emphatically the difference between *desiring* to have it, and the *hungering* and *thirsting* which claim the promise, "Ye shall be filled."

From the time of my conversion I only saw *one* path to walk in, that of obedience; and as I followed on to know, knowledge increased. "Then shall ye know, if ye follow on to know." With this intense hunger of soul, I was led to seek counsel of my daily preceptress, who understood my case at once, she herself truly walking in the light. I was thus earnestly seeking until early autumn, when my parents permitted me, in care of my teacher, to attend a camp-meeting. At one of the first meetings for prayer, I embraced the invitation given to those who desired the blessing of the Lord, and pressed forward as if none but myself were present. I knew and felt my heart-need, and there absolutely and completely surrendered myself to God through Christ; and as the Holy Spirit presented Christ to me through the Word, thereby energizing my faith faculty by His agency and power, I was enabled to receive Him as my Purifier. O what a holy calmness ensued, so quietly permeating my being! It was peace in the fullest sense. It was the peace of Jesus, which He said He gave to His disciples.

The peace of reconciliation with God in justification, through our Lord and Saviour Jesus Christ, is most blessed; but the peace of Jesus—"My peace I give unto you"—which He imparts when He takes possession of the soul, saying, "Now are ye clean through the word which I have spoken unto you,"—is most glorious. With it came the assurance of cleansing, of heart-purity.

"A sacred awe that dares not move,
And all the silent heaven of love."

In a meeting for testimony on the boat, returning home, I told them what Jesus had done for me; and while I was speaking, Bro. Peter Meyers, of Philadelphia, shouted, saying, "That young sister has been sanctified through the truth!" Then came an overwhelming baptism of love for Christ my Saviour, my Purifier. The assurance of perfect love was as clear as a sunbeam—no doubts, *nothing* but love. "I did fall at His feet,"—at the foot of the cross—"and the story repeat, and the Lover of sinners adore." I have proven ever since "That he is able to keep that which I have committed unto him." Praise His name forever!

JUBILEE.

MRS. KATE SUMNER BURE.

Sound the trumpet loud and long,
The temple gates fling wide,
Lo! He comes, the Great, the Strong,
In Zion to abide:
Not as in the former days,
A man of sorrows, He,
Nations join to give Him praise
And bow the adoring knee.

Blow the trumpet's joyful blast,
Return, ye wanderers, home;
Your oppressor's power is past,
The Jubilee is come:
David's Son and Lord shall reign,
His throne secure shall be;
Speed the news o'er land and main,
His people all are free.

Blow the trumpet, shout and sing,
Let all the vales rejoice,
Let the hills and mountains ring
And utter forth their voice:
Zion's bulwarks firmly stand,
Her walls in beauty shine;
Strong her great Deliverer's hand,
His majesty divine.

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—FULL CONSECRATION.

CENTRAL THOUGHT.—"If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1: 19.

STATEMENT.—The whole philosophy of *full consecration* lies in the *will*. That given up, everything else follows. Fenelon says: "Pure religion resides in the will alone." The real point at issue is not one of possibilities, but of willingness. Are we, before God, really willing to be fully His? If so, He will meet us at the point of willingness, and Himself undertake all the rest.

I. GOD DEMANDS A HEARTY CONSECRATION OF WILL. Dan. 3: 16-18. Here is a *willing* surrender of soul and body, for life or death, into the hand of God. Rom. 6: 13. The faculties of our being are to be used not for self, but for holiness. Rom. 12: 1-2. Note the striking connection, here, between our sacrifices which He so graciously calls acceptable to Himself, and our finding out acceptable to ourselves. Matt. 6: 10; John 7: 17. Each and everything must be given up to the will of God, all we know and all we do not know—surrendering *all* for Jesus and holiness.

II. WHAT THIS INCLUDES. (1.) *Unqualified submission to God's will of the question HOW and WHEN He will do His work*. Too many have a Naaman-like spirit. 2 Kings 5: 9-14. They have it settled in their own minds *how* and *when* the Lord must sanctify them. This

ground must be abandoned. (2.) *Unqualified submission as to what use He will make of us*. This embraces three things—*being, doing, and suffering*, as God demands, and only thus. 1 Cor. 6: 19-20; Jas. 4: 10. We must sink into nothingness at the feet of Jesus. Study the words of Alleine's well-known covenant: "Make me what Thou wilt, Lord, and set me where Thou wilt: I put myself wholly into Thy hands; put me to what Thou wilt; rank me with whom Thou wilt; put me to doing, put me to suffering; let me be employed by Thee or laid aside for Thee, exalted for Thee, or trodden under foot for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily resign all to Thy pleasure and disposal."

SECOND WEEK.—LESSON II.

TOPIC—FULL CONSECRATION (*continued*.)

CENTRAL THOUGHT.—"If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1: 19.

STATEMENT.—We give a second lesson to the study of *full surrender of will*, believing that just here in the efforts of the seeker for a sanctified heart, there is need of *special emphasis*; and he who is thorough and clear here will find God's part speedily accomplished.

Now at this point, *in the struggle to surrender the will*, there is likely to rise up in the mind, or before the conscience, some peculiarly trying test of obedience. *That one thing, however trivial it may be, becomes the key of the whole position*. The test-question may be, Will you give up—

1. *That doubtful indulgence?* God can never be induced to put 'the anointing that abideth' on the top of an unclean habit. Mal. 1: 6-14. Compare Ex. 29: 37.

2. *That questionable adornment?* Rom. 12: 2; 1 Pet. 3: 3-5; 1 Tim. 2: 9-10.

3. *To preach, if God calls you?* Ex. 4: 10-17; Acts 9: 6-22.

4. *To take your place with the entirely devoted, and consent that those around shall say, reproachfully, "HE IS ONE OF THE SANCTIFIED?"* "I have concluded," said one, "that the best thing I can do is to let Christ have His own way with me." That is it exactly.

"Take my will and make it Thine,
It shall be no longer mine."

Now, *conversion* and *this consecration of will* ought to be simultaneous; but the trouble is, it is not very often so. More frequently the case is like that of the Hebrew servant described in Ex. xxi, who, after six years' experience of a good master's service, dedicates himself *voluntarily, unreservedly, and irrevocably* to it, saying, "I love my master; I will not go free."

THIRD WEEK.—LESSON III.

TOPIC—SPECIFIC CONSECRATION.

CENTRAL THOUGHT.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

STATEMENT.—It is not enough to say, "I give up my will;" the will must be engaged in recording decisions for Jesus. Day by day, new things will be discovered, which must be placed on "the altar;" on every item the will must write, at once, *this is the Lord's*.

I. THE NATURAL POWERS. There is a consecration of these, *in will*, in a moment. Rom. 12: 1. But, day by day, the several items will appear. (1.) *The Lips*. Prov. 18: 7; Psa. 63: 5; 51: 15; 141: 3; 19: 14; Hos. 14: 2; Heb. 13: 15. (2.) *Hands*. Psa. 24: 3-4; 26: 6; 1 Tim. 2: 8. Consecration means "fill the hand." (3.) *Feet*. Acts 10: 38; Psa. 37: 23; 119: 133. (4.) *Voice*. 1 Chron. 6: 32; Psa. 92: 1-3. Place the voice at the Lord's disposal. *Sing for Jesus*. (5.) *Intellect*. Gifts differ. Matt. 25: 15. But consecrated gifts, though small, become mighty. Ephes. 4: 7; 2 Cor. 12: 9.

II. EARTHLY POSSESSIONS. Hag. 2: 8. This fact the stepping-stone to full consecration of what property He may give us. Here consecration means ALL. It involves—(1.) *Setting aside a definite and regular proportion*. Gen. 28: 22; Num. 27: 30-32; 2 Chron. 31: 5, 6, 12; Mal. 3: 8-10; 1 Cor. 16: 2. (2.) *First-fruits should be specially set apart*. Neh. 10: 37; 12: 44.

III. ALL ON THE ALTAR. Perhaps no words more clearly express the manner of performing this work than *altar* and *sacrifice*. We say, "I bring all to God's altar;" "I offer my all a sacrifice to God." What is meant by term *altar*? See Heb. 13: 10. Matthew Henry says: "We have an altar, not a material altar, but a personal one, and that is Christ." To Him we bring all our sacrifices and services. Entire consecration, then, is the offering our-

selves and our all a complete sacrifice "on the altar,"—*that is, to Christ*.

FOURTH WEEK.—LESSON IV.

TOPIC—CONSECRATION SYMBOLIZED.

CENTRAL THOUGHT.—"And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy."—Ex. 40: 9.

STATEMENT.—In the dedication of the tabernacle of Moses in the wilderness, God has given us a wonderful symbol of the transaction between him and ourselves, by which we are entirely *set apart to Him*, and in which He takes abiding possession of us for Himself.

I. THE TRANSACTION. Ex. 40: 1-16. (1.) The Lord commanded Moses to set up the tabernacle, and put everything in place, and He did so. Verses 1-8. (2.) Then the Lord commanded him to take the consecrating oil and touch the tabernacle and everything in it, in token that it was set apart or sanctified to God. Verses 9-16. (3.) Then we have an orderly detail of the execution of this command. Verses 17-33. This all done, Moses and Aaron and his sons washed their hands and feet at the laver. Then the priests all withdrew. Last of all Moses himself withdrew and set up the outer gate and took his hands off. Thus he abandoned it to the Lord. Up to this moment the Lord abode in the mount. At this moment, the pillar lifted from the mount and came down upon the tabernacle, and the Lord sanctified it unto Himself by His own incoming and indwelling presence. Now this was the transaction. Moses *set apart* the tabernacle and everything in it, to the Lord, by consecration; the Lord, of His own free will, came in and upon it and there abode.

II. APPLICATION. 1 Cor. 3: 16-17; 6: 19; 2 Cor. 6: 16; Heb. 3: 6. The Lord needs no inducement to take entire possession of His temple. All we have to do is to give ourselves wholly up to Him and *let Him* have us without reserve. Some one asks, *Why do I fail of the experience?* Answer: Either you have not touched the tabernacle of your heart, and all its furniture, with the consecrating oil; or you have not finally abandoned all to Him and taken your hands off, and faced about from self to Christ.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by singing the 514th hymn—

"O Jesus, at Thy feet we wait
Till Thou shalt bid us rise;
Restored to our unsinching state,
To love's sweet Paradise."

The requests were very numerous, coming from all sections of the country—Dakota, Minnesota, Pennsylvania, Illinois, California, Texas, Kansas, Ohio, Connecticut, New Hampshire, Virginia, New Jersey, New York, and Canada. Rev. I. Simmons led in prayer.

Mrs. Palmer read the 13th chapter of Hebrews: "Let brotherly love continue—Be careful to entertain strangers," &c., She urged the importance of finding out the strangers that come into our Churches and making them feel as though they were heartily welcome and among friends. She remembered during the war there were strangers from the South came to the Church, and seeing they were not attendants, she spoke and welcomed them, and the result was blessed. They thought they were coming among strangers and enemies, but they found friends, and their hearts were touched—Jesus saved them. In this chapter there are many lessons to learn, but we have a glorious Teacher and we need not be discouraged, for we can

learn them if we only give our attention to them. Jesus is the same yesterday, to-day, and forever; and when we fully submit ourselves to God, and put ourselves on the Altar which is Christ, He always sanctifies—"the Altar sanctifieth the gift." Christ, our Altar—Christ, our Sacrifice." "By *Him* therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." All through the Psalms we are told to offer thanksgiving and pay our vows. "Whoso offereth praise glorifieth me." Let us, then, out of a full heart praise the Lord and tell of His goodness. "Now the God of peace * * * make you perfect in every good work to do his will, working in you that which is well-pleasing in His sight." Can He make us well-pleasing in His sight? How can it be done? When can He do it? May the Holy Spirit reveal the truth! Through the *blood* of the everlasting covenant, it can be done when we *put* ourselves under the blood by the entire surrender of our whole being to God. If the Church of God only believed the truth and accepted it, what a power it would be for God! God does fulfil His Word, not one promise of His ever fails. God was revealing Himself more and more to her in His blessedness to save, and it was His will that all should find a perfect salvation in Him.

"GLAD IN FAITH."

Rev. Bro. Hughes was impressed by the expression in the prayer, "We are glad in our faith," and his heart responded to the sentiment. If there is anything that we should be glad in it is in our faith. He often heard persons say they were trying to believe, as though it were a struggle to believe those glorious words spoken from heaven, which our Heavenly Father has dropped down upon us. He shuddered as he heard the expression. Why, our faith ought to leap to embrace the wonderful things that God has spoken through His Son Jesus Christ! As the hymn was read, he thought if every one would make it the sentiment of their heart, and take hold by faith, they would be brought into the liberty of God's dear children. It is our privilege to have a glad faith, and not be as one who is climbing a mountain to get to a point where he can believe in God; but we may mount on wings of faith and enjoy the glorious things of God. How precious and

glorious is the way of the Lord! In the lesson read we are taught the secret of true contentment—"Let your lives be without covetousness" (except to covet the best gifts) "and be content with such things as ye have." A contented mind is a continual feast. How can we get that contentment? By a glad faith in the one great reality; that is the continual presence of the Lord Jesus Christ. We may be content in the darkest hour, amid the most distressing circumstances, if we have this great faith; for He has said, "I will never leave thee nor forsake thee." We can go through anything on a promise like that. No wonder the poet sings—

"Content with beholding His face,
I all to His pleasure resign."

Thus Jesus was His portion. A week ago, when at Buffalo, he saw scores of people, who were hungry for richer and better things, consecrate themselves fully to God. The pastor and his wife were fighting the Lord's battles and getting the victory. May God put power into the ministers all over the land, that they may lead their flocks into the land of corn and wine and oil.

BE YE PERFECT.

Rev. Bro. Browning was thankful to be present, not only for the benefit that he might derive, but his heart was drawn out with a desire to help somebody else. He was thinking of the oft-repeated and subtle temptation, that had doubtless been presented to some who were present. Last week a lady said to him, "Don't you think many regard this experience of sanctification as one of sinless perfection, and would it not be better to avoid the use of that term?" He told her that they were certainly not talking of a *sinful* perfection; but what she meant was absolute perfection, and that would be fanaticism. "But don't you think it better not to use the words?" she asked. He replied: "The Master says, 'Be ye perfect.' The Apostle says, 'This also we wish, even your perfection.' There is something definite presented to us in these terms. Is it not better to put away these subtle temptations and come to the Lord and ask Him to give us the grace expressed by these terms? If we both put aside our prejudices, and recognize the fact that the terms express something definite, and ask for that, we will realize what we seek.

DESIRES WILL NOT SAVE US.

Sister Hall had in her soul an indescribable desire to have people come to a *definite point*, and to come to it *now*, in reference to their present, complete and entire salvation. So many talk of their desires—that is good so far as it goes—but desires will not save us. God's promises were real to her, and what He said she believed. She never did have any trouble to believe God's Word, but her temptation was to believe that if she received the grace of God, she couldn't keep it, and so she settled down under that belief. When she was seeking to be sanctified the temptation came, What will people say and think about your professing sanctification! But she did not feel like trimming down the work, and she knew what *sanctification* meant. God did not want anything less. But she laid all hindrances aside; and now the question comes, What does God require? He requires me every day to try and help somebody to be saved. Her husband said to her, "You are not going to the meeting to-day, when the weather is so bad?" She replied, "Did you stay away from business when the weather was bad?" "No; but that was necessary." "Well, how do I know but the Holy Ghost has some message to deliver through these lips of mine to some hungry soul?" It was not enough that she was saved, there was a cry in her soul that others might be saved. Time is short and eternity is long, and *the soul that may pass by you to-day you may not be able to help to-morrow!* Now is the working time—let us help people to get saved.

A GLADSOME SERVICE.

Sister —. As the gladness of faith was spoken of, the text came to her mind, "Light is sown for the righteous, and gladness for the upright in heart." Did it come from God? She always acknowledged the voice of God. She always acknowledged the voice of God. And in these things and gave Him thanks. And then this passage came: "They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness." While they were singing—

"There is a wideness in God's mercy
Like the wideness of the sea,"

her mind went to the time when she was at Ocean Grove and stood on the beach looking

out on the grand ocean; and at night, as she looked up at the starry sky and tried to imagine something of the distance beyond the stars, and could form no conception of it—she would exclaim, “O, the greatness of the majesty of God!” She felt so insignificant, and yet when we go to Him for help He always gives it—tangible, definite help. She found joy and gladness in talking and singing for Jesus, and her song-prayer was—

“Consecrate me now to Thy service, Lord,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine!”

CEASE FROM SIN.

Bro. —. We often say that we reckon ourselves to be dead unto sin, but if we do thus reckon ourselves, we will cease from sin and the Lord will come in and dwell, and it will be a joy to do anything for God. When our hearts are clean we can do God’s work, and not till then.

SELL OUT.

Rev. Bro. See presumed that there were comparatively few who came to the sight of the things of which they spoke. There needs to be an utter selling out, so that the man may not rule himself but be ruled by God. When the Egyptians sold out all they had, they came to Joseph—who represented the law—and got the seed. A plant that has the seed in itself is the plant that grows. When we come to the point of yielding all and saying nothing, *then* we see the Lord, and only then. He remembered when he came to the point of entire surrender. Kneeling down before God, he gave up body and soul and all his future, and there was nothing left of him. When you feel a desire in your heart for God, don’t stop short of selling out all. What we want is Jesus bearing fruit in the heart. Rest so fully on God that you will speak, not the words which will make you popular, but the words that you do not want to say; but He will enable you to say them, and the fire of the Lord will catch somewhere.

AN INDWELLING CHRIST.

Bro. — said that that place was the home of his heart in experimental religion, and he loved to hear the testimonies which came

from hearts overflowing with the love of God. He believed that we may realize an indwelling Christ as our wisdom, speaking in and through us. He attended a meeting, lately, where a lady came into this glorious experience. Christ revealed himself to her, and she spoke out with the authority of the Holy Spirit as persons were giving in their experience, and said, “Stop, brother; it is life you need, the resurrection life of Christ;” and it was surging through her soul. He rejoiced, not in the exhortations which he heard, but in the voice of God which came from hearts filled with Himself. It is sanctification, perfect love, a solemn ecstasy that God puts into the heart, which is the earnest of the Spirit.

WE MUST WILL.

Rev. Bro. Simmons.—If in teaching others the way he was governed by individual experience, he would say that no experience would be dealt with, according to circumstances, but on general principles there is one method that the Holy Spirit follows in all hearts. He had seen hundreds brought into the blessing, and in every case there was something both negative and positive. There is something more in surrender than merely doing nothing; illustrated by a person lying on a couch with every part of the body abandoned—and of thought, too, if it might be. That is not the point of surrender for those seeking holiness: we must bring ourselves as *living* sacrifices. We must simply say, “I will that the will of God be done in me.” We must use our will before we are saved as much as after, for then we will be carried along on the current of God’s almightiness, and can say, “I can do all things through Christ which strengtheneth me;” but it is our will—Christ working in us by our hearty acceptance of His will in our soul. When we surrender to Christ intelligently, by the aid of the Holy Spirit, we may put down the spiritual mathematics, and say, “I reckon myself to be *dead* unto sin and *alive* unto God,”—and then God has the right of way in the soul. If you ever get help, it will be by saying *now*. If you are ready to submit, you can claim the blessing *now*. There is no compulsory submission—God will assert Himself when *we will*. Surrender means positive assertion of the will: it may mean compelled victory, but that is in a lower sense. The surrender that God requires is a positive

acceptance of the Lord's way as our way, and our life becomes a constant "now," and we soon will to do God's will without effort. When we walk we cannot take a step without first using our will power, and yet we are not conscious of it; and so, leaning on Jesus constantly, faith becomes a mental habitude, and not a considered act. The first step must be a fixed purpose to surrender to God now. When we have Christ underneath us and around us, no candid soul will think it presumption nor feel any hesitancy to rush into the arms of God, which are open to receive him.

Sister Palmer said she remembered the very hour when she surrendered to God. Looking at her watch, she said: "On this the 21st of May, I reckon myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Satan said it was presumption, and asked, What evidence have you? but she said "Lord help me, I will believe!" God does give power to come to this decision. She once had diptheria, and it seemed as though she could not breathe, and it was only by great effort of the will that she could at all, and she thought it was no wonder that children should die of the disease. So with many precious souls, they do not exert the strength that God gives them; but when we use all the strength we have, He gives us additional strength. Let us put ourselves into the hands of God and trust Him, not as an enemy conquered, but as one who surrenders joyfully.

The meeting closed under unusual Divine influence. A number had asked to be remembered in prayer, desiring to obtain the fulness of salvation. Mrs. Palmer commended them to the Father of mercies. Some entered the Canaan of perfect love. One brother desired to have the time of his entrance distinctly marked, saying that he felt that he *must* come to the point of total surrender, and *now* accept Christ as his Saviour from all sin. It seemed to him *delay* would be a positive refusal. His face shone with a pure, unearthly light, and his mouth was full of praise to the blessed Redeemer. He went away determined to testify of the great salvation. A sister, also, before leaving for her home, testified that she had entered into rest. There was such a revelation of Divine power in the closing moments, that others were saved, doubtless. The occasion was rendered memorable to many.

Dr. Bangs' View.

"Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from inbred sin to holiness, are to be repudiated as unsound—anti-Scriptural and anti-Wesleyan."

A TOBACCO-SLAVE EMANCIPATED.

Bro. Joseph F. Hindes, of Baltimore, writes: "I promised you at Ocean Grove that I would write you some little of my experience, in being led to give up the use of tobacco. My mind was not exercised on the subject, (although I had been using it from childhood) until the summer of 1868. I then commenced *trying*, partly in my own strength and partly trusting in Jesus. I tried and tried, but did not succeed. Sometimes I would stop for several days and then commence again. This state of instability continued for fifteen years. Finally, I became thoroughly ashamed of myself, and almost afraid to go to the Lord, having so frequently violated my vows. The Spirit, however, convinced me that I must give it up—my health was very much impaired, my throat was sore, and I suffered from bronchitis and other evils arising from this terrible *poison*. My physician informed me that I must abstain, or never get well. On February 2nd, 1883, after attending a meeting for the promotion of holiness, I determined by God's help to give it up or *die*. The Lord gave me grace and, although I had to suffer, *bodily*, my spiritual condition began to improve immediately, because my mind was at peace. Glory be to Jesus, He has kept me moment by moment, and now, after about a year's trial, my bodily health is greatly improved, as well as all the faculties of my mind. I have no hesitancy now in testifying that the blood of Jesus cleanseth from all sin. And now, after being a slave for forty years, (for I began the use of the weed when *nine* years of age) I am free. I cannot be too grateful. I feel like praising the Lord continually for the grace by which I have been kept thus far, and I know He will keep me to the end of life. Glory, glory to the Lamb! I am now privileged to attend two or three meetings every week on the line of Christian holiness, and I delight, as opportunity offers, to testify of the great salvation which God has wrought within me. Praise His name!"

The Social Meeting.

—Mrs. A. F. Ayars, Philadelphia, Pa.: "I have been a child of God since my 17th year, and have had sweet seasons with Jesus, and longings after a holy life. Now I can say, glory to God and the Lamb forever, I have sought and found a 'clean heart.' I prefer those terms, a *clean heart*. I went with my husband to the Camp-meeting at Pitman Grove, N. J. On arriving it seemed truly that this was the Lord's leading, away from the busy city. A great calmness filled my soul, and the Lord was thus preparing me for the great blessing. I attended meetings in the Central Church tent, led by Sister Lizzie Smith. When she invited seekers of full salvation, I bowed with them in the straw, solemnly resolving to devote myself wholly to God forever. Still no light. The next evening I was again at the place of consecration, renewing the dedication of my all to God, in careful detail, but without receiving the evidence of a clean heart. The Lord was testing my faith. My heart was crying out, 'Lord, I am Thine!' At the dawning of the next morning I was still crying, 'Lord, I am Thine—give me the witness!' After the sermon on Friday morning, Bro. Hawkins gave an exhortation, putting faith strongly. 'Believe God—say *yes!*' he said. As he said these words, I said, 'Yes, I do, Lord—I do believe!' The clear light of the Holy Spirit then shone into my soul, and it was like fire—it went through me like 'refining fire,' consuming everything unholy, taking away my inbred sin. For days I walked in the light of the new creation. Since then I have been telling of this wondrous love, in class, prayer-meeting, and wherever I go. Glory to God!"

Seven Years in the Light.—C. I. Albion, Iowa: "For more than forty-nine years I have been earnestly striving to serve God, but in much weakness, for want of light. About seven years ago I was led to a full consecration of my all to God. Since then I have enjoyed sweet peace, all the time. I have read *The Guide* eleven years, and prize it next to my Bible."

Christ's wonderful Prayer in Remembrance.—Prudence C. Clark, Mount Vernon, N. Y.: "Glory to God for the remembrance of that wonderful prayer of my Saviour, revived at the Tuesday Meeting. While alone in my

room, bowed before the Lord, my spirit caught such a flame of love to God, that I almost fell to the floor. I was in your midst—glory, glory be to God! O, if it were in my power, I would send it to the ends of the earth and cry, read, read—Behold, behold the Lamb of God! O, this new year! Will it usher me into the glories of heaven? To-day a revelation is given! O, beloved, drink ye all of the new wine of the kingdom—bye and by we will drink it in the kingdom of glory."

Received the Truth.—H. R. Rutledge, Hillsborough, Ill.: "I was justified in 1847 and lived up to all the light I had until 1873, when for the first time I heard full salvation preached by our pastor, Rev. J. T. Orr, Rev. W. B. M. Colt, and others. I accepted the truth by faith, was sanctified, and am blessedly kept so far. My faith embraces an uttermost salvation, and 'it is better farther on.'"

Cleansed and Kept.—Lucy M. Stewart, Shelby, Mo.: "I praise the Lord for the love in my soul to Him who has done and is doing such wonderful things for us. Glory to His name! I am trusting in Jesus, cleansed by His precious blood, and kept by the power of God, through faith unto salvation."

Saved for Fifteen Years.—Mrs. W. Davidson, Bloomington, Ill.: "For fifteen years the Lord has kept me in this blessed way, and to-day He saves me to the uttermost. It is so much more to me than when I first plunged beneath the cleansing wave."

A Manheim Witness.—Josiah Landis says: "The blood of Jesus still has the same power that it had at the Chester Heights Camp-meeting, six years ago. It cleanseth me now. Glory be to God!"

Saved, Soul and Body.—A. H. Hussey, Columbus, O.: "Jesus saves me, and keeps me, soul and body. Praise His name! I have been much blessed of late in committing my body as well as my soul into Christ's hands. I live by faith, which is 'the substance of things hoped for.'"

His Keeping Power.—Mrs. C. A. Boom, Holcomb, Ill.: "The Lord still keeps me by His love and power, notwithstanding my unworthiness. The precious blood of Jesus covers all my sin. Praise His holy name!"

Enjoyed Five Years.—Mrs. G. H. Smith, Fitchburg, Mass.: "I have enjoyed holiness the past five years. It is my meat and drink to do my Father's will. Jesus is very precious to me. His blood cleanses me from all sin."

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101 : 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

--Rowland Hill used quaintly to say: "I would give nothing for that man's religion whose very dog and cat are not better for it."

PRACTICAL CONSECRATION.

MRS. M. N. VAN BENSCHOTEN.

When the spirit of consecration is to be made practical in the home, it will require self-denial and sacrifice. There will need to be a careful expenditure of one's time and strength. But there is no irksomeness in this to the fully consecrated soul, for there is infinite joy in the giving up of the life to serve God; not simply the remnants, after self has been served, but *the entire life*. And the giving away is not done by wholesale, but in careful detail. It includes the loose moments as well as the separated hour. It touches the fresh strength of the morning as well as the wearied energy of evening-time. It takes in purse and farm and store and house and wardrobe—it covers with a halo of sanctity the whole of life.

"Will you be at the Church re-union to-night?" said a Christian lady to her friend.

"No, I think not. I would enjoy being there, but I have a special work to do to-morrow for the Master, and I must save my strength for that," was the cheery reply.

She was not her own, she belonged to God, and almost unconsciously she husbanded her strength for Him.

"If I can avoid it, I never do heavy work on the day of our regular prayer-meeting, as I do not like to be detained by weariness," said a mother of a large family. And so on and on the sweet principle runs through all the life.

One Spring morning a Christian woman was excessively busy with the help she had

hired for the day, when a message came, "Mrs. D—is very anxious you shall come and pray with her," referring to a lady who was very ill. "How can I go?" thought the busy housewife. "She is a stranger—I have never seen her—why does she want me?" She hesitated but a moment, then stepping to the unconverted servant-woman, she said: "You know Mrs. D—, and how very sick she is; she wants me to come and pray with her. The work is so planned you can get along without me for a little while—I will be back soon." Was it any wonder that as she knelt down beside the suffering one and talked with God, that heaven seemed to open and the pitying Christ came with wondrous power to comfort and sustain. The busy day may be forgotten, but never will she forget the gratitude of that faint and weary heart. Such "little things," do you say? That may be true, but a great principle is involved, while it is the sum of little things that make the whole of life.

...."If parents were really faithful to their children, there would be very few unconverted adults."—Baxter.

"I have nothing to do with to-morrow,
My Saviour will make that His care;
Should He fill it with trouble or sorrow,
He would help me to suffer and bear.

I have nothing to do with to-morrow,
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?"

HOME SUGGESTIONS FOR MARCH.—March winds are blowing, suggestive of life's rough experiences. How are we meeting the keen, piercing blasts?

Heart-Questions.—1. Is the Lord's presence consciously realized in domestic life? 2. Is my patience equal to my daily annoyances and perplexities? 3. Are home-duties truly joyous?

Home Exercises.—1. Take the Book of Genesis as a special study—have some evenings of pleasant converse with the children concerning it. 2. Examine in the family the Berean Holiness Lesson Leaves given in this number.

Home Bible Readings for each Sabbath evening. March 2nd, 1st Psalm—9th, Matt. 13: 1-23—16th, Acts 9: 1-22—23rd, Ephes. 6: 1-18—30th, 1 Sam. 3.

Home Songs, to be sung in connection with the above Sabbath evening readings: March 3rd, Methodist Hymnal, 686th—9th, 575th—16th, 426th—23rd, 728th—30th, 875th.

The Children's Portion.

"And great shall be the peace of thy children."

Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

Our Dumb Friends.

DEAR CHILDREN:—Many of the little people of our Guide family have, for pets and playmates, kittens and dogs and birds. These creatures cannot talk, but they seem almost human, and deserve to be more kindly treated than such pets sometimes are. How well such animals know their friends, and in how many ways they manifest their love! I was reading lately of a cat that died because it would not let any one feed it but its master, who had long been sick and would give pussy what was left after he had eaten. Another mourned the absence of an old lady who had been kind to him so deeply that it pined away and died. Many a man owes his life to a faithful dog, yet how often dogs and cats suffer from neglect or abuse. Some learn to take their own part, and snap and snarl at all who come near them. When you see a cross cat or dog, you may be pretty sure that somebody has been cross to it. For, though the old rhyme says it is "their nature," kindness generally makes them kind. Did you ever notice how they seem to know whether even a stranger likes them? and how they run away from or snap at one who does not? If you don't want dogs to growl or cats to spit at you all the days of your life, form in childhood the habit of speaking kindly to them.

But there is a better reason than this for being thoughtful of our dumb friends. Our Heavenly Father speaks for them. Jesus tells us that not even a tiny sparrow falls to the ground without God's notice. So we are pleasing Him when we do something for the comfort and care of one of His little pets. A little girl found a poor bird lying on the snow. She took it up, thinking it was dead, when it fluttered in her hand. At first she was frightened, but the warmth of her hands soon gave back life to the little creature, and under her care it was very happy. You may be sure that she was happy, too, in thinking of that kind act, as well as in seeing the gratitude of the bird. The little fellows that fly about this wintry weather and have such a hard time to pick up anything to eat, would be as grateful to you as they know how to be, if you would throw out some crumbs to them every day. Then, perhaps, they or some of their brother birds will build nests near you in the sum-

mer, and sing sweet songs to remind you of these little acts of kindness. They may want a few of your cherries or berries when they ripen, but they will pay for them by killing the bugs and worms. They would injure the vegetables in the garden. I don't think any one ever really lost by being kind even to the tiniest of God's creatures.

As to the animals which are petted in your homes, of which I spoke first, you must remember that they are in your special care and have a right to look to you for food and comfort, and for protection, too. If your boy or girl friends are inclined to tease them, you ought to take the part of your little charge. Think of these things, and for Jesus' sake be always ready to do an act of thoughtful kindness for any one of the creatures that cannot ask for it and yet so needs your help.

TOBACCO—A PARABLE.

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew and became a great plant, and spread its leaves rank and broad, so that the huge and vile worms formed a habitation thereon. And it came to pass in the course of time that the son of man looked upon it and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands, and did chew thereof. And some it made sick; and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, we are enslaved and can't cease from chewing it. And the mouths of all that were enslaved became foul, they were seized with a violent spitting; and they did spit, even in ladies' parlors and in the house of the Lord of hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to the one end thereof, and did suck vehemently at the other end thereof, and did look very grave and calflike, and the smoke of their torment ascended up forever and forever. And the cultivation thereof became a great and mighty business in the earth, and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, nor bread, nor books, for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said, "Wherefore this waste, and why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate and defile not yourselves, and I will bless you and cause my face to shine upon you." But with one accord they all exclaimed: "We cannot cease from chewing, snuffing and puffing—we are slaves!"

C. A. NEAL, M. D.

THE TRY COMPANY.

Much that we would like to insert is crowded out this month.

Answers to questions.—1. Who prepared the material for the temple. Ans. Solomon, 1 Kings, 5th chap. 2. By whom was the foundation of the second temple laid? Ans. Cyrus, Ezra, 3rd chap. Answers by Henry J. Bailey, Bird-in-Hand, Pa. Samson Britten, Hazelton, Pa., sends prominent events in Genesis: Fall of Man, Deluge, Call of Abraham, Joseph sold into Egypt—says he is trying to live nearer the Lord this year. His brother Sidney wishes to join the Try Company. He is welcome.

New Questions.—1. Who was Moses' father-in-law? 2. Who was the last king of Judah?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."—Psalms 116: 15.

MRS. CARRIE E. CARMAN, beloved wife of A. O. Carman, died at the home of Richard Carman, near Pottsville, Mich., May 30th, 1883. She was born Sept. 26th, 1859, converted at the age of seventeen, connected herself with the M. E. Church, and remained a faithful member until the close of her earthly life. Her death was remarkably triumphant, and her physician said she was perfectly conscious and free from delirium to the last. When told that she must die, she calmly disposed of her earthly effects, and bade her friends farewell.

After resting a moment she gazed upward and exclaimed: "Beautiful! beautiful! beautiful!" Her husband, who was sitting by her bedside, asked her, "What is so beautiful?" "O, *they* are so beautiful!" "Whom do you see?" "Angels; and they are so beautiful." "How do they look?" "O, I can't tell you, they are so beautiful." "Have they wings?" "Yes; and hark! they sing the sweetest of anything I ever heard." "Do you see Christ?" "No; but I see the Holy City that was measured with the reed, whose length and breadth are equal, and whose top reaches to the skies. And it is so beautiful. I can't tell you how splendid it is." Then she repeated the verse beginning, "Through the valley of the shadow I must go." She then spoke of the loneliness of her husband, and prayed that he might have grace to bear his bereavement, and that strength might be given him to go out and labor for souls. (They were expecting soon to enter the ministry.) She also prayed for her parents, asking that they all might make an unbroken band in the beautiful city. She closed her eyes and rested a moment, and then looking up with beaming eyes, said: "I see Christ, and O, He is so beautiful!" Her husband asked again, "How does He look?" "I can't tell you, but He is so much more beautiful than all the rest." Again she said: "I see the Holy City," Then gazing a moment, she said, "So many!" "What do you see of which there are so many?" "People." "How many are there?" "A great many more than I can count." "Any you know?" "Yes, a great many." "Who?" "Uncle George and many more. They are beckoning to me."

Amid these holy visions, and the conscious presence of Christ, and ministering angels, she passed away, the light of heaven resting beautifully upon her countenance.

SUSAN B. DODGE, long a faithful reader of The Guide, passed into her eternal rest, May 11th, 1882, in the 70th year of her age. She witnessed in her daily life the beauty of perfect love, and although a great sufferer, ever proved the truth of the promise, "My grace is sufficient for thee." She often said: "It is so easy to abide in Christ, if we only keep giving ourselves to Him to be kept—and O, it is a life worth living! If I could only persuade others to come into this rest, how thankful I should be." She, being dead, yet speaketh.

ROXANNA DEVOL died March 7th, 1882, at the house of Mrs. Samuel Drummond, Lincoln, Ohio. She lived a devoted Christian life, and was ever ready to give a reason of the hope that was in her. Being crippled in body, she was deprived of attending the public means of grace. In the closet, however, she daily held communion with God, and was refreshed with divine communications of comfort and strength. To the sister with whom she had her home, she often expressed her acquiescence in the will of the Lord, to remain upon the earth, or to depart and be with Christ. At the last consumption marked her as its victim, and for over two weeks before her departure suffered much. But she patiently endured the trial, and calmly awaited the summons to enter her heavenly home. She calmly made all the arrangements, willing the little property she possessed to the missionary cause, and to the Publishers of the "Guide to Holiness," for the spread of holy literature. When the moment of release came, she was fully ready, and entered into the joy of the Lord. Unavoidably this notice has been long delayed, but it was thought proper, even at this late date, to offer this loving tribute to the memory of a dear departed saint.

JOHN LEFORGE died at Fairfax, Ohio, October 8th, 1883, aged 75 years. He had been for a quarter of a century a consistent member of the M. E. Church, fully believing in both her doctrines and polity, especially her doctrine of heart-purity. For the sustaining of the Church he freely and liberally contributed of his earthly substance. His consistent life was terminated, as might be expected, in holy joy and triumph. When his departure was near he exclaimed, "Farewell, vain world!" To his weeping wife he said, "Good-bye, mother, be faithful—we will soon meet again, with our children who have gone before."

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

NEWS ALONG THE LINE.

OUR INDIA LETTER.

Rev. C. P. Hard writes:—"1. The South India Conference session at Allahabad was a council for the "holy war." The "Prince of peace," was so obeyed that the week was a constant victory. Empowered, the troops have begun to win souls already.

2. Illustrated: At Bellary souls have found Jesus and the Church is lifted to its feet. At Secunderabad, a fine native has received Jesus and has been publicly baptized. In Dean Lane Hall, Bombay, last Sabbath, two native men sought God. In the street, yesterday, an English-speaking native listened to Matthew and explanations for half an hour, while scores of others came and went; then, departing, he thanked the writer and took the address (Temperance Hall, Lower Colaba, Bombay,) so as to call. Grant Road Church has just freed itself, the good brethren having in one week handed us 1563 rupees, cash and pledges.

3. Rewards are being given early. Sister W. A. Moore and Sister H. Freer have just been crowned."

ENGLAND.—REV. C. W. L. CHRISTIEN.

Without overrating the importance of the fact, it certainly is a fact, and one affording great encouragement and hope, that the "literature of holiness" is richer among the Churches of Great Britain than ever it was before. For my own part, I believe we shall never get beyond Wesley and Fletcher in the presentation and discussion of the subject. This is a growing conviction with me. And if writers on the theme would, more than

occasionally, refresh their minds by re-reading these standard authors, they would often be clearer in their statements of the truth than we sometimes find them to be. But during the last twenty years a great impetus has been given to holiness publications. Our *King's Highway* continues to increase in its circulation, and no one can estimate the good it is doing. Reprints of early Methodist works have come out. And many a devoted heart, both male and female, has sent forth sweet, beautiful and burning thoughts into the world of English minds. And it never was so easy to put really good works on the blessed theme into people's hands as it is now. And one of the happiest thoughts to the writer for Christ is, that in all probability every copy of his book will outlive its author, and will be doing work for the Master long after summer flowers have bloomed upon his grave. He is sending so many children into the world who shall survive him. Twenty, thirty, forty years, and his pen shall fall from his hand, and his work on earth be completed. But they shall go over the world still, as centres of blessings far and wide. And they who help in spreading the literature share the same joy.

And God blesses His own truth, whether preached or printed. It is often a matter of debate whether the pulpit or the press is the greater religious power of the day. To my own mind there is no matter of debate in it. The pulpit can never be excelled by the press. He who "knew what was in man" chose "by the foolishness of preaching to save them that believe." The living presence and voice, the soul speaking to soul face to face, can never be superseded by the dead page and the absent writer. But while not rivaling, much less surpassing the pulpit, the press speaks to the glory of God, and aids the pulpit in its heaven-appointed work. And as the Father blesses His own read Word, so He accompanies by His Spirit the reading of the truth from a thousand uninspired pens, as they set forth the varied phases of the great salvation. All this is very common-place, but common-place facts are often stimulating when we once again think upon them. And part of the work and privilege of the Churches of Christ is to flood the world with a literature that shall help to accomplish the purposes of Calvary. May a still increasing blessing fall upon the "literature of holiness" on both continents!

The Home Field.

We have good tidings from the harvest-fields in various parts of the land. Our limited space only allows a bird's-eye view.

New York.—Many of the Churches are still engaged in revival services. "18th St.," Dr. King, pastor, has had large numbers converted. "Forsyth St.," A. C. Morehouse, is having a steady work. "Beekman Hill," D. W. Couch, is working Methodistically, believers being sanctified and believers converted—Mrs. Mary Brown, of Brooklyn, is aiding. "Bedford St.," under the pastoral labors of W. McK. Darwood, is enjoying Divine visitations. In Brooklyn, "Hanson Place," Dr. Peck, pastor, is receiving showers of blessing. From the interior we have good reports. At Jamaica, Rev. J. Parker, pastor, has received about 70 probationers, and the work is onward. At Cuyler, J. Stanton, pastor, 160 conversions in five weeks. At Rockville Centre, L. I., A. Lathbury, pastor, 30 conversions, and some sanctified.

New Jersey sends pleasant notes: Bloomfield, D. R. Lowrie, pastor, is enjoying another revival. Dover, H. D. Opdyke, 30 converted. Orange, G. R. Wright, pastor, about 40.

In New England the holy fire is burning. Rev. G. E. Dunbar, of Hills Grove, R. I., writes: "Our Wednesday afternoon holiness meeting, which commenced with *three*, has steadily increased, and is now the best meeting we have in the week. Some have been sanctified, backsliders reclaimed, and sinners are crying for pardon." There is a great Temperance revival in Grace Church, Boston, under Francis Murphy. At City Point, an extensive influence, the Sabbath-school sharing largely. At Newburyport, 100 seekers. At Reading, Mass., where Dr. Steele is pastor, two Congregational, Baptist, Presbyterian, and Methodist Churches have united in special services, conducted by Rev. B. W. Gorham, and about 50 have been made subjects of reclaiming or regenerating grace, and some have obtained perfect love. Dr. Steele says Bro. Gorham gave forty consecutive sermons in the demonstration of the Spirit. In North Augusta, Me., about 70 seekers. In Waterbury, Vt., the Baptist and Methodist Churches have been holding union services, 60 converted. "Haines St.," Concord, N. H., is enjoying a Divine visitation.

In Pennsylvania the good work is progressing. An excellent revival is reported in Christ Church, Philadelphia, H. Wheeler, pastor. In "Pine St.," Williamsport, J. C. Clark, pastor, 100 gathered in four weeks.

In the West God is graciously visiting His people and the Churches are reaping the fruits. Bro. Harrison is at work in St. Louis, and the opening signs are promising. In St. Paul's, Springfield, Ohio, Dr. J. W. Bushong, pastor, 30 souls were saved in one week. In Grace Church, Newport, Ky., E. T. Curnick, 50 were converted in two weeks and a number sanctified—the Church is working earnestly on the old Methodist line. In Moxahala Ave. Church, Zanesville, Ohio, there is an interesting revival. In Central Church, Springfield, Ohio, Dr. A. B. Leonard, pastor on a late evening 28 seekers were at the altar.

In Canada the arm of the Lord is being revealed. At Brantford, M. Benson, pastor, 113 received; First Church, 85; Alliston, 150 seekers; Hillsdale, 100 converted; at Drayton the community is deeply stirred, 46 added; at London 30 were received on a late Sabbath; at Wingham, 190 have been gathered in twenty months; in Richmond St., Toronto, the altar is crowded with seekers.

—Rev. M. L. Haney has been at work in Sedalia, Mo., 30 were saved in five days.

—Rev. E. G. Woodward reports 52 converted and 76 clearly sanctified, at Ponca, Neb..

—The work of holiness is progressing in California—Rev. G. Newton has lately gathered 70 at Fresno—some justified, some sanctified.

—Rev. G. C. Buck, of Vermont, has recently held a successful meeting at S. Albany, Vt., over 40 converted, and some obtained a clean heart.

—Trinity Church, Cambridge, Mass., Rev. J. N. Short, pastor, has had an ingathering of 62, the fruit, in part, of revival meetings conducted by Sister Lizzie Boyd.

—Bro. R. E. Hudson, the publisher of some excellent music books, is holding special services in Indiana and Ohio, and is seeing sinners converted and believers sanctified.

—The Baltimore Friday afternoon meeting for holiness, held in Eutaw St. Church, conducted by Dr. W. R. Monroe, is largely attended, and the testimonies given are very definite.

—Lynnville, Iowa, is having a remarkable visitation, 300 saved—many whole families, infidels, rich and poor men, young and old, from 6 years up to 75—many sanctified.

The Editor's Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—

—NO MALICE, ENMITY, OR EVIL-SPEAKING—

—LOVE, LOVE—ONLY LOVE.—

Bible "I Wills" for March.

—*I will*—call upon the Lord.—Psa. 18: 3.

—*I will*—extol thee, O Lord.—Psa. 30: 1.

—*I will*—love thee, O Lord, my strength.—Psa. 18: 1.

—*I will*—trust in the covert of thy wings.—Psa. 61: 4.

—*I will*—walk within my house with a perfect heart.—
Psa. 101: 2.

THE GREAT THEME.

PAUL, in prosecuting his apostolic ministry, visited the city of Ephesus. He found there a company of professed believers in Christ. He propounded to them this question, "*Have ye received the Holy Ghost since ye believed?*" This was an appropriate question. Coming as it did from the great Apostle of the New Testament dispensation, addressed to the professed subjects of that dispensation, nothing could have been more appropriate. And the answer which they returned demonstrated its propriety: "We have not so much as heard whether there be any Holy Ghost." The question of the Apostle was a vital question, upon which Christian discipleship is suspended. He did not ask, Have ye been regularly admitted to the Christian Church—have ye been baptized—have ye partaken of the holy sacrament? No! These comparatively inferior matters were laid aside, and he came at once to the great test: "Have ye received the Holy Ghost since ye believed?"

The HOLY GHOST, the third person in the adorable Trinity, is THE SOVEREIGN of the New Testament dispensation. He is co-equal with the Father and the Son in essence, attributes and dominion. He has ascended the throne, and holds the sceptre. Let every soul be awed before His

glorious, awful majesty! His Divine personality and sovereignty are indisputable and all-pervading. Saints of the Most High, bow in adoring homage, saying—

"I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity."

The Word is the sword of the Spirit. We cannot say (heartily, savingly) that Jesus is the Lord, but by the Holy Ghost. No prayer touches heaven's throne, except it be indited by the Holy Ghost. No soul is made spiritually alive until breathed upon by the Holy Ghost. No believer can say, "My Father God!" except by the Holy Ghost. He is our illuminator, life-giver, witness, guide, sanctifier, and sealer unto eternal life. Some say we may pray *in*, but not to the Holy Ghost. The Bible teaches otherwise. Ezekiel, surveying the valley of dry bones, was instructed to prophesy upon the dry bones, saying, "Come from the four winds, O breath, and breathe upon these slain!" What was that but praying to the Holy Ghost?

Pentecost was the inauguration of the Sovereign of the dispensation. Heaven, earth and hell bore attestation to His ascension to the throne. The deep foundations of Satan's kingdom, from pole to pole, are shaking to-day under the sweep of His almighty sceptre. He will, ere long, roll upon the nations the predestined splendors of the latter-day.

We counsel every reader to study THE WORD and its teachings concerning the divine personality, attributes, relations and work of the Holy Ghost. Above all, we pray you to obey the apostolic injunction: "*Be filled with the Spirit!*" To your knees, O men and women of Israel, in never-ceasing prayer, until you know, personally, to the heart's core, what that Scripture means. The truth will flash upon you *on your knees*. "Kneework" brings the full revelation of the Holy Ghost. Surface-work in the Church is the curse of the age. Holy Ghost realizations are the all-pervading need. Every man and woman should have a full-orbed Pentecost. We have yet to learn the possibilities of Christian life. A fully-empowered ministry and membership, according to the Pentecostal model, would soon take the world for Christ.

—*Are you sure?* Are you sure that you have laid deep and broad foundations? Do your feet rest on the Rock, the ROCK OF AGES?

THE LOVE CHAPTER—I COR. 13.

The love portrayed in this chapter, when it comes to have sway in the human heart, has reference first of all to God as its supreme object, and secondly to the creature. Its God-ward reference is twofold—*absolutely*, contemplating God in His glorious and harmonious attributes, producing approval and delight—*relatively*, fixing the eye upon the ceaseless emanations of His goodness, rendering our life, of which He is the Giver, felicitous—and especially upon that all-comprehending act of His Fatherly goodness, as the Apostle expresses it, “the exceeding riches of His grace, in his kindness toward us, through Christ Jesus.” This principle thus enthroned in the heart, will make us jealous for the Divine honor, unwearied in His service, and exceeding joyous when called to sacrifice or suffer for His name.

The secondary reference of this love is to the creature—to our earthly friends whom we love purely and intensely when we love God supremely—to the household of faith, which is the visible demonstration of the genuineness of our love to God—to the holy angels, in their precious and constant ministries on our behalf—and, to a perishing world—in proportion to our love to God, our love will flow out toward the perishing millions of our fallen race.

Now, this love, the Apostle declares to have an unrivalled pre-eminence—it is greater than faith and hope, those cardinal principles which sustain such vital relations to human salvation. How is this? In what does this pre-eminence consist?

First, in its nature. There is nothing which, in this respect, is comparable to love. “God is love,” says the Apostle John. In that brief sentence we are taught more of God than the wise men of earth could teach in a life-time. Then follows this wonderful declaration: “He that dwelleth in love dwelleth in God, and God in him.” Here is a great mystery, but it is a precious reality—dwelling in love, the human is lost in the Divine; we are lost in the bosom of The Infinite. We can afford to be lost in that way.

A scoffer said to an humble Christian: “*I hear that you have lost your mind*—you have no mind of your own any more!” “True,” he replied, “*I have lost my mind*—the mind of God is my mind—I will what He wills!” That, indeed, is the highest style of manhood, when it bears luminously the image and superscription of God—His nature, love, being transferred to us. Here we perceive the propriety of Paul’s saying, The greatest of the three cardinal graces—Faith, Hope and Love—is LOVE.

“Love, the divinest of the train,
The sovereign of the rest!”

Nowhere in the Bible is it said that God is *faith*—or, that God is *hope*—but it is said, “*God is love*,” infinite and eternal love. If we, therefore, dwell in love we dwell in God, and God in us—we get so far into the bosom of The Infinite, that the world, the flesh and the devil have no power over us. O, blissful condition! Let us be emulous to rise to this high, New Testament estate.

—Study Jude, 16th verse, latter clause, and be free from the evil there described.

A SIN OF THE TIMES.

One of the glaring sins of the times is *personal ornamentation*. In this respect too many Christian professors, male and female, are like the world. They give full proof that, in this respect, the love of the world is not yet destroyed. And, what is especially lamentable, the infection has struck some of our ministers—they dare to go into the holy place with gold rings on their fingers. Away with this nonsense! The cost of modern jewelry worn by Christian professors would confer upon Wm. Taylor the power to rout Romanism from South America.

If any of our readers are tempted to wear any of these foolish ornaments, let them study with prayer, 1 Tim. 29:10, 1 Pet. 3:3-4, in connection with 1 Cor. 10:31. God’s Word knows no change.

We have recently had an extraordinary *remittance*. A sister has sent us a *box of jewelry*—ear-rings, breast-pins, bracelets, &c., with instructions to use it for some good purpose, according to our best judgment. We shall pray about it, and act as the Spirit dictates. Others under like conviction may use us in the sameway. *Put away the idols!*

—Look at the precious promise recorded Psalm 33: 18-19. If you can claim the character, then make the promise yours—by faith.

IN THE FIELD.

Frequently, at the call of the brethren, the junior editor of *The Guide* flees away from the sanctum to the open field, to take a hand in the contest with the hosts of sin. It is delightful, in his Captain's sight, to wield the sword of the Spirit.

Recently, from Saturday until Tuesday, we were with the pastor, Bro. R. M. Stratton, in Grace Church, Buffalo. Rev. W. B. Osborn was in company. As our time was short, we endeavored to improve it, and God was with us. We found there, as elsewhere, many who are hungering for the truth; and as soon as the invitation was given, they flocked to the altar to seek heart-purity. During our brief stay a number received the heavenly gift. Bro. Osborn remained a week longer to push the battle, and other trophies were won. The pastor and his wife are in the experience, and steadily and determinedly holding up the banner. God bless them, and prosper the work.

Sabbath, Feb. 17, we spent at Ocean Grove, with the acting pastor, Rev. S. Jaquett. The veteran has buckled on his harness anew, and is working earnestly for The Master. We were privileged to enjoy two interviews with Bro. Inskip. We found him somewhat improved—better than we expected. He was in a happy mood, full of smiles, and ready to engage in holy song. While Mrs. Inskip was singing some verses of the hymn, "Jesus, lover of my soul," &c., with the chorus, "I am trusting, Lord, in Thee," &c., he joined heartily. We said: "Bro. Inskip, perhaps the Lord may let you come out of this room, and loosen your tongue; and if He should, I suppose you would deal Satan some heavy blows?" His eyes flashed fire, as in days of yore, and he gave a significant shake of the head, as if to say, "*Indeed, I would!*" We told him we were going to preach on the text, "I will pray the Father, and he shall give you another Comforter," remarking, "*The Comforter has come!*" His face was wreathed in smiles, and laying his left hand upon his heart, we understood the sign as saying, "*Here is The Comforter!*" At the afternoon interview he was

still more jubilant. While propped up in bed, as Mrs. Inskip sang "*Beulah Land*," every chord of his heart was touched, and the glow upon his countenance told how the memories of other days were revived. While we prayed, he fervently responded, "*Amen;*" and as we left the room he raised his left hand and waved it in token of victory. We are not without hope that he may rally, which may God grant, if according to His will. We shall never forget these interviews.

—Unbelief asks despondingly, "*What can we do?*" Faith asks trustfully, "*What can the Lord not do?*"

THE INDWELLING THREE.

"You are now alone," said Rutherford, writing to a friend—"but you may have, for the seeking, three in your company, always—the Father, Son, and Holy Spirit."

Does the Bible warrant this declaration? Let us see. Turn to John 14: 23—"Jesus answered and said unto him, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'" Note the connection here. 1st. Love to Jesus. 2nd. That love demonstrates its existence by keeping the words of Jesus. These two things conjoined bring the indwelling presence of the Father and His Son Jesus Christ. Where, then, is the third person? Here we have it—1 Cor. 3: 16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Ah! that is the glorious truth, the Spirit of God dwelleth in you—the blessed and adorable third person in the Holy Trinity. That completes the picture—three in one, one in three—the tri-personality of the Godhead constantly dwelling in us. High privilege, indeed, of our blessed Christianity!

Beloved, have you this conscious indwelling? If so, you have within you never-failing treasures of light, love, and power. What can you want beside? But, if you have not come to the realization of your privilege, remember that the purifying of the temple precedes the indwelling Divine presence. The temple of God "hath no agreement with idols"—the idols must be utterly abolished—then the Lord will come into His temple and dwell there.

OUR INQUIRY ROOM.

—A sister in one of the Western States writes that she is troubled about the matter of confessing the blessing. Consulting her pastor, he advised that it would be better not to use the terms holiness or sanctification, inasmuch as so many have made the profession and lived inconsistently.

It is strange that any *Methodist* pastor should give such advice. Suppose a person seeking the pardon of sin should propose a similar question. Would he tell him not to call it "pardon," or "justification," or "conversion," since so many have professed to be pardoned or converted and not given proof of it? No, indeed! Then why should he so advise a seeker of *sanctification*? God has put the terms in the Bible, to express this grace. For us to try to select other terms, would seem to say that we can improve upon the terms of God's selection. The fact is, God has connected the believing heart with the mouth of confession and they cannot be separated. Get the blessing, sister—or, rather, THE BLESSER, then the use of God's own terms will be easy.

2. An invalid sister inquires: "Is it not right for a Christian in sickness to use means for recovery? Some teach that physicians and medicines are for unbelievers, but not for a Christian—since Jesus has borne our sicknesses we need not bear what has been borne for us—faith will restore us."

Faith-healing is attracting much attention at this time. It is, however, no novelty. It dates back to Old Testament history, and in the New Testament its warrants are increased. The Apostle James gives us the explicit promise, "The prayer of faith shall save the sick." In certain cases, where it is seen that God will be eminently glorified by the upraising of the sick or maimed, the voice of the blessed Spirit is heard in the heart of the sufferer, and in the hearts of near and sympathizing friends, enkindling an ardent desire for restoration, and impressing the mind deeply with the conviction that the restoration is accordant with the will of God. These are the faith preliminaries. At length, under the inspiration of the same Spirit, the individual is brought to the point of the faith-exercise, aided, it may be, by the faith of others, and recovery is wrought, often in the face of seeming impossibilities.

These, we say, are *special* cases. In many other instances God is better glorified by remaining in the furnace, thus adding to the volume of evidence

showing the supporting power of grace. To say that *no Christian* need to be sick, or to use means, because Christ has borne our sicknesses, is fanaticism. He expects some to be sick, hence the promise, "Thou wilt make all his bed in his sickness."

3. A brother in the far West writes: "What advice would you give to one who, so far as he knows, has laid all on the Altar, but has not the assurance of faith that the Altar sanctifies the gift?"

If an individual has a clear consciousness that he has laid all on the Altar (the Altar is Christ) he has an indisputable right to claim the promise: "The Altar sanctifieth the gift." If the satisfactory evidence is not immediately received, he must not touch the sacrifice, but let it remain where he has put it, without any mental reservation, and continue to hold the promise by unwavering faith—the *faith* will surely bring the power—the Word of the Lord abideth forever. But, observe! the putting all on the Altar implies the surrender of unbelief—we do not really lay all on the Altar until we believe—that is the crowning proof of the completeness of our sacrifice—the faith in living exercise will bring the answering fire.

4. A sister in the East: "1st. Have we a right to expect that the work of entire sanctification will expel all sinful desires—for instance, the desire to speak angrily under provocation?"

We answer, yes. Here is the command to those who would be fully saved: "Likewise reckon ye yourselves dead indeed unto sin." In the converted state, the guilt of sin is removed, and there is a gracious power over sin given, so that we may, and should, *repress* the risings of evil desire. But, in the work of entire sanctification, the inbeing of sin and of evil is destroyed.

"2nd. Is it right for a person to work for the salvation of others before receiving this grace? Did not Christ instruct His disciples to tarry at Jerusalem until endued with power?"

He did so instruct His disciples, and when they received the baptism of the Holy Ghost their working power was marvelous. But He had them at work before-hand, and they had such success that they came to Him exultingly, saying, "Lord, even the devils are subject unto us." So, we must "stir up the gift that is within us," and lay out for Jesus the working power belonging to a justified state, resting not until we receive the full working power—the baptism of the Holy Ghost.

OUR PRAYER UNION.

MOTTO FOR MARCH.—*"I will praise the name of God with a song, and will magnify him with thanksgiving."*—PSALM 69:30.

"Awake! awake! my tuneful powers,
With this delightful song;
And entertain the darkest hours,
Nor think the season long!"

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket-companion—we wish every one of our readers could have one. It costs but 15 cts.

MARCH, 1884.

1. 1 Thess. 5; 13. Prov. 3; 6. Psa. 103; 22.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 61; 8.
7. Matt. 25; 13. Psa. 48; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hos. 14; 5. Psa. 65; 2-3.
10. Isa. 50; 10. Psa. 9; 12. Psa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 48. Ezek. 38; 27-29. Psa. 25; 13.
16. Zech. 10; 1. Zech. 10; 1. Isa. 64; 1.
17. Ephes. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 26; 3. Psa. 138; 7.
19. Rev. 2; 5. Luke 15; 10. Psa. 142; 5.
20. Ephes. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. James 1; 4. Rom. 2; 6-7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 3; 14-15. Mark 9; 24.
25. 1 Pet. 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24-25. Job. 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psa. 41; 6-7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 6. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119; 37.
31. James 4; 9. Isa. 61; 2-3. Isa. 64; 9.

I.—CLOSET DEVOTIONS.

PROMISE FOR MARCH.—*"And a man shall be as a hiding place from the wind, and a covert from the tempest."*—ISAIAH 32:2.

"To the haven of Thy breast,
O Son of Man, I fly;
Be my refuge and my rest,
For O, the storm is nigh!"

DESIGN OF THE UNION.—We would remind our friends that THE GUIDE PRAYER UNION was established a year ago in connection with the "PHEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired as far as possible, at the noon-hour to be engaged in prayer in The Closet—1st. For the members of the Union and their families—2nd. For the full-baptism of the Holy Spirit upon the universal Church—3rd. For a wide-spread revival of Bible Holiness—4th. For

the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this Department.

THE CLOSET HYMN.

Thou Refuge of my soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies.

To Thee I tell my grief,
For Thou alone canst heal;
Thy Word can bring a sweet relief
For every pain I feel.

But O when doubts prevail,
I fear to call Thee mine;
The springs of comfort seem to fail,
And all my hopes decline.

Yet, Lord, where shall I flee?
Thou art my only trust;
And still my soul would cleave to Thee,
Though prostrate in the dust.

—Anne Steele.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*That a great Pentecostal baptism may come upon the ministry of all evangelical Churches.*

Requests by Letter.—S—, Mo.: For two brothers to be wholly sanctified and preachers of holiness, and for a feeble mother to be healed, bodily, and sanctified. P—, Pa.: For a poor backslider, seeking to return to her Father's house, and for an intemperate brother. M—, Va.: For the salvation of a husband. California: For a brother seeking restoration to health. B—, N. Y.: For a widow to be filled with the Spirit, and for the conversion of two children. G—, Ont.: For the salvation of two families, the fathers intemperate, and also another man given to drink. W—B—, Mass.: For the conversion of a father and two sons. W—, N. Y.: For the salvation of a son. C—, N. Y.: For the sanctification of an aged sister, and for the conversion of three adopted daughters, and their husbands. Philadelphia: For the conversion of a niece. C—, Ohio: For the sanctification of a sister, and her restoration to health. C—, Mich.: For an afflicted widow. W—, Conn.: For a husband and wife to be filled with the Spirit. L—, N. Y.: For the relief of a family in trouble. S—, Ill.: For the conversion of a husband who is under conviction. K—F—, N. Y.: For the conversion of a daughter and two sons.

II.—WORK FOR THE MONTH.

MELANCTHON used to say, when he saw others possessed of wealth, "Let them take the riches, *give me the work.*"

1. Observe this—1 Pet. 4:9.
2. Exercise on this line—Gal. 6:1.
3. Follow out the Apostolic injunction—1 Cor. 13:2.
4. Give proof of pure religion as prescribed—James 1:27.
5. Endeavor to procure a HOLINESS LIBRARY for free circulation.
6. Converse with your sexton next Sabbath about personal religion.

An Illustration.

It is common to prove that a man is dead by placing a looking-glass over his lips, the absence of moisture positively establishing the fact that life is extinct.

So, when the believer is "dead indeed unto sin," God's Looking-Glass, His infallible Word, placed over the man reveals no sign of carnal life, but proves that, "being dead, he is free from sin." REV. E. T. CURNICK.

GATHERINGS.

—Rev. Dr. Jones, of Leavenworth, Kans., has had 50 added to his Church.

—The Mississippi Conference passed resolutions condemning secret societies.

—The Second Baptist Church, St. Louis, Dr. Boyd, pastor, has added 120 during the past year.

—Mr. and Mrs. Wilson, the singing evangelists, have gathered 100 souls in Dr. Talmage's Tabernacle, Brooklyn.

—The Mayor of Schenectady, N. Y., who was a Catholic, has been converted, through the instrumentality of the Salvation Army.

—Sister Jennie Smith called at our office a few days ago, and is looking well, notwithstanding her arduous labors among railroad men. God is greatly blessing her.

—Li Hung Chang, the great Chinese statesman, in a recent publication, said that the religion of Jesus must be a power for good, as it led its followers to such deeds of true charity.

—A meeting for holiness was organized a few months ago in Harlem Park M. E. Church, Baltimore, of which Bros. Dyott and Hindes have charge, since which a number have been fully saved.

—A Church Sociable is announced at Evanston, Ill., where young ladies will be attired to represent Methodist Periodicals. We doubt whether any one will personify the *Guide to Holiness*, or other holiness periodicals. *God forbid!*

—Bro. Hindes reports that the Saturday night meeting, organized after the National Association meeting on 'Belair Lot,' is still held with increasing interest. A Convention of the Associations of the city of Baltimore is to be held in April. Quite a number of the ministers have entered into the experience of holiness, and are faithfully preaching it.

—Rev. J. C. Brooke, President of the Southern Ohio Holiness Association, reports decided victories at South Lebanon, 200 saved in two weeks, of these 75 sanctified; at "seven Mile," 100 converted, 50 sanctified; Pendleton Church, Cincinnati, 60 converted, 25 sanctified. He says, "The Pentecostal power has fallen upon us." May it fall upon the people everywhere.

A WORD FROM REV. E. H. STOKES, D.D.

ROME, ITALY, February 1st, 1884.

It was a real joy when we arrived in this far-off, and so-called, "Eternal City," to find two numbers of the *Guide to Holiness*, December and January; and on opening the latter, to find the sweet, smiling face of our dear departed Sister James. It did seem as if we had met an old and cherished friend, and made, even Rome, more like home. What a saintly face, what a saintly life, what precious saintly influences from her still linger to bless our world!

"The Christian Holiness Almanac is beautifully gotten up, and the arrangement excellent, and cannot fail to be useful. I trust it may have a wide circulation. I write this from the Eternal City, in the fond hope of meeting you and all the dear friends, at last, in THE Eternal City of the Great King. The Lord be with you all forever. Amen. As ever, and forever, E. H. STOKES.

IN BRIEF.

—Bro. W. B. M. Colt has become editor of *The Good Way*, College Mound, Mo. Success to him.

—Bro. G. D. Watson has become associate editor of the *Christian Witness*, Boston. We can furnish *The Guide* and *The Witness* for \$1.50.

—The *Banner of Holiness*, now removed to Jacksonville, Ill., Rev. L. B. Kent, editor, has come out in new dress. God bless *The Banner*.

—Persons having facts and incidents that will be useful in getting up a Memoir of Mrs. James, will please forward to Rev. J. H. James, Danielsonville, Ct.

—There was an error in Dr. Steele's sermon last month. Our types made him say "*the capability of unbelief*," instead of *culpability*. Quite a difference—but our printer followed the copy furnished by Bro. Davies. He must be more careful.

—Our friends are still working earnestly for *The Guide*, and new subscribers are being enrolled. We continue to supply back numbers, including the January Memorial Number, with the handsome portrait of Mrs. James. Let the work go on.

—Rev. John Parker gave us, a few days ago, a pleasing incident. A sister, belonging to his charge, subscribed for *The Guide* to be sent to a certain family. Calling in one day, she saw *The Guide* upon the table. The mother said, "I don't know who sent me that blessed magazine, but it has been the means of the salvation of myself and daughter,—we are both converted." Holiness periodicals get people converted as well as wholly sanctified. Who else will subscribe for a copy for another family, and have a like benediction?

THE GUIDE HYMNAL.

None other Now but Jesus.

Words and Music by Rev. L. HARTSOUGH.

Har. by Miss ALICE HARTSOUGH.

1. None oth - er now but Je - sus, No oth - er name for me,
 2. None oth - er now but Je - sus, No oth - er love to know;
 3. None oth - er now but Je - sus, None oth - er so at - tends

No oth - er Christ or Sav - iour Can bring such grace, and free;
 A sat - is - fy - ing fount - ain From him doth ev - er flow.
 My ev - 'ry need so ful - ly, — A Friend a - bove all friends.

He found me such a sin - ner, And saved me so from sin,
 He ransomed, then en - throned me, A prince and ris - ing king;
 A - bound - ing grace I mea - sure As he abides with - in,

Cho.—He sought me, found me, won me, He saved me from my sin,

D. S.

Why should I seek an - oth - er? My soul claims none but him.
 Throughout the ag - es com - ing His prais - es I will sing.
 And rapt - ures high and ho - ly, As he takes all of sin.

And still de - lights to love me; None oth - er then but him.

4 None other now but Jesus,
 No other trust I share,
 No other arm upholds me;
 No other takes my care;
 He is my Rock of Refuge,
 Completest hiding-place;
 Aye more—a source unfailing
 Of working, conquering grace.

5 None other now but Jesus,
 No other name for me
 In earth or highest heaven,
 For he hath made me free;
 Oh, Jesus, Jesus, Jesus,
 My tested, truest Friend,
 Thee, thee alone I'm trusting;
 Oh, keep me to the end.



—*APRIL, 1884.*—

THE WORD FOR THE MONTH.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John 15: 26.

“Granted is the Saviour’s prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus, to His heaven restored.”

“God, the everlasting God,
Makes with mortals His abode;
Whom the heavens cannot contain,
He vouchsafes to dwell in man.”

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

JESUS apprized His disciples of the antagonisms which Christianity would arouse among men. He fortified their minds, however, against the dispiriting influences of this revelation by giving them the above cited gracious promise—the promise of the Blessed Comforter. What a beautiful name, indicative of His glorious character and work—THE COMFORTER! He sustains to us the twofold relation of Comforter and Advocate. The temple of the saintly heart is the place of His intercessory power. And He makes it also a place of testimony, testifying of Christ—of His absolute divinity—of the perfection and fulness of His atonement—

and the verity of His personal presence, made unto the believer “wisdom, righteousness, sanctification and redemption.”

And, there is an outer-world testimony which He bears that is mighty, silencing cavilers, overawing Satanic legions, holding the solid phalanxes of iniquity in check, and gathering the spiritual, ay, and the physical forces, to a point when the nations shall bow at the feet of their conqueror, JESUS. This witness-bearing of the Spirit is the voice of omnipotence overspreading the earth. The great masses of men do not apprehend this voice of the Spirit. But He is steadily and gloriously testifying of Jesus, and preparing our world for the ultimate glory of the great Messiah. Does the Comforter testify in our hearts?

A Sermon.

THE BLESSEDNESS OF THE PURE IN HEART.

BY REV. DANIEL STEELE, D.D.

TEXT.—“Blessed are the pure in heart, for they shall see God.”—Matt. 5: 8.

I WANT to say a few words about the “Blesseds” in this chapter. I should have translated the text, “Happy are the pure in heart, for they shall see God.” John Wesley has so translated it in his Notes on the New Testament. Christ says, “Blessed,” or, “Happy are the poor in spirit,”—not those that are poor in pocket. Happiness among sinful men is sought in temporal things—Christ locates happiness in the heart. Christ did not come into the world as a great leveler to make all men alike. He says: “How hardly shall they that have riches enter into the kingdom of God?” But if the rich realize their spiritual poverty, they become “the poor in spirit,” and receive the beatitude of pardon and eternal life. Have you felt your spiritual poverty? or, have you thought yourself so well off that you did not need a Saviour? Blessed is the man that has found out that he is a spiritual bankrupt, otherwise he will not go to Christ for salvation.

Christ looked around and saw that sin and misery abounded, and He came to atone for this sin, and to remove this misery. He came to lay a foundation on which His spiritual kingdom might stand, and the first word of His first sermon is “Happy.” The people were all astir to find out who this Great Teacher was, and desired to learn His doctrines. Many came for the loaves and the fishes. Many were expecting that the Messiah would set up a temporal kingdom, and that they would be promoted to offices of trust and of honor. They listened to

catch His first utterances in this first sermon, and they were, “Blessed are the poor in spirit,”—“Blessed are they that mourn,”—“Blessed are the meek,”—“Blessed are they which do hunger and thirst after righteousness,”—“Blessed are the merciful,”—“Blessed are the pure in heart, for they shall see God.” The multitudes were disappointed, for Christ was not a demagogue, trying to ride into power on some favorite whim of the people. They were expecting a great spiritual Napoleon to arise and lift up their nation into position and power. Christ disappointed this idea, and came as the meek and lowly One, and preached about “the pure in heart.”

A few days ago a minister stood up in Boston and spoke of Christ as a myth, saying that the people were expecting some great person to appear about that time, and they rallied about Christ, and ascribed to Him the great deeds which they imagined the Messiah ought to perform. Jesus Christ was no more a myth than Martin Luther was a myth, filling the expectations of the Church of Rome.

The people of the Jews had been fifteen hundred years in learning the alphabet of holiness in their rites and ceremonies, which related to the purity of their bodies. Christ came to lead them up to spiritual purity, to purity of heart. Christ said nothing to enforce ceremonial purity—He came to abolish the ceremonial law. He said, “Not that which entereth into a man defileth the man.” His great mission was to teach the people purity of heart, and if the heart be pure everything will be pure.

I. What constitutes purity of heart?

1. *No man can be pure in heart unless he has an abhorrence of sin?* He must shrink from it as he would from the touch of a serpent in a dark room, with a horror of soul. A man may abhor sin and yet feel that sin is striving in his soul for the mastery. He hates all manner of sin within and without.

2. *There must be a mastery of sin.* To master sin he must hold it down, and conquer it by the grace of God, and thus keep it from becoming actual transgression. "*Whosoever is born of God doth not commit sin,*"—that is, he will not be sinning, "for his seed remaineth in him;" the principle of divine love holds him under its power, and "*he cannot sin, because he is born of God.*" While he retains regenerating grace in his heart he will not sin, but he will shrink from it and cleave unto God.

3. *There must be a complete deliverance from sin as an inward principle and tendency.* Not a deliverance from temptation to sin. Nay, verily! The angels in heaven were temptable, so was Adam in the garden of Eden, and so was Christ in the wilderness. "He was tempted in all points like as we are, and yet without sin." Though we may be purified from the principle and tendency to sin, yet we may be tempted to sin all the days of our lives. But it is no sin to be tempted.

Many are disposed to criticise the Salvation Army because of their eccentricities, but while they have power to lead souls to Christ I will not find fault with them. They have right views of holiness. They say, (1.) That man is *under* sin before he is converted. (2.) After he is converted he is *over* sin. (3.) When he is fully sanctified he is *without* sin, completely delivered from it. This is the true doctrine.

Some say that it is impossible to be fully saved from sin. Now, if we cannot be fully saved from sin by the Gospel, then the Gospel is as great a failure as the law. If Jesus does not save believers from sin, pray tell us from what He does save them.

But Christ says, "Blessed are the pure in heart," and this implies the possibility of heart-purity—for Christ was not speaking about angels, or about the spirits of just men made perfect, or about some ideal persons, but about men in this present evil world—men in the realm of flesh

and blood. Heart-purity is impossible on the plane of nature, but we are placed on a plane of grace. On this plane holiness is possible; for here we are connected with omnipotent power, which is more than a match for human depravity. The third person of the Trinity is called the *Holy Spirit*, not because he is any more holy than the Father and the Son, but because it is the province of the Spirit to make men holy.

A man that loves God hates what God hates. You cannot love God and live in sin at the same time, any more than you can be a thief and an honest man, a drunkard and a sober man, at the same time. The love of God brings into man "the expulsive power of a new affection," as Dr. Chalmers says. His soul is swallowed up in the great idea of serving the Lord,—just as the gay and selfish young lady, when she becomes a mother, finds her selfishness swallowed up in her love for her child,—a new-born affection springs up in the soul.

A young nobleman, by profligacy, wasted and forfeited his father's large estate; but one day he stood on an eminence and looked over the forfeited inheritance, and resolved to regain it by industry and economy. By long-continued labor and sacrifice he regained the estate. His soul was absorbed with this new affection and intense desire.

Love to God, *implanted in the heart, keeps sin in subjection.* But perfect love to God expels this sin fully from the soul. And in this state of grace the word *duty* drops out of our dialect. Duty-service is ended and the love-service begins. We then serve God not because we ought to do so, but because we love to do so. Our duty becomes our delight; we can say with the Psalmist, "I will run in the way of thy commandments, when thou shalt enlarge my heart."

II. *How may we be made pure in heart?*

Some say they will be pure in heart by being more watchful. Christ said, "What I say unto one I say unto all, watch."

But watchfulness will never cleanse the heart from sin. Others think they will purify their hearts by strong resolutions, but all this is only acting on ourselves. As well may the leopard seek to wash away his spots with water, as for man to try to purify his heart by watchfulness, or by resolutions.

Holiness must come from above, and is secured only by *the gift of the Holy Ghost*. Peter said of his Gentile hearers, "The Holy Ghost came upon them as upon us at the beginning, purifying their hearts by faith." Not that faith purified the heart, but that faith is the condition by which we receive the Holy Ghost.

Some are greatly perplexed to understand how the blood of Christ can cleanse the heart from sin—how we can wash our robes and make them white in the blood of the Lamb. The word *blood*, in this connection, refers to the atonement that Christ made for sin, and this is the procuring cause of our salvation; and this great price of the blood of the everlasting covenant, secured for us "*the gift of the Holy Ghost*." So we are made pure by the incoming of the Holy Ghost, through the merits and death of the Lord Jesus Christ. The fulness of the Holy Ghost is entire sanctification.

Let us always remember that when the Holy Ghost comes into the soul, He comes to rule that soul. He will not take full possession until there is an absolute surrender to His sway. Some say, "I submitted when I was converted." Yes, you did; but it was the submission of a rebel laying down his weapons of rebellion. Now, you must submit yourself as a loyal man, who is willing to lay down his life for his country. At conversion you gave all your bad things to God; after you are converted you give all your good things. Yea, you give Him all—"a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Some years ago a rich man was on his knees at a National Camp-meeting seeking for heart-purity, but there was a con-

flict going on in his mind. In the midst of his praying he took out his pocket-book and pencil, and began to make an estimate of how much he could give to God without embarrassing his business. He concluded that he could give \$5,000, and decided to do so, and soon the joy of heaven welled up in his heart. *That \$5,000 started our Mexican Mission!* He went home and related this experience to his wife, and she was under conviction for holiness, but the blessing lingered, and she hardly knew why. At last her husband said: "I have been making a calculation and find that the jewels that you wear, if sold, would sustain a missionary in China for eighteen years, and now will you give them up for Christ's sake?"

When Miss Frances Ridley Havergal was seeking purity of heart she had about fifty jewels that had been given to her. She felt that Jesus must have them, so she sent them—all except a plain pin and watch-chain, which she kept for use—to the Missionary Society.

So must we all yield our whole being and substance to God, saying—

"Take my soul and body's powers,
Take my memory, mind, and will,
All my goods and all my hours,
All I know and all I feel,
All I think, or speak, or do,
Take my heart and make it new."

OUR GREAT MISSION.—Dr. Abel Stevens, in his history of Methodism, says: "Wesley observed and declared that wherever it was preached revivals usually prevailed. 'It is,' he said, 'the grand depositum which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, but to spread holiness over these lands.' The doctrine of personal sanctification was, in fine, the great potential idea of Methodism. * * * These holy men, in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, *for the purpose of their own entire consecration*, as well as their usefulness to others."

REV. ALFRED COOKMAN'S TESTIMONY.

"The evidence in my case was as clear and indubitable as the witness of sonship at the time of my adoption into the family of heaven. O, it was glorious, divinely glorious! It inaugurated a new epoch in my religious life. O, what blessed rest in Jesus!"

THE SUPERNATURAL IN CHRISTIANITY.

REV. J. WESLEY HORNE, D.D.

IT is the fashion of the day, in some quarters, to decry or deny the supernatural, and acknowledge only that which manifests itself in the realm of the senses. But every person of thought and knowledge is aware, that even in the sphere of what is called Nature, the most effective and necessary agencies, such as heat, electricity, magnetism, gravitation, are not immediately detected and measured by the effort of the senses.

The Christian religion, through its entire organization, is made vital and divinely efficient by the indwelling and operation of the Holy Spirit. Think, for a moment, of the Great Head of the Church, the Lord Jesus Christ. He was always, is now, and ever will be, full of the Holy Ghost. The angel said to the Virgin Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." And when Jesus was baptized, and came up out of the Jordan, "lo! the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." "He was full of the Holy Ghost," when led by the Spirit into the wilderness, to be tempted by, and to vanquish, the devil. "By the power of the Spirit, he taught in the synagogue, being glorified of all." It was, likewise, "the Spirit of the Lord

that anointed Him to preach the Gospel to the poor, and to preach the acceptable year of the Lord." "And all bear him witness and wondered at the gracious words which proceeded from his mouth." The wonderful works, also, of the Lord Jesus—they were manifestly wrought through the power of the Holy Spirit. For, when the Pharisees maliciously charged that He cast out devils by Beelzebub, the prince of the devils, His reply was: "But, if I cast out the devils by the Spirit of God, then the kingdom of God is come unto you."

The resurrection, too, of the crucified Saviour was through the mighty quickening of the Holy Spirit. Just hear what St. Paul saith: "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." And if we should follow Him, in His ascension, to whom the Father giveth not the Spirit by measure, we should still find that He hath "the seven eyes, which are the seven Spirits of God sent forth into all the earth."

If the glorious Head is thus supernaturally endowed, must not also all the members, which make up the mystical body, the Church of Christ, be partakers of the Divine effluence? Yea, verily! Every thoroughly qualified ambassador of the Lord Jesus must have the endowment of power from on high. For, let us note that, when the Divine Master, after His triumphant resurrection, met the band of His disciples, that He might give them their great commission, to set up His kingdom among all nations, He commanded them to tarry at Jerusalem until they were endued with power from on high; for, said He, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And we have all learned from the record, how blessedly

the character and the conduct of these disciples were improved, on and after the day of Pentecost, with its fiery baptism. *The Independent* of the 7th of February closes an editorial on "Power and the Gospel" with these significant words: "The Gospel itself, no matter how ably or eloquently preached, is powerless to save men, except it be accompanied with the Holy Ghost, to give it power. Nor will it do for us to say, 'It is our duty to preach the Gospel; but it is God's duty to give the power.' This is but half the truth. It is our business and responsibility to seek and secure the endowment of power. *Nor have we warrant or commission to preach without it.*"

It surely is not too much to say, that every genuine officer of the Church, every Sabbath-school teacher, yea, every individual member, must possess this supernatural energy, unless he would "have a name that he liveth and is dead." It was the Christ who said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." And "to as many as received him, to them gave he *power* to become the sons of God, even to them that believe on his name." And St. Paul writes: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."

What a powerful, all-conquering, saving organization, the Church of the Lord Jesus would be, if it would only keep filled with the energy of the Holy Ghost! What could stand before it? Then what could stand before the vision of Ezekiel would be fulfilled the 'dreadful wheels:' "When the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went: for the spirit of the living creature was in the wheels. And the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." Amen!

BISHOP ASBURY'S TESTIMONY.

"I live in patience, in purity, and in the perfect love of God. God is my portion: He fills me with pure spiritual life. My heart is melted into holy love, and altogether devoted to my Lord. I think we ought modestly to tell what we feel to the fullest."

THE BEATITUDES.

REV. CHARLES W. L. CHRISTIEN.

IV.—Hungering and Thirsting after Righteousness.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. 5:6.

ONE great desire in the breast of a penitent sinner is the assurance of pardon. The Holy Spirit has not only shown him the folly, the ingratitude and vileness of sin, but what is vastly more momentous, the legal aspect of it. "Sin is the transgression of the law," and the sinner is led to look at his past life in view of the law. Deeper than the sense of folly is that of rebellion, and consequent condemnation and guilt. The blunder has been great, but the crime greater. And the awakened conscience seeks forgiveness, never resting until assured that "there is therefore now no condemnation," because the sentence which the holy law justly wrote down against him is canceled, by every sin being washed away in the atoning blood.

But the desire for pardon does not stand alone. The penitent longs for "righteousness" also. The sin over which he so profoundly mourns—the neglect of known duty and the commission of a thousand wrongs—has sprung from an evil heart, an inherent and inveterate disposition to oppose the will of God. This has been the fount, and spring, and source of all the sin which has stained the record of his life. And this conscious sinfulness is a burden to him, very often far heavier than that of

guilt. "O wretched man that I am! who shall deliver me from the body of this death?" is the wailing cry, not for pardon, but for emancipation from the tyranny of an unholy nature. So that the Holy Spirit begets within the heart of the sinner a desire for righteousness both in heart and action.

Now, when the burdened soul trusts Christ for salvation, these desires are met and satisfied. Christ forgives and regenerates him. He becomes an accepted child instead of a condemned rebel, and at the same time is made "a new creature." He has a new heart in place of the old godless one, and the power of sin over him is broken. Instead of actually wandering into evil, he finds that God bestows upon him a new power to resist and conquer it. Instead of struggling against it and yet being mastered by it—crying out, "The good that I would I do not, but the evil which I would not that I do,"—he joyfully discovers that, by the grace which God imparts, he can tread upon the temptations to which he formerly yielded, and to his unspeakable delight realizes that the Saviour strengthens him to live without committing sin.

But the satisfying of the desire only intensifies it. This is the case with the hunger of all healthy life. The satisfying of the appetite strengthens it. The flowering plant hungers and thirsts for the sunshine and the showers, and they satisfy it. But by doing so they develop the plant, and it asks again for more. The healthy child hungers and thirsts, but the food that satisfies him strengthens him also, and thus produces a larger appetite. The desire for knowledge leads to intellectual acquirements, but every increase of knowledge creates an additional thirst for more. In like manner, religion in the heart of a man is spiritual life. The very terms *hunger* and *thirst* imply this. And the righteousness for which the life yearns, and which by grace the man receives, meets the desire,

develops the life, but at the same time gives the believer a still keener longing for "more grace." And thus the further advanced the soul is in piety the better this experience is understood. No real Christian can help desiring to be holy, inwardly and outwardly. It is an unalterable feature of the religious life. Every day lived victorious over sin confirms the desire for higher attainments. And when the Spirit of light shows the believer the roots of evil in his heart—often a sad and unexpected revelation to the young convert—he cannot but long to have them removed. The Wesleyan hymn-book often speaks of "groaning for full redemption," and every sincere follower of Christ who has been, as some put it, "convicted for holiness," has known what it means. And if mistaught, or otherwise misled, he has sought in vain through seeking wrongly, he has felt how true the words, "Hope deferred maketh the heart sick." But when, under brighter skies, he has laid hold of the blessing as a definite experience, it has been indeed "a tree of life."

We must remember, however, that these words teach that only those who do hunger and thirst will find. This is true all the way through the experience of the Christian. No man ever finds salvation until he seeks for it with all his heart. There are vast numbers of people who are awakened, and have good desires. They appear among the ranks of anxious inquirers, and we hope the best of them. But they fail at the crucial point. They would like to be the Lord's, but they are not prepared to be His at all risks and every cost. The whole heart is not engaged in it. And as they do not "forsake all," they cannot be His disciples. Gradually their good desires die away, and they slip back to a worse position than they occupied before the awakening Spirit so powerfully moved upon them. And it is just so with entire sanctification. No man can ever find it without whole-heartedness in the pursuit.

God does not give His treasures to those who do not value them above all else. "Hunger and thirst"—what are they but desires that grow to a very agony if not satisfied? Go to a starving man and offer him raiment, and he says, "Nay, I want bread!" Offer him office, and honors, and diplomas, the promise of future wealth, or aught beside, still his cry is, "Give me bread or I shall die!" And in seeking righteousness we must have the same restless yearning for it. If I desire it no more than I wish for money, or position, or knowledge, or friendship, or any one of a thousand things for which a man may lawfully strive, I shall never gain it. A man never has any more religion than that he seeks for more ardently than he seeks for anything else beside.

But the blessing which our Lord attaches to the hunger and thirst is gloriously clear and emphatic—"They shall be filled." And if the experience has any meaning at all, it means this—that a human soul can have all the righteousness which the Holy Spirit leads it supremely to desire. "Filled!" Not a few broken fragments to the starving man, but a satisfying meal, "a feast of fat things." Not a few drops, but a glorious draught of the "water of life" from the "cup of salvation" given into our hands by him who has said, "He that believeth on me shall never thirst." Yes, the holy hunger is a prophecy of its own fulfilment. "Thou satisfiest the desire of every living thing." The hunger which the Creator produces in the myriad of living things that fill our world is all met by the provision which His hand of bounty has scattered abroad. While the ever-growing harvests of the world argue the ever-recurring craving for food in the creatures that live upon them, the appetite and the provision meet and harmonize. Without the appetite the provision would be waste, and without the provision the appetite would be mockery. And so with Gospel grace. Can we suppose that our Father gives us spiritual

appetites never to be satisfied? Does He make us long for clean hearts, when He has never made provision in the economy of salvation for us to have them? Does He make us long to live without sinning, and yet has not prepared grace sufficient for it? Does He make us "pant" for full deliverance from the old enemy, and yet is not able to save us from all his power? Does He make us eager to be like Himself now, and yet deprive us of the privilege till our life is done? Nay! "God is able"—so runs one of the most glorious passages in all the Book in which God tells us His heart's desire about us—"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." And He would never create the desire in the human heart if He were not willing to fulfil it. It was just because He wished for us the good, the glorious and eternal good, of full redemption from sin, that He anointed the Most Holy "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." It is just because "all things are ready," that He says, "Come unto the marriage." It is just because the river of the water of life is full from bank to bank that He says, "Whosoever will, let him take the water of life freely." So we may pluck up heart, and sing for joy—

"Rejoice in hope, rejoice with me,
We can from all our sins be free."

MEEKNESS.—That eminently holy man and well-known writer (*Flavel*) did not escape the misfortunes of his times. In the year 1685, his effigy was carried through the streets of Dartmouth, accompanied by the magistrates. And yet, so meek was he, that at the moment the effigy was burning, he was praying for the town, and the news reached him at the conclusion of his prayer. He still went on praying, and added, "Father, forgive them; for they know not what they do."—(Luke 23: 34.)

REV. JOHN FLETCHER'S TESTIMONY.

—"I will confess Him before all the world, and I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say I am crucified with Christ, because some of our well-meaning brethren say, By this can only be meant a gradual dying; but I profess unto you, I am dead unto sin, and alive unto God—He is my Prophet, Priest, and King; my indwelling holiness; my all in all."

LEAVES FROM THE DIARY

OF THE LATE MRE. PHEBE PALMER.

TUESDAY, April ———. I have found in my experience the utility of reading the Scriptures in course. O, how often have I received lessons just suited to what has been my need for the emergencies of the day, I have concluded not to turn aside from this practice, whether the portion which in course presents itself be historical, doctrinal, or those portions which are termed more purely devotional. In order to be thoroughly furnished for every good work, we need instruction in doctrine—reproof, correction, and instruction in righteousness—and, "All Scripture is given by inspiration, and is profitable for," and etc.

I remember on one occasion to have been called to active outward duties, in such a way as to preclude all but a few moments of my usual season of devotion preparatory to the Tuesday Meeting. I knelt with my Bible before the Lord, and opened upon my portion for the occasion, and saw it commenced with an historical fact—John II: "And the third day there was a marriage," and etc. "Turn to some other place, where you may read something better suited to your present necessities, as you have so short a time to read," was suggested. "No; this was written for my instruction and I will ask that I may receive some new and special lesson of grace from this portion," said my heart. Truly I did learn a lesson which ever

since has been remembered with much profit. "If Jesus was at this wedding, He was invited;" and why may I not ask, that He may be present this afternoon and take the lead of our exercises? And may I not also ask that He will send forth the invitations of His Spirit, and cause just such an assembly to convene as may meet His approval? These petitions I presented and received the answer to my faith. To an extraordinary degree were we assured that the Master of assemblies was eminently present, and He took the lead of our meeting—and we had reason to believe, also, that He invited the disciples. From that hour my faith in these meetings has comprehended much more, and the powerful presence of Christ has been yet more consciously realized.

This morning I was taught a sweet lesson in reading of the nobleman, who said to Jesus, "Come down, ere my child die." And why does the Saviour say in reply, "Except ye see signs and wonders ye will not believe?" Had this man required signs and wonders—and how?

This nobleman did not say with the centurian, "Speak but the word and my child shall be healed;" but again earnestly implores, "Come down, ere my child die." Did the Saviour condescend to his importunity? Though he might have continued his entreaties hours longer, is it probable that Jesus would have yielded to this desire for signs and wonders? No! Doubtless our Lord had unalterably decided the way in which this cure was to be effected, in the way by which His name would be most glorified, and the manner was such as was best calculated to reprove the unbelief of this nobleman, who had probably been in the habit of seeing matters bend at pleasure to His will.

To meet the emergency of this case, the Saviour calmly says, "Go thy way, thy son liveth." And the nobleman *believed* the word which Jesus had said and went his way. Here was *obedience* and

faith. But did he at once *see* the effect of his faith? No; he was required to rely on the bare word of Christ until the next day, when he met the servants, who informed him that his son began to mend at the very hour on which Jesus had said, "Go thy way, thy son liveth."

What instructive lessons in regard to faith and obedience are taught in this little narrative!

Evening.—Had a very gracious season at the meeting this afternoon. Five precious souls were assisted by the power of the Spirit to venture on the Saviour for salvation from all sin. These brethren and sisters rose in answer to the request that all those who were earnestly seeking the blessing would manifest it by rising. Many of the friends of Jesus doubtless asked in faith for the speedy bestowment of the desired gift, that through the thanksgiving of *many*, praise might be returned to the glory of God. As an individual, I had cause for special praise. My heart was renewedly inspired with the spirit of faith and intercession, and by the power I claimed the entire sanctification of these five individuals. One received the blessing in a very powerful manner during the last prayer by Brother Meredith. She was so filled with the joys of salvation, that for a few minutes she was prostrated under the power of God. The others came out one after another; with quietness and assurance they entered into the rest of faith. Honor and power and blessing be ascribed unto God and the Lamb forever!

BEARING INSULTS.—A person having behaved very rudely to Mr. Boswell, he went to Dr. Johnson, and talked of it as a serious distress. Dr. Johnson laughed, and said, "*Consider, sir, how insignificant this will appear twelve months hence.*" "Were this consideration (says Mr. Boswell) applied to most of the little vexations of life, by which our quiet is too often disturbed, it would prevent many painful sensations. I have tried it frequently, and with good effect."

WILLIAM CARVOSSE'S TESTIMONY.

"Just at that moment a heavenly influence filled the room; and no sooner had I spoken the words from my heart, I shall have the blessing now, than refining fire went through my heart, illuminating my soul. I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I was emptied of self and sin, and filled with God."

EPISTLES OF CHRIST.

REV. D. NASH.

ST. PAUL said to his believing friends at Corinth: "Ye are manifestly declared to be the epistle of Christ, ministered by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (2 Cor. 3:3.) Hence, a real Christian is a golden epistle. If you want to know what a Christian ought to be, he is an epistle with Christ's own thoughts and feelings so transferred to his, as to be known and read of all men. A man who, when ill used in any way, carries it so nobly that in his soft answer or his silence you can read, "Blessed are the meek." A man whose hand opens so easily, and whose movement toward all distress is so instinctive, that when you look at him you read, "Blessed are the merciful." A man to whom God is so nigh and so endeared, that when in his company you understand clearly the preface to the Lord's Prayer, "Our Father who art in heaven." We are sometimes asked, What books and papers can you recommend? Should we not be the better for some fresh and striking book explaining and enforcing our duties? Perhaps we should. But the greatest want of all is "*living epistles.*" By all means go on scattering by the wayside your tracts, and lending to your neighbors books and periodicals: but there is a desideratum yet greater. Let all of us seek to become one of those rare and invaluable publications which, when the Spirit of the Living God writes

and sets it a-circulating, is usually more effective than preached or printed sermons—a living letter, shining on immortal truths in radiant characters—clear, vivid, unmistakable.

This suggests the first thing needful. If you would shine, you must be shone upon by the bright rays of the Sun of Righteousness. If you would be bright to others, God must be very dear to you; and this, we fear, is our great defect. We come near enough to God to know that He is all-powerful and all-wise. Nay, we come near enough to know that He is just and true and holy; but do we come near enough to know how kind He is, how abundant in mercy? Do we live in such communion with Him as to be partakers of His holiness? "God is light and in him is no darkness at all." And His benevolence radiates through the universe, blessing every creature which it reaches, and which does not wilfully shut it out. Towards our world and all around it, that benevolence radiates; and although it is met by the all-encircling atmosphere of alienation and enmity, through the thick cloud it has effected an opening, and down through the cloud God keeps shining and showing that He is still love. The oasis thus created amid the surrounding gloom, is called the Gospel—a region clear and lovely, for "there is no night there." God is there, and "in Him is no darkness at all." Many, however, are blind—they pray God to cause His face to shine upon them, but will not go where that face is shining, already shining, always shining,—they come at most into the border-land, or twilight.

We exclaim, "Blessed is the people, O Lord, who walk in the light of Thy countenance!" but forget that there is no barrier around that territory of joy, that it is open to us as well as for Christ's first disciples. And if we venture farther, if we do step into that marvelous light, we are apt again to take refuge under some new doctrine of men, or some fear

or fancy of our own, and then we grieve that we do not share the blessedness of which others speak. We leave the light and turn back to our old covert of guilt and estrangement, forgetting that still God is, as He ever was, Light and Love.

The Gospel, rightly understood and steadily believed, would fill our hearts with peace and joy. Not only would it enable us to live without anxiety, but it would give a new energy and elasticity to all our character. A religion thus full of happiness, because full of God, would have a wonderful effect upon beholders. The shining love of John, the burning zeal of Paul, were a splendid comment on their words, and have caused the way of God to be known on earth better than by the arguments of the most brilliant scholars. The boldness of Peter and John led the people to perceive "that they had been with Jesus." The shining holiness and far-reaching fervor of Swartz and Elliot made known to whole communities the great salvation. The impressive sanctity of Fenelon sent away from under his roof the scoffing Earl of Peterborough with the exclamation, "I must not stay here, or I shall become a Christian in spite of myself." The generosity of Henry Thornton led some one to say, "It is not more Boyle and Bampton lectures that we need to convert the world, but a thousand Henry Thorntons." And in our land and age we do not need more magnificent Churches, or more highly educated ministers, (excellent as they are in their place), so much as we need ten thousand John Smiths, William Bramwells, Thos. Collins, Finneys, Caugheys, and Cookmans. In fact, all the members of our Churches should be "living epistles of Christ, written not with ink, but with the Spirit of the living God." My prayer to God is, that all our Israel may be fully saved!

—"No sin can be little, because there is no little God to sin against."

TESTIMONY OF HESTER ANN ROGERS.

"I was deeply penetrated with His presence, and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Saviour, He spoke these words to my heart: 'All that I have is thine.'"

COUNSELS TO THE SAVED.

REV. N. VANSANT.

IV.

HAVING in the previous numbers explained, somewhat, the *experimental* realm of holiness, we now come to view it in some of its *practical* phases. All the needful advices at this point may be compressed in one general counsel, namely, *Exemplify in your outward life the full measure of your inward grace.* Not more certain is it that the inward Christian virtues, quoted in a former paper from Gal. 5: 22-23, are the fruit of the Holy Spirit, than that these virtues or graces, if given fair opportunity, will in turn produce corresponding external fruit in the life. This may always be expected as a normal, natural result.

There is a clear recognition of this law in both Testaments. Of Noah it is written: "Noah was a just man, and *perfect* in his generation; and Noah *walked* with God,"—the spontaneous outcome of his upright character. To Abraham it was said: "I am the Almighty God, *walk* before me and be thou *perfect*,"—upright, sincere in heart, whence also in speech and behavior. So in the New Testament: "As Christ was raised from the dead by the glory of the Father,"—type of our own spiritual resurrection,—"*even so we also should walk in newness of life.*" As ye have therefore received Christ Jesus the Lord, so *walk ye in him.*"

Here both the negative and positive requirements of holiness are to be recollected. God's holy law never ceases to confront us at once with its "Thou shalt not," and its "Thou shalt." But to all

the pure in heart, pre-eminently, "his commandments are not grievous." Every holy nature instinctively gives to all the common forms of outward sin a wide margin. To such a nature, Sabbath pleasure-taking, profanity, tippling, theatre-going, dancing, etc., are as unseemly and repugnant as the vulture's offensive diet to the fabled Bird of Paradise.

But there are things of doubtful propriety, not in themselves immoral, that may cause perplexity and suspense. Is there a clear rule by which to determine such cases? There is; a rule so logical, so safe, so wise that only the inspiration of the Almighty could have suggested it: "*Abstain from all appearance of evil.*"—1 Thess. 5: 22. Paul having just written this, seemed to bethink himself that only the wholly sanctified would be able duly to appreciate and blamelessly to keep it, therefore he immediately adds: "And the very God of peace sanctify you wholly," etc.

The *appearance* of evil in deeds or in words may be utterly false to the hidden motives and the real facts, but it is none the less on this account to be avoided, so far at least as others are concerned, since they can judge only by the appearance. To be more specific: Great intimacy with worldly-minded persons may make the impression of a special fondness for their society; or great devotion to business may give the impression of making haste to be rich; or great strictness in trade, as in weights and measures and the like, may suggest the thought of closeness and covetousness; or great particularity in dress may savor in appearance of pride; or great familiarity with the opposite sex may awaken the suspicion of want of chastity. All these impressions may have no better foundation than a simple *appearance* of evil; but why furnish even this slender foundation?

The same rule applies to conversation. If it is very lively it may seem to others trifling; if very dignified it may seem an

indication of haughtiness; if very loud and vehement it may seem the result of passion; if blunt and denunciatory it may seem abusive and prove exasperating; if derogatory of others in their absence it may seem like slander. Yet in each of these cases there may be at bottom no intentional wrong; but why give occasion for any such inference?

Now look at the *positive* side of practical holiness. While all things sinful, and the many things merely doubtful, must ever be under the ban of a holy life, there are other things the active habitual observance of which is indispensable. What these things are may be gathered from three notable inspired pictures of the primitive Christian Church.

The first is found in the second chapter of Acts, verses 42-47, and this only can now be considered. Its distinguishing features are these: Unswerving steadfastness in faith and practice; a close and firm Church fellowship; habitual devotion in communion and prayer; a ready helpfulness in temporal things; unalloyed sincerity of heart and life; an exuberant joyfulness; great impressiveness of personal piety; and finally a continuous revival.

What a volume of lessons is here for Christians everywhere, both converts and advanced believers, for these together constituted that early Pentecostal Church. A substantial conformity to this pure model must involve these particulars:

1. An unfaltering fidelity to the doctrines and precepts of the inspired Word. Not a straining after miraculous gifts or wonderful endowments, but a steady, day by day walking by the same rule and minding the same thing.

2. A firm and loyal adherence to the Church. She may not be perfect in either her *personnel* or her workings; may have her Ananiases and Sapphiras now as then; but the Church in her essential constitution is by the ordination of God, and therefore must be cherished and sustained. It is no hardship to a holy heart

to say through a holy devotion to the duties of the Church—

“For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.”

3. An habitual observance of the means of grace, private, domestic, social, and public. No one of these can be wilfully neglected with impunity. As between them and the claims of business, the duties of the family, and considerations of health, the wise and safe rule is that proclaimed by our Lord: “Render therefore unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.”

4. An unselfish regard for both the spiritual and temporal welfare of the Christian brotherhood. What less than this does Paul mean when he says, “As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.”

5. A thorough honesty of aim, profession, and demeanor. No self-seeking, no affectation, no pretentiousness, but “singleness of heart” expressing itself in utter sincerity of life.

6. Abounding joy. Not the joy of providential sunshine only, but the joy of storm as well. One of the old-time prophets knew about this: “Although the fig-tree shall not blossom, neither shall fruit be in the vine; * * yet will I rejoice in the Lord; I will joy in the God of my salvation.”—Hab. 3: 17-18. Was it strange that Paul under the new and better dispensation should say, “We are exceeding joyful in all our tribulation?”

7. An influential, accretive piety. Influential in the home, in the Church, in social life, in business; influential as the light shines, as the salt conserves, as the heat radiates, as the leaven permeates and converts. Why should not such piety now be crowned with Pentecostal results, in the daily adding of saved souls to the Church?

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—HEART-PURITY A DIVINE WORK.

CENTRAL THOUGHT.—"I am the Lord which sanctify you."—Lev. 20: 8.

STATEMENT.—In Lesson II. for February, we stated that the word "sanctification" has the double meaning of *separation* and *purification*. The first refers to man's work; the second, God's. We have given seven lessons to the study of man's part; now we take up PURIFICATION, or God's part—for the real work of sanctification is not human, but Divine. The vessel must not only be *consecrated*—separated to God's service—but *cleansed*, in order to be "meet for the Master's use."

I. PURIFICATION, OR HEART-CLEANSING, IS GOD'S WORK. Lev. 20: 7-8. It is clear, that even in the Old Testament sense of *separation*, the work of sanctification was performed by God himself. Man's part consists in *form* and *intention* only. When he sanctified himself unto God, then God sanctified him unto Himself. See also John 17: 17; Rom. 15: 16; 1 Cor. 1: 30; Ephes. 5: 25-27; Jude 1. Some ask, *How can I ever be cleansed from all impure desires?* See Deut. 30: 6; (Compare Rom. 2: 29; Col. 2: 11-12.) It is by that deep circumcision of spirit through the blood of Christ and by the Holy Ghost whereby there is a cessation in the soul from the body of sin—from both sinful acts and purposes.

II. THE SCRIPTURES PROMISE THAT GOD WILL PURIFY THE HEART. Isa. 1: 25. "If all the dross and tin—meaning all depravity—is 'purely purged away,' the unmixed gold of heart-purity only remains." See also Ezek. 36: 25-29; Jer. 33: 8; Dan. 12: 10; Mal. 3: 3; Heb. 9: 13-14. The blood of beasts sanctified, *ceremonially*, to the purifying of the flesh; but the blood of Christ, *literally*, to the cleansing of the heart of the believer. 1 John 1: 7-9.

Christ our sanctification. It is not what we can do, but what is possible to Him. He went into villages of old, and healed all their sick; He enters diseased hearts now and heals all the disease. Jesus in us, is the power of holiness. Gal. 2: 20.

SECOND WEEK.—LESSON II.

TOPIC—THE SANCTIFYING BLOOD.

CENTRAL THOUGHT.—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13: 12.

STATEMENT.—Man performs his part of the work of sanctification by *separation* and *consecration*. How does God perform His part? The Scriptures assert, in some places, that we are sanctified through the *blood* of Christ; in other places, that we are sanctified through the *word* of truth: and still again, that we are sanctified by the *Holy Ghost*. The BLOOD is the *cleansing element*; the WORD, the *instrument* by which the blood is applied; the HOLY GHOST, the *personal agent* that handles the word and applies the blood. In this Lesson we study the *Sanctifying Blood*.

I. THE BLOOD CLEANSING. Heb. 13: 12-20-21. In verse 12 is the assertion that the blood sanctifies. And in verses 20-21 this work is described as a *making "perfect."* Literal meaning of *perfect*, here, is *Put you completely in joint*. This perfection or re-joining of the soul implies three things: (1.) A complete cleansing of the soul from all sin, for God cannot be *pleased* with anything unholy—verse 21. (2.) Outward conformity to God's will—in *every good work doing His will*—verse 21. (3.) This perfection wrought by the *blood of the everlasting covenant*—verse 20. See also Heb. 10: 10; 1 John 1: 7-9. The blood is the element of cleansing. From "*all sin.*" Even the sin mentioned, Psa. 69: 2.

II. THE BLOOD-SYMBOL. The special signification of the blood-symbol in the Levitical code respects its cleansing property. It was a ceremonial sanctification. It is this purifying potency of our Lord's sacrificial work that gives the word blood such prominence in the New Testament in connection with spiritual sanctification. Heb. 9: 12-14. The blood of Christ is sacramental and causative; to trust in it is to be cleansed by it. Heb. 12: 18-24; 10: 19-22.

THIRD WEEK.—LESSON III.

TOPIC—THE SANCTIFYING WORD.

CENTRAL THOUGHT.—“Sanctify them through thy truth: thy word is truth.”—John 17: 17.

STATEMENT.—We are said to be sanctified through the *Word*. The truth of God, contained in His Word, is the *instrument* of our sanctification. It is the only appointed channel of our purification.

I. CLEANSING BY THE WORD. (1.) *Proof*. John 15: 3. Christians are made clean through the purging of Christ's Word. John 17: 17; Acts 20: 32; Ephes. 5: 25-27. “He pours the sanctifying current through His apprehended and trusted promises.”—*Dr. Watson*. See also 1 Tim. 4: 5; 1 Pet. 1: 22. (2.) *Method*. By the Word the believer discovers “inbred sin” in the heart, which troubles him. Gal. 5: 17. Through the Word, applied by the Spirit, we are shown the *necessity* and *duty* of being wholly cleansed. By faith in the promises of the Word, which is faith in the Promiser, we are saved from all our defilement. In relying upon the Word, the efficacious influences of the blood are to be expected as confidently as were healing influences from touching Christ when He was on the earth; for in relying upon the Word, we in verity rely upon Christ, and touch Him as truly as though His bodily presence was with us.

II. TWO ERRORS. (1.) *To suppose that the Word is the source of sanctifying power*. Only the Holy Spirit sanctifies. The truth, however forcibly put, cannot. (2.) *To suppose that the sanctifying power will come, except through the truth, and from an application of the Word of God to the hearts and consciences of men*. If sanctification be realized, it is through the truth. Hence both of these errors to be avoided. The first leads to *formalism*;

the second excites *fanaticism*. The source, the instrument, the process, and the results of sanctification are all distinctly set forth in Ephes 1: 13.

FOURTH WEEK.—LESSON IV.

TOPIC—THE SANCTIFYING SPIRIT.

CENTRAL THOUGHT.—“Through sanctification of the Spirit.”—1 Pet. 1: 2.

STATEMENT.—The Holy Spirit is the *personal Agent* in our sanctification. The means He uses is the Holy Word; the instrument the faith of the believer; and by these He applies the cleansing blood.

I. THE SPIRIT SANCTIFIES. See Rom. 15; 13-16; 1 Cor. 6: 11; 2 Thess. 2: 13; 1 Pet. 1: 1-2. (1.) *The Holy Spirit uses the Word*. He brings to the believer's mind the promises and assurances, and reveals the rich provisions of infinite love. John 15: 26; 16: 13-14; 1 Pet. 1: 22; Rom. 5: 5; 1 Cor. 2: 13, as related to 1 Cor. 1: 30. (2.) *The Holy Spirit points faith to the Blood*. He enlightens the believer to see in Christ such realities as follows: Ephes. 1: 15-23, as related to Ephes. 1: 4-6; Ephes. 3: 14-21, as related to 2 Cor. 12: 9; John 17: 17-19, as related to John 17: 14-16-26; also, 2 Cor. 7: 1; 1 Cor. 6: 19; Titus 2: 11-14. The result of such beholding is holiness.

II. DO YOU SAY, WHO IS SUFFICIENT FOR THESE THINGS? We answer, God, our God; all our sufficiency is of God. All He wants to use is *our weakness*, not *our strength*. Ephes. 6: 10; Phil. 2: 13. What we need in the Church to-day is the discovery of the *car-nality* there is in the heart, and the absolute need of heart-purification. Both of these will and *do* come by the Holy Spirit through the truth. Hence we see plainly the necessity of a ministry imbued with sound doctrine. In many cases, those with whom the Spirit is dealing, and who express a longing for inward purity, are blandly told, “You are all right, go on, go on!” As though the revelations of the heart by the blessed Holy Ghost may be tampered with or ignored! We believe there are many sincerely convicted seekers of entire sanctification in the Church. If rightly instructed and led, the *Word of God* will prove itself the *living truth* up to any *measure of conviction* wrought in them by the Holy Ghost.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118:21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by singing the 542nd hymn—

"O glorious hope of perfect love!"

Requests were read from Canada, Kansas, Illinois, Indiana, Nebraska, Utah, and elsewhere, and Rev. Geo. Hughes led in prayer.

Mrs. Palmer chose, as the lesson, selections from the first chapter of Deuteronomy, beginning at the 6th verse: "Ye have dwelt long enough in this mount, * * go up and possess the land." She desired that the Holy Spirit might arouse the people to acknowledge and obey the truth. Their attention was called twice to the fact that the land was set before them, and all they had to do was to go up and possess it. In the first instance it was as a promise made to Abraham, Isaac and Jacob—and the second time it was as an exhortation: "Fear not, neither be discouraged." The twelve spies were sent out to search the land, and not one of the twelve but what acknowledged that it was a goodly land, but some were afraid, and thought they were not able to take it, notwithstanding God's command, which insured the power: "Dread not; * * the Lord which goeth before you, He shall fight for you." There were only two that believed God—Caleb and

Joshua—and so entered the land. If we would only keep in mind the fact that *we* are not to fight our own battles, but that God will fight for us, we will have no hesitancy in going forward. Lest we might fear to take the promises given to Israel as ours, the promise is brought over to us in the first chapter of Luke, and the positive assurance is given: "The oath that he swore to our father Abraham, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Let us fear, lest the promise being left us of entering into His rest, *any of us* should come short of it. Let us trust God and go forward—go farther into the good country than we have ever before been. Let us trust our Joshua—our Christ—to bring us into the land, for no one ever entered the land who did not believe God would keep His word. Surrender your difficulties and fears—your whole being into His hands, and then go forward and possess the land.

THE HALF WAS NEVER TOLD.

Rev. Geo. Hughes said there were two classes of persons in the room before whom these great privileges had been set. The one class had heard the voice of the Lord saying to them, "Ye have dwelt long enough upon the mount, and they had obeyed the voice of the Lord and gone up and found the land of corn and wine and oil. The descriptions of the ancient Canaan, the land of promise, were wonderful; they told of its verdure and flowers and fruits and fountains, but the realization far exceeded every description; and when the feet of the Israelites pressed the land, and they saw for themselves its beauties, they were led to exclaim, "The half was never told!" There was a company present who had heard the voice of the Lord saying to them, "Go up and walk up and down in the land," and they were ready to testify of what they knew of the land. He wanted to testify that he had no conception of the riches that were for him, till he entered the land and tasted of its fruits and drank of its waters. The half was never told. Another class looked over into the land as the witnesses told of it, and said—

"O that I could at once go up!"

and there was no reason why they should not—they had only to use their own will.

The question of the will was the turning-point of their salvation. They should change the language of the hymn and say, "Now, then, I will at once go up," &c. He was so sorry for the persons who come to the meetings week after week and see the beauty and riches of the land and desire to go in, and yet never get in. They see their privilege and yet hold back. They don't see that they are robbing God of a testimony that they might give all their life, if they too would taste of the fruit; and when they come to lay their heads on their dying pillow, they would regret that they looked at these things for years and yet never claimed their privilege, and will wish they had done so. Get into the land, no matter about the giants—God will fight for you. May there be an exodus from the mount into the land of Canaan! Dr. Palmer used so often to insist that it was no more than common honesty to yield ourselves up to what God requires. May we be honest with God and with ourselves!

THE SIN OF UNBELIEF.

Sister Clark.—While Sister Palmer was reading, her heart went out in prayer that all might see the great sin of unbelief; and there was nothing keeping many out of the land but the sin of unbelief, which robs God and is catalogued amongst the greatest sins. She rejoiced in a Saviour that could save to the uttermost. If one sin must remain on us, then the atonement is a failure, for that one sin would shut us out of heaven; but the Word assures us that the blood cleanseth from all sin. The blessed Holy Spirit had been revealing to her the meaning of the promise, "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." O the wonderful refuge and hiding-place there is in the Triune God, and all conjoined to save us fully!

DISOBEDIENCE BACK OF UNBELIEF.

Sister Hall.—Sister Palmer said, "Let us go up," and her heart said, "Amen." Let us have all the Father has provided for us. If we do not possess the land, it is our own fault; if we starve and live on husks instead of manna, it is our own fault. There is disobedience back of our unbelief. We *will not* obey and do not have what God has provided

for us. We don't want to feel that we are disobedient and *won't be saved*, but we are, if we do not go up to possess the land. If you are not saved, it is because you will not be. All things are ready, and we have but to obey and enjoy the rich things God has provided for us.

RESPONSIBILITY OF CHRISTIANS.

Sister Searles had not been present for some weeks, but she had been walking according to the same rule and minding the same things. She did not need to be exhorted to "go up," for she possessed the land now. She had been looking at that Scripture which says that Christ, though He was rich, became poor, that through His poverty many might be made rich. She had been living on those riches all the way along; not one week, but every week. She had not much in her surroundings that was beautiful, but she had a beautiful Saviour. She was happy in the consciousness that God's Word is full of beauty—a beauty which constantly increases. Christians were responsible if, with all their privileges, they were not so saved as to help save others. Christians should be saved and shining on the Master, having Christ in them, the hope of glory.

THE LYING PROPHET.

Rev. Bro. Reuss was impressed with the thought of robbing God by withholding testimony. While the Word was read the question came to him, How long have we to compass the mount before we can go up? Soon after his conversion he entered the land of Canaan, but went back again, and for years wandered in the wilderness, and then re-entered the land. The reason of his turning back was because of his unwillingness to obey God. He entered by faith, but did not afterwards yield obedience. He saw all the difficulties, the walled cities and the giants, and above all, listened to the lying prophet. In the 13th chapter 1st Kings we are told of the prophet that the Lord sent to Bethel, who was punished because of the terrible sin of not wholly obeying the Lord. He obeyed in crying against the altar and in refusing the king's invitation to eat and drink with him; but when he had about left Bethel, there came a lying prophet and said, "I am a prophet as also thou art," and he yielded to his invitation to remain, and received the award of not

obeying God. So he had looked to false prophets instead of to Christ, but he blessed God that he had been brought again out of the wilderness into the land of promise, and he meant to stay there if he had to stand alone. The way of obedience is the way of safety. Unbelief is the fruit of disobedience. It is in our power to say "*I will.*" All the land that is pressed by our feet is ours, and no more. Actively doing, and not wishing, brings results. There was a German General, who in the time of Napoleon 1st was marching against him, who took out his map and, not seeing well, asked, "Where is Paris?" and said, "Put your finger on it." And when it was done, said, "We will take that." Let us put our finger on the promise, and say, "I will take that!" and go up and possess the land. There are walled cities, and giants, but there is a power with us that will enable us to overcome them all. A rest within us is the qualification with which we are to meet the unrest without. There are plenty of witnesses to tell of the wilderness experience, let us be among the number that will bring glory to God by telling of the delights of the Beulah land, and show people what the Lord is able and willing to do for us.

MUCH OF BRIGHTNESS.

Sister — testified that she was accepted in the Beloved, and saved to the uttermost. She had tried the world and was surrounded with much of its brightness, but nothing satisfied her till she took Jesus as her perfect Saviour, and satisfied her fully.

NOT TRY, BUT TRUST.

Rev. Bro. — had been away from home for some time, and he had been made extremely welcome by a friend, who said as he came away, "You know you are always welcome here." And as he was thinking how he could repay the kindness of this friend, the question the Psalmist asked came to his mind, "What shall I render unto the Lord for all his benefits?" and the answer was, "I will take the cup of salvation and call upon the name of the Lord." The Lord wants you to pay for His mercies, by your trust. If He gives you anything, He wants you to take more, for He is not backward about giving. Let us pay Him for His mercies, by letting Him come into our hearts and provide a feast,

and letting Him sup with us and we with Him—and O, the wonderful supply that He will give! Sister Searles said that her surroundings were not so beautiful: she may be thankful that she is delivered from so many outside trappings. It is not social position that makes things beautiful before the angel mind—these things attract men. The angels want to look at a soul at rest in God. We rest in God when we lie on His promises. A man once asked a colored brother what he did when in trouble. He replied, "I fall flat on the promises—the Word of the living God." They are evidently practical. Stop questioning, and in utter despair of helping yourself, remember that it is only through God's mercy that you can find rest. God's Word *never* fails. He once asked a lady who was in darkness if she trusted in the Redeemer. She said, "I do not *feel* that I do." He told her that he did not ask her, "Do you feel," but, "Do you believe what God says?" "What does He say?" she replied. "Will you believe if I tell you?" "I'll try," she said. "No, not try—God's Word cannot fail. Will you trust?" "I will, as well as I can," she said. "What He says you will believe?" "I will." He then quoted from Heb. 12th. He hath said, "I will never leave thee nor forsake thee." She looked at him and said, "Is that all you mean by resting—simply believing what God has said?" She found rest in believing, and went out to tell what God had said He was able to perform. As soon as we rest on God's Word our night is ended and the sun no more goes down.

Sister Palmer here gave an opportunity to those who had determined now to believe God, to say so. Several testified that they had within a week or two entered into rest by deciding to believe and obey God now.

Rev. Bro. — rejoiced in the fact that Jesus saved him to the uttermost. It was not a recent experience, but it was one that was ever new. He had a work to do that was not easily done—that was to believe in sanctification, and preach it to those who reject it. There was a quiet but persistent opposition to the doctrine. He desired prayers that he might have success in preaching the truth.

SANCTIFIED INDIVIDUALITY.

Sister Denler was thankful that she entered the land immediately upon hearing

about it. She believed that when one is awakened to the truth there is strength given, which weakens as we hesitate and question. Jesus knows us all together and He will save us, if we will be obedient and trustful—and all may enter now the land of promise. We may meet with some opposition in the Church, but did we not have very much to contend with in the world? Let us be genuine and true and get into the light, where the devil will not be able to use us. When Jesus is inside, He will shine out. She used, in her early experience, to try to be somebody else, but it is impossible to have any power, unless our own individuality is sanctified by the Lord Jesus Christ.

Sister Palmer said, there is no name but Christ's that can save, and we must walk alone with God as if there were no one else in the world, and be willing to sacrifice the opinions of our dearest friends, and say, "Jesus only!" Jesus gives us power to decide for God—dare we refuse to do it?

WESLEY'S MAXIM—"Always be in haste, but never in a hurry."

RESTORED.

L. S. E.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1; 9.

I look back with unutterable sorrow to the time when, under the power of a subtle temptation, my heart swerved from its allegiance to God, and the Holy Spirit, grieved, went away. I cried, mournfully—

"Return, O Holy Dove, return," &c.

But the adversary had secured an advantage, which he held with a relentless grasp, and the struggle was a continued and bitter one for three years. Like the man of whom H. W. S. tells us in her "Christian Secret," who fell from a high state of grace, my life was one continual confession to God, and like him, "never once feeling that He forgave." Just here is where Satan binds so many—especially in cases of backsliding—continually reminding them of their unworthiness, he keeps them from "looking unto Jesus."

But how wonderful is the long-suffering of our God! Through all these weary months

His Spirit continued to call after me, "Come unto me!" The enemy taunted me with the impossibility of returning, quoting to me Heb. 6: 4-6, until in desperation I told him, "I will not read those passages again;" and thereafter I met him with, "Thus it is written, 'Return unto me, ye backsliding children, and I will heal your backslidings.'"

During the week of prayer I resolved to throw myself upon the mercy of God. I remembered that "Jesus came to seek and to save that which was lost," and I said, "With my *will* I can and *do* believe that He saves me," and O, praise His name! along the electric wires from heaven to my soul there flashed the news of pardon—"in that same hour I went forth justified."

Faithful and just to cleanse! Unutterable longings now arose within me for a holy heart. I could not bear to live a day without the conscious abiding of the Comforter. But here, also, my old enemy withstood me, for my "*presumption*." He assured me I could not be *trusted* with that blessing—it would be mocking God to ask for it, and thus he deluded me for many weeks.

One evening in March upon retiring for the night, as I read my accustomed portion of Scripture and knelt in prayer, an unusual solemnity rested upon me—a sort of hush came over my spirit, and the question arose with great vividness, "Would you be willing to suffer God's will if it should lead you to the border of the grave?" To which I gave an unshrinking "Yes, Lord, even to death, if I may thereby again know the joy of abiding in Thee."

A few weeks after, I was attacked with a serious illness, in which I recognized from the first a means of grace; but not until five weeks after, did faith "hear the voice of the Son of God," and my soul was quickened into new life. Truly, "no chastening for the present is joyous but grievous, but *afterward* it yieldeth the peaceable fruits." So I say from my heart to-day, Praise the Lord for as leaves me no other refuge than the Everlasting Arms! Surrounded by these loving arms, I am contented and satisfied—kept in peace in the midst of harassing difficulties, and enabled to cast upon Him all my care, my heart is singing in its gladness, and swells with thanksgiving in the consciousness that the blood of Jesus Christ cleanseth me from all sin.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

MIZPAH.

LEWIS E. JACKSON.

Through all the ages, Christian believers have gathered strength and inspiration from single words of Scripture, as Jehovah-nissi, Jehovah-jireh, Ebenezer, Mizpah. Indeed, the whole biography of a good man, from beginning to end, may be given in these words I have just named. As to Mizpah, it brings to us very clearly the watchful eye of Providence over friends temporarily separated, and the privilege of remembering one another at the blood-bought mercy-seat.

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith we meet
Around one common mercy-seat."

Years ago, at exhibitions of the Institution for the blind, the poet for those occasions, Fannie Crosby, used to thrill the hearts of the people with her meaningful verses. And there was another blind woman who was gifted in the same line, who published a book of pieces of prose and rhyme, and named her book, "A Place in Thy Memory." And in this book, I found these lines:—

"Prayer shall a vast triangle form,
At whose wide base we still may meet,
And whose high top surmounts each storm,
And joins us at our Saviour's feet."

Nearly forty years ago, there was in the University in this city, a bright, gifted, wayward, worldly young man. He had a mother, thousands of miles away, in India, who was daily praying for him. She had also special seasons of prayer for her children on birthdays, and other occasions. There came a time when this godly woman felt a pressing call for prayer for this son in New York. And

after a day of great wrestling her husband said to her, "I think we shall have good news from New York." And sure enough, the next mail brought the good news that Henry was converted, and on that very day when his mother was praying for him. He immediately entered upon a course of preparation for the ministry, went out as a missionary to India, where he labored successfully for years, and then came back to this country for the education of his children, and now has the privilege of sending a son back to India, to carry on the work he commenced.

"HE GIVETH MORE GRACE."

REV. JOHN PARKER.

"Whom have I in heaven but thee?" &c.—Psa. 73: 25.

This—this is my strongest desire,
For this my whole nature will pine,
Consumed as with heat of a fire,
Till I in His image shall shine.
No earthly could more covet gold
Than I covet the stores of His grace;
No treasure—a thousand times told—
Could so charm, as the smile of His face.
I know what the fainting child feels
For want of his bread and his rest,
I know the keen anguish that steals
O'er the heart, when bereaved of its best.
More intense is the pang of my heart,
If He hide for one moment His face;
I have peace, though all else should depart,
If He give me His fulness of grace.
If He speak His unspeakable name,
If He tell of His unchanging love;
Then I burn as with fervors of flame,
Like the fervors of seraphs above.
Like the watcher on storm-fretted sea
Looking thro' the mist and the chill,
I long for His haven of rest,
But more, to accomplish His will.

HOME SUGGESTIONS FOR APRIL.—April, with its soft, fructifying showers, is here. May the refreshing influences of Divine grace descend upon the home-circle!

Heart-Questions.—1. Is my heart tender, gentle, and compassionate? 2. Does my faith compass the salvation of my household? 3. Is my prayer, to this end, full of holy importunity?

Home Exercises.—1. Take the grace of PATIENCE as a Home-Study—trace out Bible teachings—its precepts, its examples, its blessedness. 2. Study the Berean Lessons in this number.

Home Bible Readings.—April 6th, 95th Psalm—13th, John 5: 1-14—20th, Hebrews, 1st chap.—27th 2 Kings, 5th chap.

Home Songs.—April 6th, 41—13th, 181—20th, 34—27th, 483—Methodist Hymnal.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

Holding In.

DEAR CHILDREN:—It is always pleasant to see a company of boys and girls at play. They are so earnest and seem to enjoy it so much. And then the life and energy they manifest tell of the good they may do in the world when they get older. Our Heavenly Father means that little people should have a great deal of wake-up in them. But then this force needs to be held in and guided or it will run away with them, just as a horse would run away with its driver if he did not keep tight hold of the reins. Our feelings often prompt us to do wrong, and so our Heavenly Father has given us reason and conscience, that we may control our feelings and not let them carry us away.

That bright-eyed little girl knows just what I mean. She remembers how she was so full of joy at the great secret she must keep that she had to speak of it, and so spoiled part of the pleasure that she and others would have had if she had not "let the cat out of the bag." My little boy friend has often been sorry for hasty words spoken, and unkind acts done, because he had not learned to hold in his temper. You know the Good Book tells us, "He that is slow to anger is better than the mighty—and he that ruleth his spirit, than he that taketh a city." It is this ruling the spirit of which I am speaking. Jesus said, "Learn of me, for I am meek." Even when He was a whole-souled boy, playing with others and entering into their fun, He never spoke a harsh or angry word.

A dear friend of mine, who has just died, found it of great service to him to learn in boyhood this lesson of holding in. When he was about thirteen years old he had rheumatism of the heart, and suffered terribly. As his health came back he found that excitement did him harm, and so he learned to "keep cool," whatever was going on. He would play and work and study, but did not get excited. He was a Christian boy and no

doubt the Lord helped him to hold in, when he would have been tempted to go too fast. He lived to be forty years old and was a good and useful man. Perhaps this is part of what is meant by the promise that the "meek shall inherit the earth." Their self-control does not rob them of joy, but gives a better use of life and its opportunities. Certainly it will make us more pleasant to those around us if we never yield to quick temper, or have to say, "I am so sorry I didn't think."

The old rule for holding in was, "Think twice before you speak once." Another is, "If you are tempted to be angry, say the Lord's Prayer before you speak." Perhaps the best rule of all is to keep close to Jesus, and be full of His spirit of love and kindness and thoughtfulness. Then it will be easy to hold in from that which would injure us or others.

THE TRY COMPANY.

How It Works.—Sister May Alice Dixon, of Rosemeath, Miss., thus writes:

"By some means The Guide was placed in my reach. I found it in a lot of books. I read it and found a letter to the Try Company. I introduced it in my school. I have 37 joined it. What a blessing it was for it to come to me! I had scholars that I did not know how to rule, as I don't like whipping them. It takes well now—they are trying to be good, and I can see a change. Let me hear something more concerning it, and price of your 'Guide.' This one is badly used, yet there is good found in its ragged pages."

Answers to Questions.—Correct answers to those in February number received from E. Hamline and Edsall Bowman Knapp, of Paola, Kans.; also, Emma Tibbet, Machada, California.

Letters.—E. Hamline Knapp, Paola, Kansas, sending us answers as above, writes: "This is from two little boys who think we belong to your Try Company. Mamma sent you our names some time ago. Have you enrolled our names? If not, will you please accept us now? Pray for us. We want to be true Christians and live for Jesus."

Willie Crandall, Union Valley, Cortland County, N. Y., writes: "My name is Willie Crandall. I am eight years old. My mamma takes The Guide, and I always like to read the Children's Letters. I am trying to be good. I send answers to the questions in the last Guide: Jethro was Moses' father-in-law—Ex. 3: 1. Zedekiah was the last King of Judah—2 Chron. 36: 11."

New Questions.—1. What King of Judah had not seen a copy of the Law until he was 26 years old?
2. Who were the bride and groom of the first bridal procession that entered the land of Canaan?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."—Psalm 116: 15.

MRS. POLLY M. GALPIN.—The subject of this sketch was born August 6th, 1819, in Cohocton, N. Y., was the eldest daughter of the late Luther Bennett, was married February 12th, 1834, to Mitchell Galpin, in Washington, where she still resided at the time of her death, which occurred April 10th, 1883. She leaves three dutiful children and a large circle of relatives and friends to mourn her loss, which to her is infinite gain. She lived a widow many years, and after the death of her father, went home to take care of her aged mother (now in her ninetieth year). She gave her heart to God in the winter of 1867-68, and, the Spring following, was baptized and united with the M. E. Church of this place, of which she remained a faithful member until the Master said, "It is enough, come up higher. *She was faithful in all the relations of life*, and was all that was comprehended in the term *Christian*. She commenced to take the *Guide to Holiness* July 1st, 1868, and (with the exception of six months) has taken it ever since, and felt as many others do, that it was next to her Bible. But I can solicit her subscription no more. She has gone to enjoy the full fruition of that holy religion, which she so faithfully exemplified here. Her last sickness, which was protracted and very painful, was borne without a murmur. The last time I went to see her, she said, "I would not have one pain less than my kind Heavenly Father sees that I should have." She so often spoke of that sweet rest that remained for her, that the word REST was taken as the subject of her funeral discourse, which was very faithful and instructive. May God seal the instruction of that solemn hour to the good of all present.—*Sarah O. Garvin*.

MRS. HANNAH K. HYDE was born April 26th, 1810, died at Pottstown, Pa., January 23rd, 1884. She was a consistent member of the M. E. Church for many years. The last five years of her life she was a helpless invalid. But O, what a patient sufferer! never a murmur escaped her lips. She seemed to live in constant communion with the Saviour. Almost her last words were, "It is all right,

all right." Our tender-loving mother is gone, but we know our loss is her eternal gain.—*Flora B. Hyde*.

MRS. ANNA F. JOHNSON died at the residence of her daughter, Mrs. S. C. Ellis, West Brookfield, Mass., November 20th, 1883, aged 88 years and 9 months. She had been a Christian about 65 years. She was deeply interested in the subject of holiness, and read *The Guide* with great delight. A short time before her departure her daughter asked her about her heavenly prospects, and she replied, "Jesus is fitting up for me a beautiful home above." She was conscious almost to the last. Her life was full of usefulness, always trying to do good—in trials very patient. She lived Christ.

MARY O. STRAW was born in Thornton, N. H., January 19th, 1822, and died in Deerfield, Iowa, October 11th, 1883; was married to her surviving husband November 4th, 1866. She was one who verily believed all the Word of God. She loved purity and the *Guide to Holiness*. She died in Jesus. In her last hours her frequent expressions were: "Jesus knows, Jesus knows!" And just before the Spirit flew away to God, she quoted exactly: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—*W. J. O.*

MRS. SARAH R. CHASE died at her residence in Prairieville, Barry Co., Michigan, December 9th, 1883, in the 46th year of her age. She had been a Church member for about 24 years. For some time she had been expecting her death, in anticipation of which she realized that, after all she had done, she was an unprofitable servant. She determined to consecrate herself more fully to the Lord, about a year ago, and since that time has labored most successfully in her Master's service. Her last labor was spent in beautifying the house of God where she worshiped. And she was the first to be taken there, in the embrace of death, after its renovation. She leaves two sons and a husband to mourn her departure, but they mourn not as "others which have no hope," for she had a hope which was as bright as day. Thus one by one the leaves are falling and are being gathered home to rest with their Creator. Her funeral occurred on the 11th of December, and was conducted by her pastor, Rev. V. J. Clancy.—*M. M. C.*

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122: 2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

ENGLAND.—Moody and Sankey, at last accounts, were at New Cross Roads, London. The Hall is situated on the great highway leading from London to Greenwich. The crowds are enormous. At 11 o'clock on Sabbath the vast audience was much moved by the evangelist's presentation of the love of God. The work has taken a deep hold of the people.

THE WESLEYANS report some excellent revivals: At "Ashton-under-Lyne," on a late Sabbath, 39 found peace; at "Aberdare," 80 converts; at "Didsbury," during services conducted by a student, 200 names were received—among the converts are some of the worst characters; at "Elsecar," 70 converted; at "Stockport," a remarkable work, 740 adults and 400 children had presented themselves as seekers—the work of holiness had prominence. The converts embrace a great variety of character.

MR. MULLER IN INDIA.—The *Indian Witness* has the following note about the venerable and much esteemed evangelist:—

"On a recent evening Mr. Muller was passing through Wellington Square, when the missionary in charge of the out-door service asked him to speak. He at once mounted the box which served as a pulpit, and gave a most interesting and impressive address to the people who crowded around. He told of the people who crowded around. He told of his conversion fifty-nine years ago, of his desire to become a missionary to India, of his five unsuccessful attempts to get away to this Eastern world, and of his gratitude in at last being permitted to preach Christ in this great city. He then proceeded to give a very simple and yet very forcible address, and was listened to with the closest attention; his voice was wonderfully clear, and his vener-

able appearance seemed to impress all present, not only with a feeling of respect, but of reverence. As he stood before the people, we were reminded at once of Abraham and Paul. He was the embodiment of the patriarch's faith and the apostle's quenchless love and zeal."

ITALY.—In *Il Tempo*, of Venice, Jan. 31, there appeared the following notice: "Abjuration to-morrow evening with the public abjuration which a Roman clergyman will make there, a course of polemical conferences will commence in the Evangelical Church of Santa Margherita, on the error of the Church of Rome. A special pulpit is placed at the disposal of any theologian who may wish to assume the defensive." This means war in the heart of the citadel.

CHINA.—A Chinese convert recently baptized at Kiota, on profession of his faith in Christ, said, during his examination as a candidate, "Many dislike Christianity because of the Cross, but to my mind the Cross is the distinctive glory of Christianity. Buddhism and Confucianism have nothing like the Cross, and so I make the Cross very important." It should be very strengthening to our own faith in the power of the Gospel, to find converts abroad thus glorying in the Cross of Christ. This Chinese brother is seventy-three years of age, and has become a marked man in his own village by adopting the practice of prayer and Scripture reading in his family.

—In 1883, 136 native Jews received Christian baptism in Germany.

—Special meetings for prayer and effort in regard to *social purity*, were recently held in Exeter Hall, London.

—The United Methodist Free Church, in England, is employing Connexional evangelists—their services are in large demand.

—The South Australian Methodists are rejoicing over the largest increase of members that has ever been recorded in the history of the colony.

—In Grimsby Circuit, the Primitive Methodists have had 100 conversions; also in Hull, during a united "revival mission," 90 were converted the first week.

—In the Isle of Fremosa, whole villages have abolished their idols, and hundreds have given themselves to God, under the labors of Rev. Mr. Mackay, a Presbyterian missionary.

—It is estimated that the Methodist population of the world is about twenty millions. The actual membership of all the bodies is 4,986,756, with 22,000 itinerant ministers, and 88,903 local preachers.

The Home Field.

God is graciously pouring out His Spirit upon portions of the Home Field.

New York and Vicinity.—Precious seekers of heart-purity from week to week claim the heavenly gift in the Tuesday Meeting—the parlors are crowded.

—Forsyth St., A. C. Morehouse, pastor, recently celebrated its anniversary. Bishop Andrews preached in the morning on David's prayer for heart-purity. In the evening, after a sermon by Dr. Tiffany, on the Prodigal, 7 penitents were at the altar. In 17th St., G. A. Hubbell, pastor, a great Temperance revival, 200 have signed the pledge and a number saved. Bedford St., W. McK. Darwood, pastor, had 15 converted in one week, one the son of a Methodist preacher. At 37th St., G. H. Goodsell, 22 probationers received on a recent Sabbath. 30th St., C. R. North, pastor, has quite a revival interest. In Brooklyn, at Hanson Place, J. O. Peck, pastor, the third revival in three successive years—100 converted. Central Church, J. E. Cookman, 25 recently received. At Mariner's Harbor, S. I., Bro. Krantz, 100 seekers, 64 received one Sabbath. Washington, N. J., W. Tunison, is having a remarkable work, the whole town is stirred, 107 saved. At Port Colden, J. B. Mathis, as many as 30 seekers in one night, many converted.

Philadelphia and Vicinity. St. Paul's, D. W. Gordon, 60 converted; Frankford, J. H. Wood, 145; Western, W. C. Robinson, altar full of seekers; Trinity, Millville, N. J., J. L. Roe, 60; West Harford Circuit, Md., 120 received.

New England.—In Boston, Bro. McDonald has had 26 additions at Howard Ave. Sister Cassie Smith has been aiding the pastor at South Framingham, with good success. At East Cambridge, a gracious work, under the labors of Sister Lizzie Boyd, 100 seekers and many saved. Francis Murphy received 3,000 signatures to the pledge in Grace Church, and many, it is hoped, were saved. He is now at work in Lowell.

In Connecticut there are refreshing seasons. At Rockville, the pastor, O. H. Fernald, reports 100 saved. Bro. McK. Bray, evangelist, has been aiding.

In Providence, R. I., the Churches are being divinely visited. At "Hope," where Mrs. E. J. Smith has been working, 50 converted. Trinity, J. B. Hamilton, about 100 saved.

In Maine.—At Harrington, an extensive revival, R. P. Gardner, pastor, 40 converted. At Rockport, Bro. Chase, 30.

At Winchester, N. H., during Union meetings between 30 and 40 saved.

In the West. copious showers are falling: Ohio is sharing largely—St. Paul's, Cincinnati, J. J. Reed, 60 received; First Church, Urbana, W. M. Brodbent, 158 have been at the altar, most of whom profess conversion; Mulberry St., Troy, E. T. Wells, has received 27 since Conference; at East Townsend, 150 conversions—"others have entered into the experience of *complete deliverance*" (this is new phraseology for Methodism, "complete deliverance.") At Berea, a very glorious work—100 at the altar in a single evening—one night, 40 converted—215 probationers received—450 converted in all, uniting with various Churches. At Bowling Green, L. E. Prentiss, 103 have been received. At St. Paul's, Delaware, 60 probationers added. At Coulton, Kentucky, T. W. Williamson, 190 have found Christ and been received into the Church.

—Johnstown Circuit, Ohio, J. T. Minehart, pastor, is in a revival flame from one end to the other—95 probationers received, among them 40 young men of promise.

In Indiana.—A Presiding Elder of one of the Districts in North Indiana reports 2,000 conversions within his bounds. The Churches in Fort Wayne have been wonderfully baptized—3rd St., which has been struggling for life, has added 100; Huntington, J. Geer, 75; at Rockville, J. L. Boyd, pastor, 95 have united with the Church.

The Friends, in their yearly and special meetings, are receiving rich baptisms. At the Indiana Yearly Meeting the roads were muddy, but the country was stirred for miles around—11 converted. During a series of meetings held by Nathan Baldwin and Henry Hodgkin, at West Union, Ind., the power of the Lord was manifested—sinners were converted, backsliders reclaimed, and some were sanctified. At the Iowa Yearly Meeting, a "tidal wave" is said to have set in, 36 converted, several sanctified. During a series of meetings at Toledo, O., held by Mary Rogers and Z. Powell, between 60 and 100 converted. At the "New York Yearly Meeting," at Palmyra, a remarkable outpouring of the Spirit, 150 converted, and many fully baptized of the Spirit.

From Canada we have good tidings: Between 30 and 40 were received by J. H. Locke, pastor of Spadina Ave. Church, Toronto, on a late Sabbath; at Kirkville, 50 converted; at Stratford, a glorious revival, numbers of young men and women being saved, some sanctified; at Bowmansville, there is a time of great power; at Richmond Hill many are being converted, large numbers of young men are rushing to the altar.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—

—NO MALICE, ENMITY, OR EVIL-SPEAKING—

—LOVE, LOVE—ONLY LOVE.—

APRIL COUNSELS.—Be fervent in spirit.

Be very valiant for Christ.

Be ever conscious of God's presence.

OUR HIGH COMMISSION.

LUKE, "the servant of Jesus Christ," writes "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." We have indeed a high and holy calling—we are called to be holy—to be like our Lord, "holy, harmless, undefiled, and separate from sinners." We must stand clear of all worldly entanglements, and make full proof of our loyalty to Christ. And we must advance steadily in the life of faith. "But ye, beloved," he says,—"building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." And then he exhorts that we "earnestly contend for the faith that was once delivered unto the saints."

Here, then, is our saintly commission—"to earnestly contend for the faith." *The Faith*—that is, the great system of divine truth by Jesus Christ, in its entirety and fulness. This is a work of no small magnitude, making it necessary that we should, daily, "have mercy, and peace, and love, multiplied." No matter how deep or high our spiritual attainments—or, rather, obtainments—we shall ever need the multiplication of *mercy* unto us, from God the Father.

We are to contend for the faith, *earnestly*. Having been brought to know its power, experimentally—under a deep persuasion of its excellency, of its adaptation to the world's needs, and with a distinct apprehension of the antagonisms confronting the system of our holy Christianity, we must push the battle to the gate. We must stand resolutely against the outlying forces of iniquity, and

keep the banner of truth uplifted, defiant of all opposition.

This is, emphatically, an age of sinful compromises. There are persistent efforts being made to bury the truth, to cover it over with glittering but deadly generalizations. The worst foes of Christianity are those of her own household. Those who plead for a letting down of the standard, for conformity to worldly notions, for accommodation, for "becoming," in an ignoble sense, "all things to all men." In this way they insist that we are to save our children. Never was there a greater delusion. "*The faith*" is a perfect system needing neither addition nor subtraction. "The word of the Lord abideth forever." Attempts at dilution rob it of its potency, and are dishonoring to Christ.

Never was there a time when true holiness was more imperiously called to assert its might, than at the present. We need all the courage of holy love to stand firm against unwarrantable Scriptural interpretation, sophistical reasonings, and "philosophy, falsely so called." We must guard sacredly the great treasure committed to us, "the central idea of Christianity," entire sanctification as a distinct work of grace. What Mr. Wesley calls "*The Methodist Testimony*" must be steadily maintained, not allowing the doctrine of entire sanctification to be confounded with regeneration. Determined efforts are being made to this end. Hence the need of careful teaching, and explicit testimony.

God is burying His workmen, but it has been shown that while He has called His valiant servants home, He has carried on His work. Some of those who have stood in the front ranks, and done noble service in "earnestly contending for the faith once delivered to the saints," have gone from labor to reward. Those who are still left behind must have "a double resolution," show all good fidelity, stand as an iron pillar strong. We must not allow a flimsy sentimentalism, or the specious reasonings of errorists, to obscure the light of the glorious Gospel of Christ. Let us earnestly contend for *the faith*—insisting more than ever upon the specific character of the work of heart-purity, obtainable subsequent to regeneration, by faith, bringing to the soul the indubitable seal, the inward witness of the Holy Ghost.

—"HAS THE SAVIOUR a place in my heart? If so, He communicates the fragrance of His merit to my soul, filling all the atmosphere around me.

THE DEPARTED HERO.

Christian annals furnish the grandest examples of the heroic spirit. They are without a parallel, illustrating the power of Divine grace, and reflecting the highest glory upon the system of our holy Christianity. For nearly nineteen centuries these annals have been pondered with wonder and delight. The saints of the Most High contemplate them exultantly. Proud infidelity stands abashed at the bright unfoldings. To the long roll of Christian heroes there has been added another illustrious name, that of REV. JOHN S. INSKIP, who, having "served his generation, has fallen on sleep." Thousands in this and other lands, have received the tidings with profound sorrow. On Friday afternoon, March 7th, about 4 o'clock, his triumphant spirit winged its way to the palace of angels and God.

Brother Inskip has had a splendid career, especially in later years, during which he has been the acknowledged leader of the great holiness movement. This originated in a clear and positive experience of entire sanctification, which marked a new and startling epoch in his life and ministry. The story is full of holy inspiration. One Sabbath morning, while preaching to his people, and with all possible earnestness insisting that they should "lay aside every weight," and stand in complete devotement to Jesus, suddenly the preacher was held under tremendous arrest. The Holy Ghost put upon him His omnific grip! Like deep-toned thunder the voice of God sounded to the profoundest depths of his soul's consciousness, the imperative demand, "*Do it yourself!*" And, on the instant, there was an unconditional surrender. He cried out, with vehemence, "I do, here and now, consecrate my whole being, from this moment, henceforth and forever, to God!"

The deed was done, and the solemn seal for time and for eternity affixed! In that hour a moral revolution was wrought. In his modes of thought, his will, his affections, and in all the outgoings of his redeemed being, John S. Inskip was revolutionized. From that hour he wore the aspect of a

God-inspired warrior,—his countenance, spirit, voice and tread were those of a conqueror, and "more than a conqueror," through Christ Jesus.

We need not enter into detail concerning his course as the President of the National Camp-meeting Association. The records are morally sublime. He has, in company with his associates, traversed the land—East, West, North, and South, holding up the banner, "*Holiness to the Lord!*" We have seen him on many of those great battle-fields in the thickest of the fight, skillfully employing the mighty Gospel weapons, and winning glorious victories. In his pulpit ministrations there was the working of a vigorous intellect, and more than all, an unction from the Holy One; so that he swayed listening thousands, and brought them to the feet of Jesus.

The moral heroism thus displayed in the open field, has had other and lustrous demonstrations. In retirement from active service, in the isolation of the sick-room, amid physical prostration, as the Lord's prisoner, he has shown a bright countenance and an undaunted spirit. Thrice we were privileged to look in upon him in his retirement. We remarked on one of those occasions: "Bro. Inskip, it is blessed to be the Lord's prisoner—He knows when to order His soldiers into the tent, and He gives them good rations!" The remark caused a pleasant smile to play over his whole features. His tongue was palsied, he could not give utterance to the thoughts that were within him, but his radiant eye was more eloquent than words. His soul was full of song, and his lips were tremulously alive to the joyous strains which emanated from the hearts and lips of his loved companion, who often sang at his bedside, in the day-time and in the night season. Once he did get his tongue loosened a little, and he broke forth in song, a song which was prophetic of the coming and final victory:—

"Why should we mourn for dying friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms."

Death had no terror, the grave no gloom—immortality was flinging its splendors all around him. At each of the three visits we made him he gave the kiss of brotherly affection, the remembrance of which will ever be grateful. Once he lifted up his hand and waved it in token of holy

triumph, saying—O, so eloquently—I shall soon be at home!

Well, God's hero sleeps—sleeps well—sleeps gloriously! His departure, at the last, was in comparative quiet. But as, like the ascended Cookman, he swept through the wide-opened celestial gates, we may be sure that the ringing hallelujah was heard bursting upon the ranks of angels and the spirits of just men made perfect.

His funeral was attended at the Asbury Church, in New York. A large concourse of people was present, including many ministers. His old comrades, Revs. Wm. McDonald, E. I. D. Pepper, and A. E. Ballard—and his Conference associate, Dr. Currey—made appropriate addresses. It was fitting that Rev. W. B. Osborn, with whom originated the National Camp-meeting idea, should preside on the occasion. At the close of the services the "*Sweet Bye and Bye*" was sung. Sister Inskip, rising nobly above the depressing circumstances, poured forth her soul in the song, as she had often done with her husband in other days. All hearts were melted, tears flowed freely, and the whole scene was covered with triumphal aspects. After the assembled multitude had passed in solemn procession past the casket, the remains were borne to their last resting place, in Greenwood Cemetery. At request of Mrs. Inskip, before leaving the hallowed spot, the old "*battle hymn*" of the National Camp-meetings was sung—

"There is a fountain filled with blood," &c.,

she herself uniting. It was grand—never to be forgotten. The grave-diggers stood around and marveled. They had not seen it before after that fashion at Greenwood.

There the hero lies in beautiful repose until the archangel's trump shall bid him rise again. For years to come the name of John S. Inskip will be a household word in this and far-distant lands. His memory will remain green and imperishable. His work on the line of Christian holiness, both as respects voice and pen, leading the sacramental hosts in the "Forest-Temple," and in the realm of holy literature, have made a bright and undying impress upon the age. Unshrinking in loyalty to God, to the cause of holiness, and to the Church of his choice, he has "fought a good fight, kept the faith," and won a resplendent crown.

—"Men appoint walls and bulwarks for salvation—but God appoints salvation for walls and bulwarks."—*Venning*.

THE LOVE CHAPTER—I COR. 13.

Pure love, as delineated by the Apostle in this chapter, has a pre-eminence of *manifestation*. It is an active principle, demonstrating its existence in the heart in various ways. Its potency is seen in molding the character after the heavenly pattern, "the pattern shown in the mount," and in putting a bright impress upon the whole life. Perfect love in a pure heart has a double manifestation—*negative* and *positive*. By a negative manifestation we mean that, when love has full sway, there is the absence of those characteristics which belong to the carnal mind which are so offensive to the eyes of Infinite Purity, and revolting to the view of holy angels. It is the province of love to extinguish the strange fires of carnality within the soul, to drive out the buyers and sellers, making the inner temple pure, a "habitation of God through the Spirit."

Let us look at the portraiture of the Apostle at this point. As love makes her advances to occupy the throne of the heart, *envy* retires from her beautiful presence—envy cannot breathe in the air of love—"love envieth not." "Love vaunteth not itself"—is not ostentatious, shrinks from public observation in the performance of her good deeds, responding to the injunction of the Great Teacher: "Let not thy left hand know what thy right hand doeth." "Love is not puffed up"—this expression is significant, denoting the absence of that self-inflation which is the natural outflow of inward carnality. There is no undue self-exaltation, but on the contrary, a genuine humility, which in the sight of God is "an ornament of great price." Love "doth not behave itself unseemly"—she is well-behaved. Some Bible expositors tell us that the Apostle, in this sentence, was rebuking unbecoming freedom of dress which was prevalent among the Corinthians. This may be, and if he were permitted to look upon the modern Church, he might find occasion for similar rebuke—for, certain it is, there never was greater extravagance of dress. This sentence, however, covers the whole ground of good behavior. To fill a human heart with love is to insure a gentlemanly or lady-like

demeanor under all circumstances, in the stately dwelling, and in the humble cottage of the poor. "Love seeketh not her own"—she is unselfish, she will not be confined within any narrow circles. She may, and does, yield homage to the oft-repeated maxim, "*Charity begins at home*," but she gives full proof that it does not *stay* at home. She has a wide sweep of vision, compassing the length and breadth of the world's woes, and would lift the stricken millions into sunshine and joy. "Love is not easily provoked"—the word *easily* is improperly introduced here. The new version excludes it. Before provocation can find admission at all, love must be violently wrested from the throne. "Love thinketh no evil." No evil! such is the inspired declaration—love jealously guards human reputation—not in word only, but in thought. She even shrinks from the imputation of evil, where it actually exists. The reputation of friends, and enemies too, is safe in the hands of love. "Love rejoiceth not in iniquity"—no matter how flattering, or remunerative—she will have "no fellowship with the unfruitful works of darkness."

HOLY ADVANCES.

One of our exchanges has the following:—

GLENN'S FALLS, N. Y.—Meetings for the promotion of holiness are held at the Friends' Church 10 A. M. daily. In one meeting last Monday over 200 testimonies to pardon and purity were given. Scores were flocking to the altar, and seeking perfect love; while the whole city is stirred to the centre, and thousands are deeply convicted. The Church is packed nights, and hundreds are turned away for lack of room. Jewelry, feathers and gold are stripped off; tobacco cleansed from six men in one meeting. Several missionaries are offered for William Taylor's work, and one is preparing to go at once to Callao—the proceeds of the jewelry to pay his passage. Glory to God! We hope to raise enough here to pay his passage, and not touch the transit fund. Brothers, pray for us!

This looks like radical work. And true holiness is a radical work, going down to the foundations, and upraising a superstructure that will reflect the glory of Christ and stand unmoved amid the rage of elements. Holiness, such as the New Testament enjoins, is full of love and good works. The fruit will soon appear, leading the professor to lay his resources under contribution to save a world of sinners lost.

—AN IMPORTANT QUESTION! Do we love the appearing of the Lord Jesus Christ? Do our hearts bound with rapture at the thought of His second, glorious advent?

OUR INQUIRY ROOM.

We have only a limited space to devote to this department in the present number.

1. A sister inquires concerning the design and significance of the two altars of the Jewish economy, referred to in a sermon lately published in *The Guide*.

The altar of *burnt offering* was covered with brass, and had a horn at each corner. It was placed in the open air, that the smoke might not sully the tabernacle or temple. On this altar the fire was kept constantly burning. On it the sacrifices of lambs and bullocks were burnt, especially the lamb every morning at the third hour, nine o'clock, and a lamb every afternoon at three. This was the *sacrificial altar*, and its sacrifices had reference to the great atonement by Christ.

The altar of incense was a small table of shittim wood, covered with plates of gold. The priest burnt incense thereupon, at the time of the morning sacrifice, between the sprinkling of the blood and the laying of the pieces of the victim on the altar of burnt offering—so again in the evening. This was an offering of praise, teaching us that faith in the atoning sacrifice is to be blended with praise—praise to God for His great love to us, in the offering of Christ for our salvation.

2. A sister in this State says her minister is largely devoted to "*Secret Society*" interests, lecturing, &c., and the Church to entertainments; and she does not like to bring up her children under such influences, and inquires whether she had not better enter some other Christian communion.

This is a sad picture. She has not had a pastor in twenty-five years who has preached holiness, definitely, or given special countenance thereto. Well, the sister has had a hard lot—the only witness of perfect love in the Church. We fear, if she were to change her Church relations, her situation would not be improved. No! We advise her resolutely to abide in her place. Give an unshrinkingly testimony. A better day may come. God will avenge His elect that cry day and night unto Him. The Lord is not slack concerning His promises.

OUR PRAYER UNION.

MOTTO FOR APRIL.—*"I will meditate in thy precepts, and have respect unto thy ways."*—PSALM 119 : 15.

"My Saviour, on the word of truth
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give."

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket-companion—we wish every one of our readers could have one. It costs but 15 cts.

APRIL, 1884.

1. 1 Pet. 1; 13. Heb. 9; 23. Rev. 22; 26.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 16; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. James 1; 22. Heb. 5; 9. Psa. 119; 46.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3-4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17-18. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15-16. Psa. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thessa. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thessa. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 21-22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 2. Isa. 58; 10. Psa. 94; 12-13.
22. James 5; 13. Psa. 37; 39. Psa. 108; 12.
23. Jer. 4; 1. Mal. 3; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah. 1; 6. Jer. 33; 3. Psa. 86; 7.
27. 1 Cor. 15; 34. 1 John 2; 1-2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Ephes. 1; 3.
29. Psa. 4; 5. Isa. 32; 2. Psa. 119; 114.
30. Ephes. 6; 11. James 1; 12. Psa. 102; 2.

I.—CLOSET DEVOTIONS.

PROMISE FOR APRIL.—*"I will pour my Spirit upon thy seed, and my blessing upon thine offspring."*
—ISAIAH 44 : 3.

"Lord, we believe to us and ours"
The apostolic promise given;
We wait the pentecostal powers,
The Holy Ghost sent down from heaven."

DESIGN OF THE UNION.—We would remind our friends that THE GUIDE PRAYER UNION was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired as far as possible, at the noon-hour to be engaged in prayer in the Closet—1st. For the members of the Union and their families—2nd. For the full-baptism of the Holy Spirit upon the universal Church—3rd. For a wide-spread revival of Bible Holiness—4th. For

the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this Department.

THE CLOSET HYMN.

Lord, I believe Thy every word,
Thy every promise true;
And lo! I wait on Thee, my Lord,
Till I my strength renew.

If in this feeble flesh I may
Awhile show forth Thy praise,
Jesus, support the tottering clay,
And lengthen out my days.

If such a worm as I can spread
The common Saviour's name,
Let Him who raised Thee from the dead,
Quicken my mortal frame.

Still let me live Thy blood to show,
Which purges every stain;
And gladly linger out below
A few more years in pain.

—Charles Wesley.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*That profound conviction of the horrible iniquity of the liquor-traffic may come upon all the people of these United States.*

Requests by Letter.—G— S—, Kans.: For an aged man to be fully saved. T—, Can.: For a sister to be healed in body, and filled with the Spirit. Can.: For a backslider to be restored—for the full salvation of a leader of singing, and for the salvation of a young man. M— P—, Utah: For a missionary to be specially aided. M—, Ill.: For a sister to be fully baptized, and for a revival in the place. W—, Ind.: For one who has gone into darkness, to be restored, and for the sanctification of her husband. N—, Neb.: For a sister who has lost the blessing of sanctification. W—, Cal.: For the conversion of a husband and children. H— J—, Ohio: For a revival. Mass.: For an aged man, over 90, that his sky may be clear. Ky.: For a minister and wife to be filled with the Spirit. E— B—, Conn.: For an aged sister much tempted to doubt, and for the conversion of two brothers, one over 60 and the other nearly 60.

II.—WORK FOR THE MONTH.

"POOR PAPER may contain good news."

WILLIAM PENN's saying: "No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown."

1. Speak to some one daily on personal salvation.
2. Attend to some very cold professor in your Church.
3. Select some unlikely subject to pray and work for.
4. Get some holiness tracts to circulate during this month.
5. Do something this month for every unsaved relative that you can reach.
6. Get the Bible into the hands of some one who is without the precious treasure.

THE TRUTH.—Rev. S. B. Shaw, Editor of the *Michigan Holiness Record*, writes:—

"I saw Sister Amanda Smith's letter to Sister Palmer in *The Guide*, and as I read it I felt such a thrill of glory flowing through my soul, I felt like telling all your readers how I appreciate such loving and true followers of Jesus as this sister. So many lack the most important qualification in the Gospel work, and that is, a burning love for souls. If we have this qualification we will be successful, although we may be ignorant and unlearned in many things. This burning love will find its way in many hearts. O, that this true love may be like fire in every heart continually."

WORDS OF CONTEMPORARIES.

Christian Intelligencer.—God is sufficient, with one praying, believing, courageous soul, to defeat all the hostile forces that may combine against them.

Christian at Work.—We shall better be able to instruct the Indian in religious matters when as a nation we show him practical religion in our dealings with him.

Independent.—The practical question for us to consider to-day is not past blessing nor future expectations, but what does the promise of God contain for us now.

Advance.—Excitability of religious feeling is not what most of us have to fear, but rather numbness, a moral state which has not gotten above feeling, but declined below it.

Religious Herald.—An offending (Church) member who is brought face to face with the tender, forgiving spirit of the Master in His disciples, will not often resist the power of such love.

Interior.—Doubt and fear, sin and suffering, the worst temptations the world, the flesh, and the devil can array against us, are more than half subdued when we have learned prayerfully and calmly to look them in the face.

Sunday-School Times.—Talents are given for increase, not for smothering in sloth and timidity; and he who develops his spiritual being in every way that he can, is working along the lines on which God also is working, and so is a co-worker with God.

Presbyterian.—There is no calculating the issues that are preparing in our literary institutions. and what they shall be depends on the prayers of the Church. If there is any object more loudly calling for the exercise of that power with God which prevails, we know not what it is.

Christian Union.—The nursing mother of poverty is the drink traffic. To-day, if not our legislation, at least the administration of our laws, is in the interest of the capital invested in this gigantic vampire, which with its wings fans the country into sleep, and with its beak sucks out the country's life-blood.

SPECIAL WORK FOR APRIL.

This is a month that is favorable for out-door exercise. We hope the beautiful Spring days will be profitably employed. May we not hope that our friends will devote some of them to the work of obtaining new subscribers to *The Guide*? Be diligent. Let there be some handsome returns before May 1st. We have an arrangement with

"THE CHRISTIAN STANDARD,"

the organ of the National Publishing Association, Philadelphia, so that we can furnish the two for \$2.50. Here is a fine opportunity to have a stirring holiness paper with our monthly magazine on these liberal terms. Rev. E. I. D. Pepper, the Editor, successor of Rev. J. S. Inskip, is making *The Standard* a live paper. We will send specimen copies to any desiring them.

IN BRIEF.

—Our Phoebe Palmer Fund is doing a grand work. Help it.

—William Taylor is a delegate to the General Conference. His voice will be heard.

—We have not heard of the *International Convention Committee* being called together. How is this?

—Six or eight new workers are going to reinforce Rev. Wm. Taylor soon—more funds needed.

—April and May are good months for Holiness Conventions. Who will have a Spring Convention? Let us hear.

—A sister writes: "The *Guide* never seemed so nice as it does this year." Many more write thus. Such words cheer us.

—An old subscriber, aged 92 years and 9 months, to whom we send *The Guide*, says he can still read some and enjoys the magazine very much.

—*The Michigan Holiness Record*, Rev. S. B. Shaw, Editor and Publisher, is removed to Grand Rapids. It is enlarged and improved, price now 50 cts.—with *The Guide*, \$1.25.

—It is to be hoped that the proposition made by Rev. J. S. Inskip, before his departure, for a Pentecostal demonstration in Philadelphia, during the General Conference in May, will not be allowed to sleep. Let us have the Pentecost.

BOOKS AND AUTHORS.

THE PRESENT TRUTH, a collection of Sermons, preached in the Tabernacle, London, by Rev. C. H. Spurgeon. There are eighteen sermons on precious themes, in the author's forcible style. Another valuable contribution to the many excellent works of Mr. Spurgeon. Published by Carter & Brothers, New York, price \$1.00. May be ordered from us.

ELIZABETH FREY—Life and Labors of the eminent philanthropist, Preacher and Prison Reformer. Compiled from her Journal, and other sources, by Edward Ryder. A handsome and deeply interesting volume of 389 pages, with a beautiful full-length portrait. This is a book that should be circulated. It is put at a low price for so large a volume, —\$1.00. May be ordered from us.

THE GUIDE HYMNAL.

10

Jesus, my Lord.

AMELIA M. STARKWEATHER.

JNO. R. SWENEY.

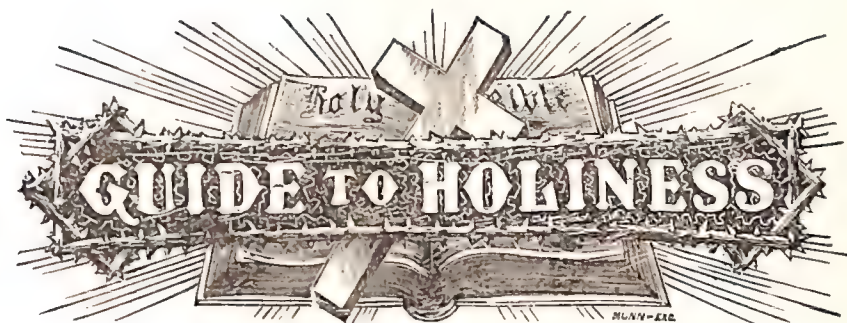
1. I'd rather get down at the feet of my Lord, And gather the crumbs as they fall,
 2. I'd rather my body a temple should be, Where Jesus my Master would stay,
 3. I'd rather have him for companion and friend, His book for my counsel and guide,
 4. I want to leave all in his hands ev'ry day, To do as it seemeth him best;

Than sit as a guest at a sumptuous board, Where Jesus has not had a call.
 Than have all the wealth of the kingdoms, and see Him driven forever a - way.
 Than walk in vain pleasure, and find at the end No refuge in which I may hide.
 And self on the al - tar a sac - rifice lay, And on his sweet promises rest.

CHORUS.

Je - sus, my Lord! Je - sus, my King! Down at thy feet I fall;

Je - sus, my Saviour, my Refuge, my Friend, Jesus, my Lord, my all.



—*MAU, 1884.*—

THE WORD FOR THE MONTH.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3 : 1.

“Look, ye saints, the sight is glorious,
See the man of sorrows now ;
From the fight returned victorious,
Every knee to him shall bow :
Crown Him, crown Him !
Crowns become the victor’s brow.”

“Hark, those bursts of acclamation ;
Hark, those loud triumphant chords !
Jesus takes the highest station :
O what joy the sight affords !
Crown Him, crown Him !
King of kings, and Lord of lords.”

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

THE Christian world has recently been celebrating the great EASTER FESTIVAL. Millions of happy hearts and voices have been saying, with holy exultation, “*The Lord is risen indeed !*” The skepticism of the centuries has not been able to disprove the testimony of the angels as they stood by the empty sepulchre. “He is not here : for he is risen, as he said.” Earth, heaven, and hell attest the truth, **JESUS IS RISEN !**

What then ? Every saint is risen with Christ—not only *in* Christ, but *with* Christ—risen into newness of life. The old

man with his deeds is crucified—the new man, the risen Christ, is put on—the living Christ is revealed in our nature in personal, actual, witnessed presence.

Glorious truth ! We are released from the supreme evil, death. We are emancipated from the slavery of the world. We have a conscious experience of a new vitalising element in the soul. We have an assurance and foretaste of a glorious immortality.

What then is our high calling ? It is comprehended in this, “to seek those things which are above,” as citizens of heaven, “born with a new celestial birth,” to possess the heavenly mind, and then lay hold of our callings glorious hope !

A Sermon.

GOING ON UNTO PERFECTION.

BY REV. J. O. PECK, D. D.

TEXT—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."
—Hebrews 6:1.

This passage is an injunction of God's Word, and therefore a message to us.

It enjoins upon us some duty, as fully as other passages teach us to break off sinning, to repent, pray, and believe. Let us understand its teachings.

"Therefore"—this word directs us to some preceding facts, which furnish the ground of the precept in the text.

Those facts are these. The Hebrew Christians addressed in this epistle are declared to be weak and imperfect, and ignorant of gospel truth. "For where for the time ye ought to be teachers, ye have need that one teach you *again* which be the *first principles* of the oracles of God; and are become such as have need of *milk* and not strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a *babe*. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. *Therefore*, leaving the principles of the doctrine of Christ, let us go on unto perfection." The inspired writer is addressing Christians who are babes and weaklings, but who ought to be mature men; who are feeding like babes, on milk, when they ought to be using, like men, strong meat. "Therefore,"—because such are the humiliating facts—he exhorts them to leave their milk-diet and babe-life and become men, capable of strong meat.

"Therefore leaving the *principles* of the doctrine of Christ," "the *first principles*" as quoted above, the first steps and alphabet of the child, the beginning of Christian doctrine, "let us go on unto

perfection." The original is better, "Let us be *carried* on unto perfection,"—implying that the strong meat or full truth in Christ develops us into complete men.

"Perfection" means matured spiritual manhood, as opposed to the babyhood in which they then were. This is the simple and sublime meaning of this passage. Not something extraordinary or mystic or transcendental, but a great truth, which is the common duty and heritage of all Christians to exemplify and enjoy. It is the one overshadowing truth of the gospel, repeated in almost endless phraseology and illustration, but always teaching the same lesson, viz., that we are to be the best Christians which our faithfulness and God's grace can perfect. We are all agreed that the Scriptures teach this. God can ask no *more*, and we have no right to be satisfied with *less*. For we owe to God our *best* service. To give Him less than our best is to rob God of what belongs to him. Withholding from God what we owe is unfaithfulness, and brings us into condemnation.

The doctrine of the text is the duty of being

MEN VERSUS BABES IN CHRIST.

A multitude of terms in the Scriptures are employed by the Spirit to express this completeness of Christian character. "A perfect man," "perfection," "sanctification," "holiness," "perfect love," "charity," "filled with all the fulness of God," "perfect peace," "rest." All these and kindred terms cover the duty, privilege, and possibility of all Christians to be *just right* in *Christian character*.

Some of these terms, like "perfection," need very severe definition or they are misleading; for instance, "perfection" does not mean absolute perfection (God alone has that), nor angelic perfection, nor Adamic perfection, nor perfection of knowledge, nor perfection of judgment, nor perfection of reason, but only perfection of love. Other terms, like "sanctification," are used in different senses at different times in the Bible. It variously

means, "to set apart," "to consecrate," "to make holy," to devote to some special service."

But all these terms, when applied to the highest state of Christian character, teach one invariable truth, viz: that we should be *mature holy men and women*. It is a state of complete consecration to, and implicit confidence in, God through Christ. This is our unquestionable duty and inalienable birth-right—"our heaven below. Allowing each Christian the privilege of using whatever term expresses best his conception of this blessed experience, yet holding steadfastly the *great truth* that God commands us to be mature holy Christians, let us eliminate the *fact* in God's Word from the speculative *philosophy* of men, and thus receive our lesson. We are born into this world babes, and our natural food is milk. We arrive at manhood at last and feed on strong meat. We are born ignorant, learn the alphabet, and attain intellectual manhood. We are born again, spiritual babes. Our duty is to get out of babyhood into manhood, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more *children*, tossed to and fro and carried about by every wind of doctrine, but may grow up unto him in all things, which is the head, even Christ." (Eph. 4: 13-15). This completeness in Christ, this full manhood in Christ, is what the text calls "perfection." We are no longer babes, children, weaklings, but godly, firm, strong, holy, full-grown *men*.

I. *Is such a state attainable in this life?* Some tremblingly ask, some doubt, some deny this. There are two infallible proofs that this state is an actual, experimental attainment in this life.

1st. God's Word explicitly teaches it. It is explicitly announced in an hundred precepts. It appears first and unquestionable in the thundering command on

Sinai, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." To do that is to attain "perfection" as Christians. It is the highest state possible on earth. The man who does that is holy, is sanctified, is perfect. Without quoting another passage out of hundreds in both Testaments, all teaching and confirming the same doctrine of holy, sanctified living, I rest the whole case on this. For Christ said this is the *great* commandment. It embraces and fulfills man's whole duty. The demonstration is short and decisive. Whatever God commands me to do or to be is possible, is attainable. (If he commands me to do or to be what I cannot do or cannot be, He is unjust and cruel.) He has commanded me to love Him with all my heart, that is, perfectly. Therefore I can and ought to do it. Is there any fallacy or *non sequitur* in that logic? This invincible logic holds equally true of every command or precept to man in God's Word. If He says, "For this is the will of God, even your sanctification," then I can attain unto His will, sanctification. If He says, "Go on unto perfection," I can reach that state. If His Word says, "The very God of peace sanctify you wholly," then I know that the God of peace *can* sanctify me wholly. And so on I logically establish the actual experimental truth of every other command or precept of the Divine Word, which teaches me to be a holy man. God has commanded me to be holy in manifold passages, and therefore I can attain the exact Christian experience He has commanded. Two vital, practical truths follow.

(a) To live the holy life He commands is the duty and privilege of every Christian. It belongs to no special class or age. It is the duty of each man and woman, without exception, to the fullest degree.

(b) It is a gracious experience attainable in this life. The command is al-

ways in the present tense in its purport. It refers to this life as fully as any command to repent, believe, or pray. Therefore we may experience it here.

2. The second positive proof is in the *fact* that thousands in the past, and thousands more in the present, testify that they *do* love God with all their heart, and that "the blood of Jesus Christ His Son cleanseth from all sin."

Holy men and women in all denominations—to question whose intelligent experience would be the height of egotistic audacity, and to question whose veracity in the testimony would dishonor our own piety—have humbly testified that the grace of God has saved them fully and kept them in perfect peace. Luther says, "I entered by an open door into the very paradise of God. From that hour I saw the precious and holy Scriptures with new eyes." D'Aubigne, the historian of the Reformation, writes, "I felt as though my wings were renewed as the wings of eagles; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river." Richard Baxter, after several years of pious walk, reached such enlarged and blessed experience that it was called his "second conversion." Dr. Payson wrote, The Sun of righteousness has been *gradually* drawing nearer and nearer, appearing larger and brighter as he approached; and *now* he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling while I gaze upon this excessive brightness and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm." The wife of the eminent Jonathan Edwards thus speaks of what she calls "full assurance of faith:" "The presence of God was so near and so real that I seemed scarcely conscious of anything else. My soul remained in a heavenly elysium; my soul was *filled* and *overwhelmed* with light and love and joy in the Holy Ghost, and

seemed just ready to go away from the body. This exaltation subsided into a heavenly calm and a rest of soul even sweeter than what preceded it." I have introduced these great and brilliant witnesses because their testimony is before the world, and their distinguished characters insure against ignorance and fanaticism. I have only one caution in this connection. Do not measure your experience by the glowing words and imagery of these brilliant writers. For thousands have just as full and sweet fellowship with God, who, by reason of temperament or education, could not utter it in such burning and eloquent terms. They have the experience that God fully saves them, and that is enough. I might add that the testimony of Fletcher, and Benson, and Bramwell, and Carvosso, and Lady Maxwell, and Presidents Mahan and Finney, and Professor Upham, and Bishop Asbury, and Whatcoat, and Doctors George Pickering, Wilbur Fisk, and Stephen Olin, and Alfred Cookman, among the glorified now, was unequivocal to the *fact* and *reality* of this experience attained in this life. And the uniform testimony of these witnesses was, that this was not the privilege of any select few, but the royal birthright of every child of God. Just as conversion is the privilege of every person on earth, though millions refuse to come to Christ and be converted, so to go on unto perfection is the privilege of every Christian, even if vast numbers fail to seek for it. If this were the aristocratic right of only a class in the Church, I would eschew the whole thing. But when it is the democratic right of every soul, I should be unfaithful not to preach to you the whole truth. Having established the attainableness of this full manhood in Christ by the express teaching of the Bible, and the unimpeachable testimony of God's witnesses, we are agreed (I trust) that this is the New Testament standard of piety.

(To be continued.)

SIN.

--"Sin keeps no Sabbaths."

--"There is no sin but what may be traced to unbelief."

--"He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it?"

"PROMISE GROUND."

BY MRS. PHOEBE PALMER.

I think many err by urging the promises upon those who have no right to them. It was only this morning that a friend observed to me, "I asked brother L— how his mind stood, in relation to the subject of holiness. He acknowledged his need of the blessing, and said that he desired it.

"Can you conceive of any reason why you do not receive it?"

"I do not know, unless it is my *unbelief*."

This friend then began to urge the promises upon him; but she soon found that he rather needed the threatenings which are denounced against those who are unwilling to be holy, as he soon afterward frankly intimated (and as though it were a light matter) that he was not willing to consecrate all to God. This brother, then, according to his own concession, was not willing to be holy. How unsuccessful would have been the solicitude of his anxious friend, though she had continued hours longer in endeavoring to overcome his unbelief, by urging the promises upon him! It is my opinion, that a large amount of well-intended labor, in urging persons to lay hold upon the promises, is lost precisely in that way.

Paul, in his Second Epistle to the Corinthians, chap. vi, 17, 18, and chap. vii, 1, presents the way by which holiness may be attained, in the clearest and most concise manner. The question, "Is consecration entire sanctification?" is here

also fully met. First in order stand the terms of the covenant, "Come out from among them, and be ye separate, and touch not the unclean thing." Next come the promises, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here, then, is entire consecration, and immediately follow the promises, which, the moment the conditions are met, are given to the seeker (and not one moment prior to this compliance), and yet the apostle addresses the thus consecrated one, as not *yet* cleansed from all filthiness of the flesh and spirit. But he admonishes the humble aspirant, as already in possession of the means by which he is to cleanse *himself*—not as though he were to accomplish this work unaided by the power of God. No. *Having* these promises, which the Lord Jehovah *gave* him the moment he made an entire consecration of himself, he is at once directed to the next step in order, which is to appropriate the promises; and from that point he goes on perfecting holiness in the fear of God. It is thus that the words of the Saviour, "Sanctify them through thy truth, thy word is truth," are illustrated in the experience of the disciple.

Thus we see how obedience to the primary injunctions of the word must precede the act of appropriating faith. As has been before premised, the difficulty which most persons find in endeavoring to exercise that faith which appropriates the blessing, comes through the effort to believe, *before* the steps which should precede it are taken. Suppose Abraham had tried to believe that his offering was "truly acceptable," *before* he had laid it upon the hallowed altar. How inconsistent! Imagine that he had even brought it within reach of the altar, and yet had not laid it, upon that "most holy" place, would it have been sanctified? But, after it was once laid there, was it any more at the option

of the offerer? No. It was no more at his disposal than if it had been borne away by Gabriel, and laid upon the throne of the Eternal, the moment it touched that altar, by the virtue of which it was sanctified to God. If God saw fit, for the trial of his faith and patience (and shall we say his honesty also?) that it should for a season remain, in order that these various graces might be tried, it was not for him to dictate. Had Abraham yielded to impatience, and again resumed the offering and appropriated it to his own use, it would have been a most sacrilegious act; for the offering was no more his own—no more in any possible way at his own disposal. Had he thought of it as otherwise than wholly sanctified, he would have greatly dishonored God by his want of faith in his word, "He that believeth not, maketh God a liar!"

But does an offerer at the Christian's altar really give up all, until he gives up his *unbelief*? There are many who imagine that they have given up all, who still retain their own *will*, especially on this point—except they see signs and wonders they will not believe. With unbelieving Thomas they say, "Except I shall see"—thus and thus, according to some preconceived plan—"I *will* not believe." And thus it is, though willing, perhaps, to surrender everything else, they hold on to this point, "*I will not believe, except—*" The real position of such persons seems to be expressible as follows: "Unless the high and Holy One shall come down to meet my *will*, and give me the witness of this salvation, in a way to meet my own views, as to the manner of its reception, "*I will not believe.*" What an egregious mistake is here! If it had been said, "If any man will do *his own will*, he shall know of the doctrine," then there were some hope of the will of such being met. But since Jesus hath said, "If any man *will* do *HIS will*, he shall know of the doctrine," no hope remains for the entire sanctification of such, until the will be surrendered.

CONSECRATION.

H. E. LADBY (AUSTRALIA).

I bring it Lord—the all that thou hast given,
Because 'tis thine—I ask, O Christ
For that transforming, holy touch of thine
Which will transmute my "earthen" into "gold"
Embellished with the gems of purest grace,
And sacred only for the Master's use."

I want an eyesight keen, and made full proof
Against the luring cause of sin,
Howe'er in beauty draped—Howe'er disguised
In subtle charms, or studied grace.
O, clear these eyes from every mist that spreads,
To hide the right—the true, when I would fain perform,
But find my vision warped with doubt's uncertainty.

I lift these hands to Thee
For training, for safe keeping, and for touch
Of sanctity, that makes all duty sanctified—
The hardest task. A something done for God.
Rule thou my power of tongue, and rein its zeal
When themes of impious complications stretch
To snare it. Let its song be as a lyre
All tuned and strung, and swept by Heaven's divinest
breath,
Yielding rich harmonies of thankful praise,
And pouring into listening ears the strains
Of comfort and a tender sympathy
With human frailties—hidden wounds, where rush
The tides of adverse waves too high.

Wake thou the themes that claim my thought. Be thou
Thyself its theme, its source—its endless bourne.
I would thou Great Supreme shouldst deign to use
This bruised reed—shouldst sooth its jarring tones
And breathe through them thy messages full fraught
With mystic influence, and overpowering love
To woo the stricken weary home to thee and rest—
To urge thy unsurpassed plea—the Tide—
The willing Tide from out the heart of Christ.

I bring myself, with all that I might think,
Or strong, or weakly feel of good or ill.
Thou know'st my human part—the rise and wane,
And utmost bound of all its energy;
Thou knowest what subtle streams would trickle through
And permeate my inmost being,
Tinging all the waves of Life's outgoing
With the darkening hues of sin's destroying stain.
Put Thou Thy hyssop in my spirit's fount
That all its flow be crystalline: O let
The Tree of Christ make sweet my Marah springs
By heaven-born faith, and by my Father's arm.
If I have deeply drunk their bitterness,
O may their draughts be blessed and prove to be
Soul tonics, bringing appetite more keen
For heavenly good, which while my soul receives
It gathers strength through grace to conquer all.

Take Thou my Love with all its mighty strength—
O, far too long it poured its fullness out,
Like wasted water on an earthly soil;
But, on Thine altar, Lord, 'tis safe, and finds
Its royal shrine—its everlasting throne.
Purge thou this offering of mine: O make it chaste
With thine own fire, that neither flow, nor lack
Of lustre meet thy keenest scrutiny,
Extend its length. Make broad its width
By measure of thine own—vast, limitless
As space, as light, as ocean with no shore.

TEMPTATIONS.

- “Temptations are instructions.”
- “The most angelic Christian is he whom Satan hates most.”
- Satan’s promises are like the meat that fowlers set before birds, which is not meant to feed them, but to take them.

THE BEATITUDES.

REV. CHARLES W. L. CHRISTIEN.

V.—The Merciful.

“Blessed are the merciful, for they shall obtain mercy.”—Matt. 5: 7.

WESLEY defines this grace as “tender heartedness.” Other expositors call it “a compassionate love for suffering brethren;” “feeling the sorrows of others as our own;” “a sympathizing regard to the miseries of others; liberality in relieving their distresses according to our utmost power; the ready forgiveness of offences, the remission of obligations due to ourselves when the parties are unable to discharge them.” It stands opposed to cold-hearted indifference to the sins, and sorrows, and sufferings of others. It is the spirit which cannot look upon another’s woe without concern. It is pure sympathy which can sit down and weep over the miseries of mankind; and, what is better, throw life-energies into the work of rescue and relief.

In the life and teachings of the Master we find stern and repeated denunciation of the heartlessness so common in unsanctified human nature, which was so prominently before His eyes in the popular pharisaism of the period. This was haughty, contemptuous, selfish, hard, callous, bitter, unfeeling, unmerciful; and Christ forever exposed and condemned it, and preached the mercy which He here calls blessed. A typical instance was that of the ruler of the synagogue murmuring against our Lord because He had, on the Sabbath day, healed the woman who was “bowed together, and

could in no wise lift up herself.” “There are six days in which man ought to work,” said he; “in them therefore come and be healed, and not on the Sabbath day.” But Christ said, “Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?” Part of the sin of the man was that he felt no joy at the restoration of the sufferer. He actually felt more for an ass. And to affect great jealousy for the law of God while this unmerciful spirit dwelt within him was consummate hypocrisy. The same want of all heart showed itself in the cross-examination of the blind man, whom Christ had cured by sending him to wash in the Pool of Siloam, and in the case of the man with the withered hand, in neither of which was there the slightest emotion of pleasure at the healing of the man, only a bitter hatred of the Great Healer for having violated the tradition of the elders concerning the Sabbath day. The pearl of parables itself was one of our Lord’s replies to this frigid coldness of the pharisaical heart. “The Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them.” And the inimitable story of the prodigal was uttered to teach the infinite mercy of God to the sinning, suffering, sorrowing, repentant sinner—the absolute opposite of the spirit shown by those complaining. Indeed the moral of not a few of “the gracious words that proceeded out of His mouth was, ‘Go ye and learn what that meaneth, I will have mercy, and not sacrifice.’”

And Christ was in this, as in all other points, a pure and perfect embodiment of His own teaching. His miracles were displays of His almighty power. They showed the hand Divine, and were the credentials of His mission. But God’s

hand must needs reveal His heart, and so they were much more than stupendous exhibitions of omnipotence. They stand out before us as glorious manifestations of mercy, for the mass of them were performed on "them that were diseased." They revealed a heart brimming with a yearning compassion for the suffering and the sad. They "manifested forth His glory," the glory of that "pitying tenderness divine" of which the world has been singing ever since. And so, at His word, the burning fever and the loathsome leprosy, the swelling dropsy and the palsied limbs gave place to health and vigor. The deaf listened to the music of His voice, and the silent tongue made haste to sing His praises. The maniac forgot His frenzy, and the lame leaped after Him for joy. He raised the widow's son to cheer her lonely heart, and weeping at the grave, called Lazarus back to the darkened home at Bethany. He fed the hungry multitude lest returning they should faint by the way. And casting out the legion of evil spirits from the wretched soul and body they tormented, bade the man "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

So it is all through the Gospels. In teaching us that inward religion has its proof and justification in good works, He chooses works of mercy as the types, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." And when Peter asked Him, "How often shall my brother sin against me, and I forgive him, till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but Until seventy times seven."

But beside teaching, both by precept and example, that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of

mercy and good fruits." Christ often denounces a penalty against the unmerciful, and promises a reward, as in this beatitude, to those who show mercy. The woe denounced is, no mercy for him who has no mercy for others; which is saying in other words, it shall be done to him according to his works. In God's moral government there is the fixed law of retributive providence. And the world as well as the Bible is filled with instances. The unvarying rule is, "With what judgment ye judge ye shall be judged; with what measure ye mete, it shall be measured to you again." The parable of the unmerciful servant teaches the same truth very emphatically. So further on in this mountain sermon, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." If a man will not forgive his brother he is harboring a desperate sin in his heart, and God cannot possibly pardon him until he repents of it and puts it away. And St. James puts it in a more than solemn sentence, "He shall have judgment without mercy that hath showed no mercy."

But it is the other side of the truth which we have in this beatitude, "They shall obtain mercy." Sow mercy and reap the same. "If ye forgive men their trespasses, your Heavenly Father will also forgive you." Not that God will give pardon as a reward for our merit in pardoning our brother, but that by giving up the sin of an unmerciful spirit we remove a fatal barrier out of the Father's way. But the blessing includes more than this. It means that God, whose providence is in everything, will so order events in the good man's life, that he shall find mercy who shows it. God will make this sure to him. In the long run and the final issue of things it shall be so. Here imperfectly, as all things else; yonder absolutely. The one side of the law of retribution is as sure as the other. The blessing is as certain as the curse. Often does the Saviour utter the

same truth in different phraseology. "Give, and it shall be given unto you: good measure, pressed down, shaken together, and running over, shall men give into your bosom."

By the provisions of the Gospel we can be partakers of the divine nature, and perhaps in nothing can we be more like God than in this exercise of mercy. We can have a Christ-like love and pity for mankind. The same kind of compassion for the sinning and suffering that led the Lord to Calvary may stir our hearts. Infinitely less in degree, it can yet be the same in nature. And it has been well said, "God will not disown the image of Himself reflected in the merciful." He will bestow upon it both here and hereafter the reward of grace.

Let us remember that this verse contains a very salutary warning to all the professed followers of Christ, and prominently to those who stand before the world as professors of holiness. It is no new thing to hear the complaint made that professors of holiness are often censorious, fault-finding, and harsh in their judgments of those who do not make the same profession. And we have known cases in which the witness was true. But it was not holiness, it was the want of it, though it hindered the cause of holiness. Holiness cannot be censorious, hard, unmerciful. We might as reasonably talk of heat being cold, or brightness being dark. Holiness is likeness to Christ, the All-merciful One. Holiness is being cleansed from all inward sin, from all uncharitableness among the rest. Holiness is perfect love. And where sin is cast out, and perfect love reigns, and the likeness of God in Christ is engraved upon the heart, there sweet and gentle mercy must be found. Let those who have found full redemption watch and pray lest by any means their good should be evil spoken of through any appearance of a spirit contrary to the mercy that Christ has blessed.

GENTLENESS.

—The gentle mind is like a calm and peaceful stream that reflects every object in its just proportions.

"The courteousness of the real Christian is a mirror in which the graceful charms of true piety are seen."

CHRIST OUR SHEPHERD.

BY REV. N. L. PORTER.

The name, above all others, that inspired men have sought to honor is Christ. They call Him "Immanuel," which is, "God with us;" and because of His tender love and care for His people He is called the "Good Shepherd." Isaiah, the evangelical Prophet, speaking of Him, says: "He shall feed His flock like a shepherd; He shall gather the lambs with His arms and carry them in His bosom." From these precious words the reader will infer that the people of God belong to Christ. With their consent He has brought them from sin and Satan into His own fold. Christ assumes this office and relation and speaks of Himself (John x: 18), as the good Shepherd who laid down His life for the sheep. There is a wide difference between an hireling and the *owner* of the sheep. "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catches them and scattereth the sheep. The hireling fleeth because he is a hireling and careth not for the sheep." But Christ is the good Shepherd and loveth His sheep. Once in His fold, and He watcheth over them by day and by night. Are they weak? He is their strength. He will strengthen them for every duty. Are they in trouble? He is a very *present help* in trouble. He will help them to bear trouble. He will help them to improve trouble. He will help them out of trouble. "He will deliver them in six troubles, and in seven shall

no evil touch them." In every moment of danger they may run to Him. His arms are open to receive them. His heart is a refuge for them. He will screen them. He will shelter them. He will be their protection in adversity and prosperity, in life and death. To all that come to Him He says, "Fear them not for *I am with thee*; be not dismayed for *I am thy God*. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Christ knows His sheep, and calls them by their names. "I have called thee by *thy name*, thou art mine." And He provides good pasture land for all who follow Him fully. His pastures cannot be equaled in all the earth, for they are *evergreen*. The dew and freshness of the morning abide all day upon the grass. No frost can touch this land in winter nor drought in mid-summer. One is exposed to the chill of winter and barrenness all around him only when, like a silly sheep, he wanders from the good Shepherd. When He leads, pardon, peace and *purity* are found in rich abundance. His is—

"A land of corn and wine and oil,
Favored with God's peculiar smile.
With every blessing blest;
There dwells the Lord our righteousness,
And keeps His own in perfect peace
And everlasting rest."

And in this land the young convert may feed and rest as well as older Christians.

Purity and maturity are quite different terms and ought never to be confounded. The one may be experienced by young Christians who have just entered the fold; the other, of course, must require time to obtain. Let not the young and timid reader be kept from seeking purity of heart simply because he is not an old Christian. Time has but little to do with heart cleansing, but our sense of need and our faith has.
* * *

"The blood of Jesus Christ

cleanseth us from all sin," and that blood has been shed. The way into the richest Christian experience possible for us in this world is *now* open to all. All the promises of the Bible encouraging us to enter into this sweet rest of soul are in the present tense. Waiting is not necessary. Working will avail us nothing. This rest is the *gift* of God to you.

There are on probation in the Methodist Episcopal Church many thousand precious souls who have been led to Jesus in the months just past. These are all young and tender lambs. They need to be led and fed with great care. We are anxious not only to see them continue in the way, but be really strong and hearty. Every one of them needs a special baptism of the Holy Ghost and of fire, and the sooner it comes upon them the better it will be for them and the Church, and for the world also. With this endowment of power from on high they can overcome the world, the flesh and the devil, and give to Christ a cheerful, loving, and hearty service.

PERPETUAL MEMORIAL.—Many unwisely pant for fame. Men seek most eagerly for distinction and renown in the world. Right or wrong the multitude will, if possible, have the pre-eminence. Men build costly mansions and call them after their own names. The wicked covet to be in power and hold a name above their fellows. They intuitively crave and labor for an earthly immortality. Satisfaction and joy come not to these, unless they are able to erect some stately monument and lay their deeds in the enduring rock. Yet such honor, and glory and distinction soon, very soon, pass away, and these aspirants among men are forgotten in the grave. "The wicked without understanding are as the beasts that perish."

But the good man also desires that his name and his good deeds shall not be forgotten. Well, let him not fear. His name and his noble acts of love and benevolence to the bodies and souls of men shall be enduring. For "the righteous shall be in everlasting remembrance." The memory of his name, unlike that of the wicked, shall not be blotted out. He shall live on and "his works do follow him," even when rolling years shall cease to move.

I. N. Kanaga.

PRESUMPTION.

"Presumption is a firework, made up of pride and foolhardiness."

"Nothing but deep humiliation, being often at the cross of Christ, can keep the heart from pride and presumption."

COUNSELS TO THE SAVED.

REV. N. VANSANT.

V.

OUR final counsel relates to the *persuasive element in Christianity*, the due recognition and diligent use of which are so necessary to a full development of Christian character, and the world's speedy conversion. With a right personal experience and holy living, there must be linked the work of a loving persuasion of others.

The key-note of this duty was sounded by Paul when he said, "Knowing therefore the terror (fear) of the Lord, *we persuade men.*" 2 Cor. 5: 11. While this work belongs pre-eminently to ministers it is by no means confined to them. "Let him that *heareth* say come," is a universal law of New Testament religion.

Most mistakenly does Alford, following Bengel and Estius, explain the apostle's phrase, "We persuade men," as a convincing of them by the *life* of the personal integrity of himself and his fellow ministers. This, although of the utmost importance in its place, is wide of the mark here. By persuading men in the 11th verse, he doubtless means just what he expresses in other terms at verse 20th: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

The power of simple holy living is indeed mighty, but the added power of personal persuasion in earnest, loving words is doubly effective. Did not Jesus have in mind this word-persuasion no less than the life-testimony, when he uttered the glowing promise, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be wit-

nesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth!" "In Jerusalem" first, but not alway. "Beginning at Jerusalem," but not abiding there. The Church was intended to take on an evangelistic, missionary character, the complete ideal of which could be reached only outside of its birth-place and infant home. Wherefore, after a few years of blessed fellowship, joyful worship, holy living, and accretive energy in the local home population—as we saw in the last number—they were strangely thrust out to be witnesses unto Jesus and persuaders of men on a broader and grander scale. Now they began to find more directly their true, God-appointed mission—bringing the world to the feet of Jesus by the power of Christian persuasion. The thrilling story is told in the 8th chapter of the Acts: "And Saul was consenting to his (Stephen's) death. And at that time there was a great persecution against the Church at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. * * * * Therefore they that were scattered abroad went everywhere preaching the word."

I cannot forbear quoting here the terse language of Dr. Whedon in his Commentary: "The death of the Pentecostal Church was but its resurrection into a Missionary Church." Unconsciously missionary it probably originally was. * * But this Jerusalem body was really absorbed in the home intensification of its own piety. That beautiful structure must break into countless fragments, and each fragment scattered abroad must become the nucleus of a new Church. Young Christianity must not conclude to be merely one self-luminous spot, but must radiate the world through. * * These dispersed Christians are, every man, an itinerant preacher. They wait for no holy orders, forsooth; ask no bishop's permit to hold prayer meetings, and do not refuse to exhort or preach be-

cause they have received no license. Work is better than formal machinery. Saving souls is better even than Churchly order; for no Churchly order is established and is good for anything, only for saving souls and doing good to men. The Church order that does not rejoice in this freedom sacrifices the spirit to the form.

The intense missionary spirit thus suddenly developed in this Jerusalem Church through the undesigned instrumentality of Saul the persecutor, was a true forecast of the same spirit in himself, soon after, as Paul the Apostle. Now his own inspired motto, "We persuade men," finds the most striking exemplification in his teaching "publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ," and that not at home only but in the regions beyond, as witness his great Missionary tours in both Asia and Europe.

Dear consecrated reader, behold your duty!

It may not be to be a Paul or a Coke, an Asbury or a William Taylor, crossing oceans and traversing continents to open the eyes of the blind, "and turn them from darkness to light, and from the power of Satan unto God." It may not be to devote yourself to the work of the ministry at all, abroad or at home, nor yet to do lay evangelistic work in any regular or extended way. It may be only to teach a Sunday school class; or, perchance, simply to sow beside the waters of the social Church meetings. Nay, even this limited privilege may be denied you, and your mission may be confined to your own home-life—the toil of the daily task, the care and training of the precious young souls, bone of your bone and flesh of your flesh. O, what a mission is this! Here you may "tell the old, old story" to ears, if taken in time, that will be sure to listen, and hearts that will be sure to feel.

Finally, whatever the situation in life

there is none that can altogether rule out the "word fitly spoken." It may be but a word dropped here or there, in the home, along the street, in the field or shop, on train or boat, at church or in the social circle—no matter—if spoken in "a meek and quiet spirit" from a warm, loving heart, accompanied with fervent prayer, however silent, it shall prove as seed sown upon good ground, yielding at length a rich harvest.

During the revival of 1858 in Ireland an ignorant man was converted who could do nothing more than tell what God had done for his soul. He visited some mills in Scotland where thirteen hundred hands were employed, and through his simple story no less than six hundred were led to the Saviour.

When a Sunday school teacher asked the children of his class to bring each a new scholar the next Sabbath, one little boy whispered, "I'll try." On reaching home he said to his father, "Father, will you go to the Sunday-school with me?" "I can't read, my son," replied the father, with a look of shame. "Our teacher will teach you," answered the boy in tones of respect and feeling. "Well, I'll go," said the father. He went, learned to read, found the Saviour, and at length became a colporteur. Years passed on, and that man had established four hundred Sunday schools, into which thirty-five thousand children were gathered.

Shall Christians, and most of all, readers of the *Guide*, watch for no opportunities to use this wonderful power of persuasion, take up no cross, exercise no pains-taking, to save souls? Dr. Lyman Beecher, when on his dying bed, was thus addressed by a brother minister: "You know a great deal; tell us what is the greatest of all things." He replied: "It is not theology; it is not controversy; it is to save souls." Said Dr. Adam Clarke, "Labor to bring souls to God, even though you should, by it, bring yourself to the grave."

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17:17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—THE CONDITION OF SANCTIFICATION.

CENTRAL THOUGHT.—"That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts 26:18.

STATEMENT.—In his sermon on the Scripture Way of Salvation, Mr. Wesley says: "I have continually testified (for these five and twenty years), in private and in public, that we are sanctified as well as justified by faith; and indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. No man is sanctified till he believes; every man, when he believes, is sanctified." Faith, then, is the *connecting link* between man's part and God's part.

I. *The blessing of entire sanctification not an ATTAINMENT but an OBTAINMENT.* We cannot earn it, we cannot climb up to it, we cannot win it; we can do nothing but ask for it and receive it. And we are to receive it as a magnificent *donation* from God. Josh. 1:3. Not "*will I give,*" but "*have I given.*" It was all theirs in the purpose and mind of God, but to make it theirs experimentally, they must actually set their feet upon it and appropriate it.

II. *Like every other Gospel blessing, sancti-*

fication is given to faith. Not to desire, not to prayer, not to effort, but to faith. Faith is the condition of every step in the divine life. See Isa. 7:9; Matt. 9: Mark 22-29; 9:23; Acts 15:9. This is the way the apostles got purity. Acts 26:18; Rom. 9:32. How many to-day, like the Jews, seek to get sanctified gradually by works, *instead of receiving it by faith.* Heb. 10:19-22.

SECOND WEEK.—LESSON II.

TOPIC—WHAT TO BELIEVE.

CENTRAL THOUGHT.—"According to your faith be it unto you."—Matt. 9:29.

STATEMENT.—The one condition comprehensive of all others, upon which the *touch of God* is suspended, is, UNQUESTIONING FAITH. All our consecration is as nothing, if implicit faith is wanting. But what am I to believe?

I. THAT GOD HATH COMMANDED THIS SANCTIFICATION. Luke 10:27; 1 Pet. 1:15, 16; Matt. 5:48; Rom. 12:1, 2; 2 Cor. 7:1; Heb. 6:1; 12:14. It is the Lord's command to us that we go in and possess this blessing. It is not only a privilege He offers us, but a command He makes. And to me God's commands are even more comforting than His promises; for if He commands us to do a thing, we may be sure He will give us the power of His Spirit to do it. See God's command to His people, Josh. 1:2. His object in redeeming them out of Egypt had been to bring them into this land. And unless they were brought into this land, Moses feared the nations round about might say—Numb. 14:14-16. Therefore it was for His glory they should go in. So with us, it is not only a privilege, but a command, that we enter into possession of the promises. And unless Christians do enter into this blessed experience, they will surely give occasion to the world to say, that it is because God is not able to bring them into the land which He swore unto them. For we read the declaration concerning the Lord Jesus by the Holy Ghost was—Luke 1:69-75.

II. THAT GOD HATH PROMISED IT.—Ezek. 36:25-27; Matt. 5:6; 1 John 1:8, 9. The faith-heroes of old "*through faith* * * * obtained promises," and there is no new way of obtaining them. I must believe that God has promised cleansing to *me*. No matter how strong may be my assurance that He has promised it to others, that will not suf

face. I am the important factor in this problem. Just here assurance must be explicit and decisive. Not the shadow of a doubt may becloud it.

THIRD WEEK.—LESSON III.

TOPIC—WHAT TO BELIEVE.

(Continued.)

CENTRAL THOUGHT.—“According to your faith be it unto you.”—Matt. 9: 29.

STATEMENT.—Till we are thoroughly satisfied that God has *commanded* and *promised* sanctification to the believer, there is no moving one step further. But these points being settled, and our conviction of the *conditionality* of this grace being clear and positive, then we are ready for the next step.

III. UNDOUBTING CONFIDENCE THAT WHAT GOD HATH COMMANDED AND PROMISED HE IS ABLE AND WILLING TO PERFORM. (1). *Ponder well the testimony of the Word as to the perfect ABILITY of Christ.* Heb. 7: 25; Phil. 3: 21; 2 Cor. 9: 8; Heb. 2: 18; Acts 20: 32; 2 Tim. 1: 12; Eph. 3: 20; Jude 24. The key-word in all these passages is “Able.” Let us dare to believe God, following in this the father of the faithful—Rom. 4: 20, 21. St. Paul speaks of “the exceeding greatness of His power to us-ward who believe.” Eph. 1: 19. Who dare place limits to the exercise of that power? *The fulness of Jesus!* 1 Cor. 1: 30. Fulness of *wisdom* for our ignorance. Fulness of *righteousness* for our guilt. Fulness of *sanctification* for our depravity. Fulness of *redemption* from death and future woe. What a magnificent Saviour! (2) *His WILLINGNESS is commensurate with his ability.* Matt. 8: 2, 3. Leprosy is the type of inbred sin. The leper came, he *prayed*, he *believed*; Jesus *touched* him. Jesus *willed* it, and the cleansing was complete. 1 Thess. 4: 3. The will of God authorizes our sanctification; “and when we put ourselves in perfect line with that will, it will most surely be executed within us.” Heb. 10: 5-7, 10. This is the language of the Eternal Son to His Father—interpreted by the great apostle under the inspiration of the Holy Ghost. No one in the universe could so clearly and fully know the will of the Father as He. Our God is not only *able* to purify the soul in this life, but *willing*; and *we need to have this faith, if we would be sanctified.*

FOURTH WEEK—LESSON IV.

TOPIC—WHAT TO BELIEVE.

(Continued.)

CENTRAL THOUGHT.—“According to your faith be it unto you.” Matt. 9: 29.

STATEMENT.—But it is not enough that we believe that entire sanctification is a blessing *taught* in the Scriptures, and *promised* to mortals; that God is *able* and *willing* to sanctify us wholly; the devil does not care a rush for a man's believing all this, if his faith go no further. Therefore,

IV. WE MUST BELIEVE THAT GOD, FOR CHRIST'S SAKE, IS ABLE, WILLING, AND READY TO SANCTIFY US NOW—THIS MOMENT. Unless we are thoroughly convinced of this fact, our defeat is certain. No faith that is exercised in the future tense amounts to anything. The promises of sanctifying grace are available to believers *now*, or they are worthless. (1) *See the following promises and observe how manifestly they imply present fulfilment.* Isa. 1: 18; Titus 2: 14; 1 John 1: 9; 4: 16-18. (2) *See the NOW of faith in the following:* Mark 11: 24. Not believe that ye did receive it yesterday or will tomorrow; but trust—*claim it now.* Matt. 9: 22-29. We must believe that he is able to sanctify us, believe he is willing to do it for us, believe he is able and willing to do it for us now. Jas. 1: 6, 7. (3) *The fact that we seek this blessing by faith alone, and not by works, shows that it may be received this moment.* Mr. Wesley's rule by which we may determine whether we are seeking it by faith or by works is this: “And by this token you may surely know whether you seek it by works or by faith. If by works, you want something to be done *first* before you are sanctified. You think, I must first *be* or *do* thus or thus. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now.*” If you would get this great blessing, resolve that you will make everything subservient to the attainment of it now. Make the *consecration complete*, and then begin to *wait* for it now. And if the enemy tells you that you are wilful, and asks the wherefore of such a resolve, tell him that your Lord has told you to tarry at Jerusalem, with the specific assurance that He will send the promise of the Father. Luke 24: 49.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by singing the 522nd hymn—

"Come, O my God, the promise seal,
This mountain, sin, remove."

Numerous requests were read, and Rev. Bro. Robinson, followed by Rev. Geo. Hughes, led in prayer. Mrs. Palmer read a portion of the third chapter 1 Cor., remarking that it was her heart's desire that each one should realize always that we are temples of the living God. "Ye are not your own, ye are Christ's," and when God promises to come and dwell in us and walk in us, and be our God, it is on condition that we come out and be separate from the world, that He may abide and reign in us. The Holy Spirit revealed these things more clearly to her as she passed on and life became more real, but every Christian, young or old, may be a temple of the living God. If they will walk in the way of the divine precepts and will let God come in and control them He will cause them to walk in His statutes. And it will be their delight to do so, and the Holy Spirit will give a consciousness of the glory of their position. Your body is the temple of the Holy Ghost. In her early experience it came to her that there was only one thing for her

to do, and that was to please the Lord. They used to say, "They set out to serve the Lord." She asked, What can I do to *serve* the Lord? and the answer came, "Do everything so that it will please the Lord." "How can I know when I please the Lord?" She was glad the Lord always led her to settle questions as they came up, so she settled that one in this way: How may I know when I please my father and mother? Why, very easily. They communicate with me, they tell me, and I see it in their countenance, and it seemed to her just as easy to know when we have the approval of God and please Him, if we only make up our minds to do it. "If any man will do his will He shall know of the doctrine." She was wise enough to know that she could not be anything nor do anything except as the Holy Spirit was with her. It is a simple way, but it is a wonderful thing to be a temple of the living God and have the Holy Ghost abiding in us, guiding, teaching and bringing to our remembrance these blessed truths. She believed in the Father, Son and Holy Ghost and had a joy unspeakable. She did not always have great emotion but an abiding rest. Let us all trust in God and be kept in perfect peace.

Rev. Geo. Hughes said his heart was thrilled while they were singing the hymn known as the battle hymn among holiness people:

"There is a fountain filled with blood,
Drawn from Immanuel's veins."

Last Tuesday he participated in the funeral services of Bro. Inskip, and helped to bear his remains to their last resting place. As they stood by the grave, after the casket had been lowered into it, Sister Inskip desired that they would sing "the battle hymn," and they sang it amid tears and rejoicings—rejoicing that the man of God had triumphed through the blood of the Lamb. The grave diggers, as they leaned on their spades, looked on in perfect astonishment. They had never seen anything like that. His heart was made glad while attending the Conference at Camden. There was a lull in the business of the Conference one day, and Bishop Harris said, sing "There is a fountain filled with blood." The thought was from heaven. The whole Conference sang it with zest. They had an unusually spiritual Conference. There were services on the subject of holiness held in two churches day by day and night by

night. One night after Dr. Hanlon preached, one of their brightest, scholarly, and most promising young men came forward to the altar seeking the baptism of the Holy Ghost, and at the close of the service arose and, with shining countenance, testified that he had received the baptism. Scores of people were seeking this grace and a number entered into the light of full salvation. When his name was called to fix his relation with the Conference, the Lord helped him to give a personal testimony, and blessed him greatly in doing so. He was never so blessed as when on the line of self mortification, seeking only the glory of God. He was glad that he had tested the fact which millions have tested, that there is a fountain filled with blood that can wash away all our sins.

IN THE LIGHT.

Rev. Bro. Freshman had been called from the city to see a sister who has just lost her husband, but who died in the Church. He remembered when the family were brought out of the darkness of Judaism to Christianity, how hard it was for this sister to snap asunder the ties that bound her to Judaism, but now she was comforted and Christ was precious to her soul. He afterwards went to see another sister in Canada who was very ill and who came into the light at the Thousand Islands Camp Meeting. She said to him, "Jacob, I found it so hard to be a Christian," but he encouraged her to give herself body and soul to the Lord, and she decided to give herself fully to the Lord, and did so. That night she slept sweetly, and though she had been very low she was rapidly improving.

He had been in Baltimore and souls were saved there, and God was blessing him in his work in New York city.

THY WILL BE DONE.

Rev. Bro. Robinson said the depth and height of sanctification was expressed in the prayer Jesus left us as a model, "Thy will be done *in* earth as it is *in* heaven." The angels do his will without questioning or reasoning. So it is with us when the soul is subdued, the will surrendered, the affections set on heavenly things, and the heart filled with God.

INDIVIDUAL EFFORT.

Sister Jennie Smith.—While Bro Hughes

was speaking she thought how we may help to build each other up and lend a helping hand to each other in many little ways. She remembered when in August, six years ago, her eyes were turned heavenward, that her Father's will might be known concerning the pathway she was to take, and that she might have some evidence if it was His will that she should take certain steps, a letter came for her from Bro. Hughes' hand, which was the evidence she desired. Last Saturday she went over the rails to Troy, N. Y., and from there came to New York that morning. She had not been on that route since the 10th of August six years ago when she was brought on in the baggage car. When the boys opened the baggage car it seemed to her like fairy land. She could not tell of all the emotions of the day. She remembered, as she was transferred from one car to another, and it was thought she might not live, how she said, Father give me special grace until I reach New York. And, O, how his arms of love were around her! As she looked back over the months, she asked, But what of this day, the 18th of March, 1884? O, what a joy filled her heart, that in all these months every day she had known a Father's guiding hand, and to-day she was under the blood, and swallowed up in the will of God more than ever, and more interested in the salvation of souls. She remembered how she shrank from going out lest she should get away from the baptism. Though she had been in seventeen States of the Union she had not found a Church so filled with the spirit of God as the Vale avenue Church in Troy. The meetings for the railroad men were crowded. Souls were hungry for God. The master machinist wanted to hold meetings at the shops, so they rolled a passenger car in so that she could stand in the car. Many testified of a full salvation. The master mechanic said he blessed God that he had seen the day when full salvation was proclaimed from a railroad car. They are not satisfied with less than full salvation.

WALK WITH HIM.

Sister ———. Her whole being responded to the call of Sister Smith for workers. It was her daily prayer that God would send out more laborers, as she saw the need of the multitudes. Many were all around us that were hungry and dying, and God calling His

consecrated ones to the work. We sing about wearing crowns, but it is better to be in sympathy with Him and walk with Him alone, having the testimony that our ways please Him.

WHITER THAN SNOW.

Sister Hughes.—Sister Palmer asked, while reading the hymn, "Come, O my God, the *promise seal*," what promise came to us. This blessed one came to her, "Though your sins be as scarlet, they shall be as white as snow." She had been shut in the house a good deal this winter and had learned many precious lessons which had strengthened her faith. One Sunday as she looked out of the window and saw the houses and the fences and the mountains and everything covered with this beautiful emblem, she thought there is one thing that can rival all this whiteness, and she knew what that was. She was enabled to appropriate the blood to her heart and as she looked in she said, "Though your sins were as scarlet, yet while under the blood they are whiter than snow. While singing at the grave of Bro. Inskip she was deeply impressed, and not being able to sleep that night she arose and opened her Bible to these words, "Thou shalt surely die." At first there was a sadness, but she thought it was to be only a death to sin and the world, and through the precious blood she should go through the gates shouting victory. Her heart was daily dissolved in thankfulness and her eyes melted into tears as she considered the things which the Lord had done for her. She wanted to erect a monument of praises to God for making her a partaker of the divine nature.

SURRENDER TO GOD.

Sister Searles was thinking that we would have no trouble if we would only surrender to God. God will use the feeblest instruments. It is a crucifying process to put on the Lord Jesus Christ and be purified, and when we do that we don't care for the devil or anybody else. To live was Christ and to die was gain. She was looking forward to the time when Jesus would say, "It is enough; come up higher."

MORE TO FOLLOW.

Bro. ——— had been learning fast in these

meetings. He had been there twice before and he felt that he was not half so good a man as he ought to be. He had been a "giant-fearing man," and had not fully given himself to God. He desired to know the most effectual way of being a perfect man in Christ. He wanted plain, naked facts. These are eternal matters and we cannot afford to speculate and manipulate, for unless we have the unadulterated love of God in the heart, it will not be worth a farthing. Jesus saved him and kept him and he was determined to give Him the glory.

RESTITUTION.

Bro. Plum testified that he talked with God and God with him. He remembered when that meeting was held in St. Mark's place. Soon after his conversion he arose and requested prayers that he might receive this blessing of holiness. Bro. Palmer remarked, "That man don't know any more about Jesus than what the Spirit teaches him," which was a fact. He was converted after seeking eight days, and he learned, through the Spirit, there was more to follow, and he sought for more. He laid at the feet of Jesus and learned of Him and had no confidence in the flesh. After the meeting at Dr. Palmer's was closed he started to go down town, and while in front of A. T. Stewart's store, the power of the Lord came upon him and sanctified him—body, soul and spirit. He was so filled with the power of God that he turned and went home and told what great things God had done for him. He confessed the blessing that night in prayer-meeting and had been kept faithful ever since. This was about seven months after his conversion in 1870. Sister Palmer, then Sister Lankford, told him at that meeting, in which he was seeking the baptism, to go home and read the first chapter of 1 John, and then come and report, but he had never reported till then. He was coming out into still greater liberty. He had not only been baptized with the Holy Ghost but with the fire of tribulation and suffering; he couldn't live without it. The Lord showed him that half he had in his possession did not belong to him, though men judged otherwise. He restored at one time twelve thousand five hundred dollars, *through the grace of God*. He gave up the riches of earth that he might have the riches that came from glory. The baptism brings us out. He

held in his hand a receipt for money paid twenty-six years after the debt was contracted. He had a quit-claim deed for house and lot, but two years after he was converted the Spirit said it did not belong to him, and he gave it up. He read where Samuel called the Israelites and asked them to witness against him, and asked, Whose ox have I taken? or Whom have I defrauded? Whom have I oppressed? and he would make restoration. He could not stand under this conviction. It was eternal life or eternal death with him, and to-day could testify to the power of Jesus to give us clean hearts and clean hands, and "Who ought to my charge shall lay?" If we have not clean hands we cannot have a clean heart. We cannot let the past go and turn over a *new leaf*. What is behind must be blotted out. He would be seventy-three years old in June, and the only thing that troubled him was that he had not given himself to God sooner. He was nothing but a broken vessel, good for nothing but to stand up and show the power of God to redeem from all iniquity. He had been through three fires: the marks of the material fire he should carry to his death; and then he had hell fire in him—he would tear his clothes from his body, and he slept in coal boxes and wallowed in gutters; but now he had the fire of the Holy Ghost in his heart, and he was happy all the day long.

* HOLINESS IS POWER.

Rev. W. H. Boole.—Since the time, years ago, when he frequented these rooms there was one subject that had interested him above all others, in whatever work he was engaged, and led him to desire to see what this thing was producing in the earth and what was its relation to the Churches. How the Church could retain the grace of God through the trials incident to our existence here, short of full salvation, he could not understand. It is philosophically impracticable without the blood sprinkles the heart and makes it clean and gives it power to cope with the powers in the Church and out of it. He said to the Lord, when he was called to preach, "When I cease to preach and teach the doctrine of full salvation, as the endowment of power, take the commission from me."

GO WATCH AND FIGHT AND PRAY.

Sister Brown was impressed to tell about a

young man that her husband employed. He entered the army to fight, when they were giving large bounties, and he received a large bounty, and his rations, and his pay, and while in the army there were several battles fought. When he came home he used to tell the men that he never fought in a single battle, but played sick or got out of it some way, because he was afraid of the bullets. It is just so with many of God's soldiers; they want the bounties, and the rations, and the pay, but they don't want to fight. How good the Lord had been to her since twenty-eight years ago in Johnson Street Church, in Brooklyn, while Bro. Inskip was pastor, and they were singing, "There is a fountain filled with blood," she plunged into the flood and was cleansed. As they sang that hymn at the grave, for a moment her mind went back, and she was a girl again when Bro. Inskip married her, and events passed before her like a flash of lightning, and life with its trials and sorrows; but grace had triumphed. When she used to go to any convention where Bro. Inskip was he would raise his hand and say, "All hail, Sister Brown!" That hand is still now, but on the streets of the New Jerusalem he would welcome her, saying, "All hail, Sister Brown!"

A NEBRASKA WITNESS.—Rev. J. R. Gortner, Lambert, Neb., writes: Being favored, through some source, with the monthly visits of the *Guide to Holiness*, I cannot do less than return my heartfelt thanks. Words cannot hardly convey the satisfaction and consolation received by perusing its pages. Being engaged in the missionary field on the frontier, receiving but a meagre support, and a family to maintain, I have not the means to invest in books and periodicals as I should like.

We are working for the Master who abundantly pays us for all the hardships and privations that we endure, a hundred fold of peace, joy, and happiness in this life, and in the world to come life everlasting. We have inscribed on our banner, and trying to hold up, this standard before the people in the clear light of Gospel truth. God grant that holiness may be so thoroughly disseminated throughout this Western frontier that it shall become a practical, everyday life.

FIFTY YEARS IN BEULAH LAND.

BY REV. L. R. DUNN, D. D.

MRS. SOPHIA WINANS, nee Olliver, departed to the Father on the 4th of March of this year, in the eighty-second year of her age. At the early age of fourteen years she gave her heart to God, and united with the M. E. Church, of which her parents were members in the City of New York. Her religious life was bright, cheery and happy. Her husband was brought up in the Presbyterian Church, and was a blameless, quiet man, uniting with her, on their marriage, in the old Methodist Church of Elizabeth. When she was thirty-two years of age, she was visited by a sister from New York, who related to her the wonderful experience of perfect love into which she had but recently entered. This enkindled in her heart a burning desire to enjoy the same grace, and she determined to seek for it until she had found it. With such a desire and such a purpose, of course, she was not long in finding perfect rest in perfect love. She was, also, greatly aided by reading diligently, besides her Bible, the works of Wesley and Fletcher, and the biography of the seraphic Hester Ann Rogers. What she had experienced, she at once began, with great clearness, and yet with great meekness, to tell to others. This created the greatest amazement among the people. The talk became quite general that she had gone beside herself—that this was all a delusion, and that such an experience was an impossible thing. Rev. Dr. Murray, of the First Presbyterian Church of Elizabeth, known throughout the country as “Kirwan,” on account of his unanswerable letters written to Archbishop Hughes, came into the neighborhood in which she resided to endeavor to set her right. He visited her and endeavored to show her that such a thing as living without sin was impossible, and to profess it was fanaticism and folly. But still her faith did not fail her, and her joy knew no bounds. Then the good Doctor came to the neighborhood schoolhouse, near the farm on which she resided with her family, and preached a sermon specifically on the question, taking for his text, “O wretched man that I am; who shall deliver me from this body of death?” He endeavored to show that this

was the highest religious experience which the Christian can enjoy on earth. But this by no means satisfied her. When interrogated about the matter she would answer, “How can I say, ‘O wretched man that I am,’ when I am as happy as I can be?”

For more than *fifty years* she thus walked in the light of the Lord. She never wavered, never lost her hold on Christ, never ceased to bear her testimony to the power of Jesus’ blood to cleanse from all sin. I was twice her pastor, and during those four years she was always in her place in the house of God, always ready to speak for Jesus. No one doubted her piety. It was the clear, steady, shining light, as of a fixed star. And whether you saw her in the house of God, the classroom, the prayer-circle, the love-feast, or in her home, around her table, among her family, or in the kitchen attending to the household duties of a large family, or even in the barn-yard with her milk pail, she was just the same happy, joyous child of God. This was at a time, too, when but few knew anything about this grace, when she was looked upon suspiciously by her good, staid Presbyterian friends, and with side glances by many Methodist preachers and people. Still she went forward shedding the lustre of her life on all around her.

What then were the results of such a life? Only eternity will fully answer this question. But some results are visible and palpable. She had, as we have said, a large family—nine children—besides aged parents, and others to look after. Two of the children died early, the others have reached manhood and womanhood. One, whom it was my privilege, with another sister, to lead to Christ, died in her young womanhood, happy in Christ, only a little time after her conversion. Four daughters, and two sons still survive, and all are useful, consistent Christians. Of sixteen grandchildren, nine are in the Church, and most of the others are in very early years, and will the doubtless be soon brought to Christ. She was doubtless be soon brought to Christ. She was a great lover of the *Guide*, and not only read it herself but loaned it to her neighbors. When she could no longer go to the house of the Lord, her Bible, and the “Sermons on the Higher Life” were her constant companions. The latter she had read through three or four times before her death. When the time came for her to leave the world she had no fears. She did “not see death.” She departed to the Father.

The Social Meeting.

Joyful in the Furnace.—Z. Scribner, Mondovi, Wis.: I am an invalid, and have been confined to my room for a number of weeks. The victory of faith brings the Three in One into my soul. Glory be to the Father, and to the Son, and to the Holy Ghost! His presence takes loneliness from my room. I love the Lord with all my heart. I think it will not be long before I hear my Saviour say, Come up higher!

Bought with a Price.—Mrs. M. A. Brown, Meadowvale, Canada: The *Guide* has been made a great blessing to me for thirty years past. I am not my own. I am bought with a price, even with the precious blood of Christ. The song that I now sing on earth I hope to sing in heaven.

An Itinerant in Florida.—Rev. W. H. Parker: I travel a circuit in the East end of Hillsborough County, near Tampa, Florida Conference. O, the hold that sin has upon many people who come here from the North and West! My wife and myself have been enjoying, professing, living and preaching holiness for four years. We have found by our experience that itinerants are not fitted for their work. What a joy to know that the blood of Jesus cleanseth from all sin. Hence the Lord has graciously blessed me and enabled me to be perfectly quiet, under the bereaving hand which has recently called away my precious mother. Although she is gone Christ is present. So I go along attending to my circuit work, not counting my life dear unto myself, so that I may finish my course with joy.

A Voice from Georgia.—Mrs. S. M. Lewis, Savannah, Ga.: I was for a while home missionary in New York, and frequently attended your meetings. I came to Savannah under the W. H. M. S. of the M. E. Church, and have remained at my post for two years. I have been in the habit of reading the *Guide* to some of the freedmen, and have seen that they were coming nearer to the cross. One sister, especially, felt that she needed full salvation. For months she prayed for it. At length she realized the cleansing of the blood. This was her testimony: I am confident that I have put on a full salvation. I have the Spirit with me all the while, bearing witness to this fact. The blessed, Holy Spirit, whis-

pered to me these words. "Your path is peace." Then it was that I laid hold on Jesus as a perfect Saviour. Before that I was ever in fear of death, but now the thought of death brings to me no fear, for I am sure that Jesus will not leave me. I waited long before the Lord, giving myself wholly to Him. The hymn—

"Guide me, O thou great Jehovah!"

seemed to be sung by some sweet voice, and the words—

"Feed me till I want no more."

seemed so real that I put out my hands to grasp the singer, but no human form was there, the divine presence hovered over me, and wondrous peace filled my soul. Praise the Lord! My great longing now is to know just the way the good Lord would have me take. I desire to do all His will, and to help others into the same light. The precious *Guide* has been the means of leading me into a blessed life of sweet joy and peace. Pray for me at the Tuesday meeting.

The Pearl Obtained.—E. H. Braiden, Ripon, Kansas: In the winter of 1876, while confined to my bed with typhoid fever, I was deeply convicted, and heartily repented of my sins, and resolved to live a godly life. When able to be out I went with my sisters to a protracted meeting conducted by Dr. Munhall and Bro. Hammond. I went forward asking for prayers. I was engaged in praying for some time, but did not find relief. I united with the Church on probation. Persons told me I was converted, but I did not know it. Removing shortly after to a farm in the Northeast I was deprived of the means of grace, but did not lose my convictions. In March, 1878, we moved to Labelle Co., Kan., and in 1881 I was converted at a social prayer meeting. I lived a sinning and repenting life until 1883, when I came to the knowledge of the truth that, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." After continuing in prayer for about an hour, having resolved to seek this grace, Romans 12: 1 came to my mind, and God accepted the offering. Since that time the blood of Christ has cleansed every avenue of my heart, and my body has been presented a living sacrifice, holy, acceptable unto God. Glory to His name.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

—Let us love life and feel the value of it, that we may fill it with Christ.—Monod.

THE GOLDEN RULE.

MRS. KATE SUMNER BURR.

The command contained in the "Golden Rule" is very far-reaching in its adaptation to matters of every day home-life, as well as to the more public affairs which sometimes claim our attention.

We very greatly desire to enjoy the warmth and brightness of the divine love uninterruptedly beaming upon our souls. We very carefully strive to avoid whatever may serve to lessen the sweetness of heavenly communion. Are we, however, equally desirous of preserving unimpaired every channel and blessing whereby the dear ones of our families may also be strengthened and cheered and brightened, day by day?

Into what depths of untold misery should we fall did not Mercy hold the scepter, ever attentive to our petitions, many times answering our cries while we are yet speaking, and making our strength as our day! Are we tenderly patient toward the innocent infirmities of our dear ones, ever gentle and approachable and helpful? Having been forgiven much, are we able to meet the oft-repeated "I am sorry" with a loving pardon? With what measure we mete it shall be measured to us again.

While we are humbly thankful that divine love has powerfully restrained our wills and graciously ordered our lives, do we in turn firmly control and command our households after us? Mighty safe-guards are thrown about us, fearful penalties for wrong-doing, and correspondingly great rewards for obedience; do we incite our children by wisely planned rewards and punishments?

Are we sometimes tempted to feel that all our years of labor have proved fruitless of the most desired results? Do we fail to discover

any positive strength of principle as the reward for long-continued and persistent effort? Very patiently has divine love cultivated within our hearts the plants of grace from exceedingly small beginnings. Let us still continue faithful in our endeavors, as we devoutly wish our heavenly Father still to prune and train the plants of grace in our own hearts.

Do we with humility and contrition reflect upon the magnitude of that sacrifice which brought the King of Glory down from the Throne of the universe to sojourn with miserable, benighted humanity, cheerfully saying, as he clearly perceived the dreadful panorama stretching out before him from the manger-cradle in Bethlehem to the shameful death upon the cross of Calvary, "Lo, I come to do thy will, O God?" Are we striving to follow his example? Have we so much of the Spirit that for the salvation of those committed to our trust we would even lay down our lives?

While we humbly depend upon the powerful pleadings of our Almighty Advocate for our own salvation, are we daily interceding for the unsaved members of our families?

This has been a profitable meditation to the writer. Although touching but few of the points which might be mentioned, if trains of thought are suggested which may prove a blessing to other parental hearts, the time devoted to this article will have been well spent.

— "A capacity to do good not only gives a little to it but also makes the doing of it a duty."

HOME SUGGESTIONS FOR MAY.—As the flowers appear this month in beauteous variety to adorn the earth and to delight us with their fragrance, so let the flowers of grace bloom in the home circle.

Heart-Questions.—1. Is the *Christ-life* consciously developing in me? Is the indwelling presence of the Holy Spirit personally realized by me? Is the joy of Christ abounding in my heart?

Home Exercises.—A sum to be worked out. Engage the members of the household in this exercise. Paul writes, "Add to your faith virtue." What is meant by virtue here? How may it be added to faith?

Home Bible Readings, for each Sabbath evening: *Home Bible Readings*, 10th chapter; 8th, ii Cor. 5. May 1st, Proverbs, 10th chapter; 22d, Matthew, 12th chapter; 15th, 39th Psalm; 29th, Acts, 9th chapter.

Home Songs, May 1st, 688; 8th, 1056; 15th, 751; 22d, 80; 29th, 447.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

Keeping Things in Order.

"Order is Heaven's First Law." If you cannot find these words in the Bible you will find everything in nature arranged according to beautiful order. Certainly the habit of keeping everything neat and tidy and in its place will be worth a great deal to every little reader who forms it. Does it seem easier to leave your toys, your books, your clothing, just where you happen to lay them aside? Is it a trouble to have to put all in their places when you are done with them? If you have tried the careless plan you have already learned that it is a good deal more trouble to have to look for a missing article when it is needed in a hurry than it would have been to have left it in its place so that it could be found in a moment.

I have heard a minister say that, though he is not very old, he has already been compelled to waste more than a year of working time, just because he did not early form and keep the habit of putting his books and papers in their places when he is done using them. The worst of it is that when he is in the greatest haste he is almost sure to have to stop and "search high and low" for something that he must have, that ought to have been within reach, but is not. If he could begin life over again, "a place for everything and everything in its place," would be a golden rule with him, for he has learned what is lost for want of it. It is a precious rule for anyone, because so much of our comfort and that of those around us depends upon keeping it.

Three hints may help my young friends of the *Guide* family to form this habit of orderliness. First, let the places for articles you often use be *handy*. If one must go to the attic to put away his rubbers or hat every time he came in-doors he would have some excuse for leaving them out of place. Much carelessness comes from the want of places

easy to find and easy to reach, for articles in constant use. Your father and mother will help you to arrange right places.

Second, put everything in its place *as soon as possible* after you are done with it. To say, "I will put up my playthings when I come from school," or "my books shall be arranged after I come in from play," will probably be to neglect them.

Third, be sure and leave every article, great and small, that you have to handle, in its place every night before you say "Now I lay me down to sleep."

"Mother, shall we see in Heaven?" was the touching question of a poor blind girl. "Yes, dear, we shall see in Heaven. There shall be no night there."

THE TRY COMPANY.

VERSES FOR MAY.—Commit them to memory:

"The Lord shall preserve thee from all evil; he shall preserve thy soul."

"God is our refuge and defense;
In trouble our unfailing aid:
Secure in his omnipotence,
What foe can make our souls afraid?"

Answers to Questions.—Samson Britten and his brother, Hazelton, Ohio, sends us answers to questions in March number; not quite correct, however. Henry J. Bailey, Bird-in-Hand, Pa., sends them correctly. Moses' father-in-law was Jethro. Exod. 18: 1. The last King of Judah was Zedekiah. 2 Chron. 36.

A Nice Little Letter.—Lizzie E. Groom, Worcester, Mass., writes: I would like to join the Try Company. I am a little girl 11 years old. I am trying to be a Christian. (We welcome our little sister. The Lord bless her).

New Questions.—1. Who burned incense on an altar before idols of gold?

2. What prophet mentions by name three men eminent for piety and prayer? Who were they? Let our young friends try to give us the answer by May 10.

ENCOURAGE EARLY PIETY.—A minister says that a little girl of seven years came forward on an invitation given to those who wished to join the Church. He passed her by because of her size, simply telling her she must join the Church when she was old enough. Three times she came; and the minister says he felt sharply reproved when she asked, "Am I not old enough to love Jesus now?"

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122: 2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

ENGLAND.—The Revival in London, in connection with the labors of Moody and Sankey, is still progressing with unabated interest. On the last Sabbath at "*St. Pancras*," the same eager, anxious throngs, were in attendance. The messages of the evangelist were taken from the same "Old, old story." In the telling of them, says "The Christian," there was the same holy unction, and there came the same unfailing response. Mr. Sankey being indisposed was greatly missed, but Mr. Stebbins filled the breach.

Rev. G. F. Pentecost, of Brooklyn, is now engaged in the work, giving Bible Readings, aided by Mr. Stebbins in song. Major Wittle and Mr. McGranahan have held a series of meetings in Presbyterian, Wesleyan, Congregational, and two Baptist Churches, and in all of them great good has been accomplished. Pastor Spurgeon says, "It was with the greatest possible pleasure that I hailed the coming of these friends to 'Greenwich.'" Among the many features of interest in this *after-mission* has been the following up of impressed cases. Convicted ones have been dealt with on one evening, as such, and then each subsequent night the work of conversion has been advanced until the "I will" has come out of a full heart.

Holiness is making very decided advances in the Church of England. The clergy are more and more apprehending the great Bible truth, and declaring it unto their people.

The Connexional Evangelists among the Wesleyans, and other Methodist bodies are succeeding well. At West Parade, Wakefield, 200 converts reported, among them some vile sinners. At Leominster they have had an Apostolic revival—Baptists, Congregationalists, Friends, Free Church of England, Moravians, Methodists, and others, uniting. Many trophies won. At Nottingham, a gracious work; numerous conversions.

ITALY.—The work of the Methodist Episcopal Church in Italy is very prosperous, under the superintendence of Dr. Vernon. We have now an annual conference equal in power and privileges to our home Conferences. It has 24 Italian ministers, 14 in full connection and 14 on trial, and the Churches now number 1000 members, increasing each year. At the late session the Conference was organized into a Missionary Society, at the suggestion of Rev. J. H. Hargis, recently appointed Assistant Superintendent. They propose to *give* as well as *receive* missionary funds.

LIBERIA.—The last Conference of the Methodist Episcopal Church was held in Monrovia, Rev. Charles Pitman being elected President. Rev. Daniel Ware was elected delegate to the General Conference, and Hon. J. B. Roberts lay delegate. A slight increase in the membership was reported. The labors of *Amanda Smith*, who is still at Sinoe, are said to have been very successful. The Church at home has reason for encouragement in view of the results of mission work in Liberia.

FRANCE.—Rev. Dr. J. P. Cook has been making a tour of the Conferences in this country, giving interesting accounts of the mission work in France, under the auspices of the Wesleyan Connexion. The doors for evangelical effort are being widely opened, and the minds of our ministers in the Conferences which he has visited have been profoundly impressed with the importance of the work in that land which has so largely shaken off the trammels of Popery.

—During Mr. Cook's Mission in West Bromwich, England, recently, the names of a thousand adult converts have been taken.

—At Doncaster, England, 70 found Christ on a late Sabbath day.

—The American Methodist Mission, Japan, has petitioned the coming General Conference to be organized into an Annual Conference.

—Meetings of great spiritual power were held at a Christian *meta*, at Chandause, India, where from 800 to 1000 Christians assembled.

—The Women's Foreign Missionary Society of the M. E. Church has sent out eight missionaries during the past year.

—The Methodists of Canada lead the other denominations in numerical increase, the past four years, being 35 per cent.

—The Methodists of Australia are agitating union similar to that accomplished in Canada.

The Home Field.

New York and Vicinity.—A deep interest continues in the Tuesday Meetings. A brother from the West, who has been in attendance several weeks, successively, said he had been greatly enlightened and strengthened by these privileges. Souls are each week pressing into the inner kingdom of purity and power. A meeting for holiness is being held on each Saturday evening in Beekman Hill Church, Rev. Dr. Couch, pastor.

—A very precious interest on the great theme has been awakened in the Reformed Episcopal Church, Newark, N. J.; Rev. Dr. Howard Smith, pastor. Rev. Bro. Sanford, evangelist, has been giving a series of Bible Readings there.

At Waverly, N. Y., S. Moore, pastor, 83 probationers have been received as the fruit of eight weeks special services. At Smyrna, N. Y., during meetings conducted by P. Reynolds, L. Gardner and Hannah Leggett (Friends), the ice was broken after a week of powerful preaching, and sinners came flocking to the altar. The house being too small, they went to the Methodist Church, and in four weeks ninety were converted.

New England.—In the first M. E. Church, Lynn, Mass., 134 probationers have been received in the past two years. At Chicopee Falls there has been a remarkable work, 100 having been converted. The Churches have been united in the services. Meridian S. Church and Bethel, Boston, Rev. L. B. Bates, has a continual revival influence.

At Bristol, Vt., a Holiness Convention has been held for two weeks, under the direction of Rev. B. S. Taylor. Scores have been sanctified. Large numbers of the pupils of the High School have been among the seekers. He says, "Jewelry, feathers, tobacco and rum have to go." Baptists, Episcopalians, Friends, Adventists and Methodists have been sanctified.

In the West.—At De Graff, Ohio, T. N. Barkdull, pastor, 63 conversions are reported. At Fayette, S. Lindsey, pastor, 62 probationers received. On Dawn Circuit, S. Bumgardner, pastor, during four special meetings, 213 have been converted. At Adrian, M. C. Hovey, pastor, 80 saved. At Urbana, 298 seekers have been at the altar during special services, and mostly converted. In Main St., Chillicothe, T. A. Turner, pastor, 175 conversions. At Hebron, R. Sanderson, pastor, has received 103 probationers. On Perry circuit, I. M. Brashares, pastor, has closed his 15th protracted meeting, in the course of which 350 have been at the altar, and 235 have professed to find Christ. At North Lewisburg, at a meeting held by Wm. J. Thornberry (Friend), many were saved.

Indiana.—At North Webster, R. T. Savin, pastor, 53 conversions. At Thorntown, D. B. Updegraff (Friend), has been conducting a series of meetings; a number were justified, and many received the full baptism of the Holy Ghost. The Free Methodists report a meeting at Elkhart, conducted by Harry May, quite a number saved. Bro. T. E. Webb has been holding a meeting at Stony Point, converting and sanctifying power were realised.

Illinois.—The Bond Co. Holiness Association has held seven or eight Laymen's Conventions since the last Camp Meeting season. Souls have been saved at every meeting. The McDonough Co. Association has recently held a Convention in the White Flock Church, where sinners had old-time convictions, and were soundly converted, and believers received old-time sanctification. At Fandon, as the fruit of services held by Bro. Stambaugh and wife, and Bro. Flock, 27 converted, most of whom were also sanctified.

Iowa.—During a meeting held by Bro. O. Wendel, at Sloan, a father over 89 was converted at home.

Missouri.—At last accounts the number of converts under Bro. Thos. Harrison, in St. Louis, had reached 1,200. At Hamilton, during a meeting held by Bro. Kiergan, between 30 and 40 were sanctified.

Kansas.—At Centralia, Bro. M. L. Haney has had a hard battle, but victory was won. As many as 20 seekers being at the altar at once. Within the bounds of the Northwest Norwegian Conference successful revival meetings have been held in almost every charge.

California.—Mr. E. Frost writes: The Holiness band has been laboring here and has been blessed. Quite a number sanctified. The Lord is raising up an army of witnesses in this beautiful valley. At San Jose during a meeting held on the holiness line an assault was made on some saloons. Rev. G. Newton preached to a hard crowd, and the truth went home. One young man, who had been intemperate, followed them to the hall, and was converted.

At Oakland.—The Band reports as the result of one week's work, nine converted, ten sanctified. At Six children's meetings are held weekly. At Merced, 25 were saved recently.

—It is said that a large field is being opened in Colorado for Friend's preaching.

Oregon.—Bro. Gallahorn writes that he and Bro. Ashcraft have been working at Weston, where 40 to 50 were sanctified. At Centerville, 75 converted, or sanctified. At Le Grand, 25 in one week; among them the pastor of the United Brethren.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—

—NO MALICE, ENMITY, OR EVIL-SPEAKING—

—LOVE, LOVE—ONLY LOVE.—

Inquiries for May.

Shall we be more like Jesus this month?

Shall we be like a well-watered garden?

Shall we win a soul to the cross within these thirty-one days of this month?

Shall we show in spirit and life the beauty of Christian holiness?

A WITNESSING CHURCH.

CHRIST'S Church is designed to be a witnessing Church. Such was the character of the Old Testament Church. God said to His ancient people, by Isaiah, "Ye are my witnesses, saith the Lord, and my servants whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." Thus they were to stand forth before the nations to declare His truth concerning His being, attributes and dominion.

This feature is very distinct in the grand ideal of the New Testament Church. The inauguration of this Church at the Pentecost revealed this feature gloriously. After the descent of the Holy Ghost upon the disciples their work was that of testimony. Peter's sermon was of this character—he boldly witnessed for Christ. Observe! It was the testimony of the lips concerning Christ; His mediatorship, His completed atonement and His resurrection—verified in the experience of the His chosen rebaptized company appearing as His chosen representatives. If ever prudential considerations press—ing upon men were, apparently, sufficient to induce silence, it was on that occasion. But if ever considerations of obligation and responsibility were momentous enough to inspire personal, pointed, heroic testimony, it was at Pentecost. And they made full proof of their loyalty to the risen Christ.

And the rewards of their fidelity were abundant, far-reaching, and enduring. Three thousand souls surrendered to their adorable Lord the first day.

Subsequently, when the hand of violent persecution was turned against them, "and they were all scattered abroad throughout the regions of Judea and Samaria," they would not hold their peace. "Jesus and the resurrection," was their watchword, "and they that were scattered abroad went everywhere preaching the word." Great was the company of the preachers, witnessing preachers. The Lord's people had all become prophets. We know the result. Christian history presents the sublime record. The Roman empire was shaken from center to circumference by by that living testimony. Suppose the specious plea so often made in these latter days, "*Live it, but don't talk about it,*" had been the governing principle in that primitive period, would the on-rolling centuries have been reading the marvelous triumphs of primitive Christianity? Nay, verily. Their motto, on the contrary was, *Live it, and tell it!*

The life of every professing Christian should be pure, radiant, Christ-like. It must be "a living epistle," so plain, so legible, so resplendent, as to be read afar off—"known and read of all men." If this be not manifest, lip-testimony is vain.

The foundations being broadly and strongly laid in heart experience and blamelessness of life, then the mouth must be opened in clear, ringing, unctuous testimony. Let neither men nor devils command us into silence, "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." That is the New Testament order—changeless as its Author—as forceful in the nineteenth as in the first century. The marriage is duly celebrated—the heart of faith and the mouth of testimony, in holy, deathless bonds. Beware, brethren, lest any spoil you through vain philosophy, or, bring the holy pair thus divinely wedded into ignoble divorcement. To the wholly sanctified, especially, in all parts of the country, we say, testify, testify, TESTIFY!

Hold to Bible terms. Let no one ever say, "*I don't care what you call it!*" Such an utterance pleases Satan, disappoints Jesus, bruises the soul of the witness. Beloved, everywhere, "*Live it, and tell it.*" Tell "the old, old story."

—“PRAYER is the breath of the soul, and answered prayer is the bread of the soul.”

“A TYPICAL YEAR.”

Dr. J. O. Peck at the Ministers' Meeting in New York, recently, expressed the hope very earnestly that this might be “a typical year in the history of Methodism.” He thought that as a people we have been so engrossed with the building of handsome churches, paying debts, etc., as to have lost sight, to a considerable extent, of our great soul-saving mission. He thought this Centennial year should be signalized by mighty outpourings of the Spirit in every part of the country.

These utterances touched a sympathetic chord in our heart and we were ready to respond, *amen!* He might have added that in many places the churches are being turned into Literary arenas, Social Clubs, and places of amusement. And these departures from primitive simplicity have been effacing life-impress and despoiling us of our strength. We cannot dally with Delilah without being shorn of our locks, and becoming weak as other men.

We say, by all means, let us have *a typical year*, during which the swelling tides of salvation shall be realised. But if this most desirable consummation shall be reached, the example must be set in high places.

“Let the priests themselves believe,
And put salvation on!”

A voice of authority must be heard, emanating from our “*chief ministers.*” Let the bishops speak, calling the thousands of our Israel to humiliation and prayer. If we allow the strength of a million and a half of Methodists to be spent in the endowment of a few colleges, or, in the liquidation of church debts, important as are these obligations, we shall fail to measure up to the grandeur of the occasion. The Centennial year, under such circumstances will be a mere fire-fly spark instead of a colossal revelation of the power and glory of the God of our fathers. We ask the fire-commanders of Israel to get us to Mount Carmel, all Israel in solemn assembly, let the sacrifice be laid upon the altar, then, with united voice let us cry, “*Where is the Lord God of Elijah?*” And let us look for His revelation upon the Mount, in fire, leaping out of heaven upon the sacrifice.

—“THE CHRISTIAN never falls asleep in the fire or in the water, but grows drowsy in the sunshine.”—Berridge.

THE RUNAWAY-KNOCK.

“While the prayer of faith,” said an eloquent preacher, “is sure to succeed, our prayers, alas! too often resemble the mischievous tricks of children in a town, who knock at their neighbors’ houses, and then run away. We often knock at mercy’s door, and then run away, instead of waiting for an entrance and an answer. Thus we act as if we were afraid of having our prayers answered.”

The case is here well put by the Welsh preacher. Prayer is the Christian’s trustiest weapon. Rightly wielded it is well-nigh omnipotent. But how few know how to use it skilfully. The fact is the Church has been trying to learn this lesson for nearly nineteen centuries without making the proficiency that the great Teacher has had a right to expect. We are not ready for graduation yet—we must study the Text-Book more profoundly—we must make mightier advances. Simple, child-like, importunate prayer is effectual—prayer in the Holy Ghost. Ah! that is what gives keenness to the weapon—*praying in the Holy Ghost will open our way to THE THRONE.*

GRACE IN RETIREMENT.

It has been said that “a retired Christian, weighed down by poverty and in retirement, may be likened to one of the plain old-fashioned clocks we often see in the corner of some homely cottage. A glance at the outside shows nothing but what is plain and worn, and there it stands in the same retired spot, year after year, with its slow, heavy click, and homely face; but for usefulness, few clocks are so good and true as these old-fashioned ones.

Reader, are you one of the *Shut-in Christians*? Are you assigned to home-service, like the old clock in the corner? Are the works in good running order? Are the hands upon the dial true? Well, reader? Are the hands upon the dial true? Well, rejoice to be one of the *Lord’s clocks*. Stand there in the corner. It is an honorable vocation. Give out no uncertain sound. Home-service is as important as *field-service*.

—READER, have you had much forgiven? If so, then your Lord who frankly forgave you all, expects you to *love much*. See Luke 7: 40 c. 43.

THE LOVE CHAPTER—1 COR. 13.

Having in our last referred to the *negative* manifestations of perfect love, as portrayed in this chapter, it remains for us to contemplate its *positive* manifestations. And first of all, "Love suffereth long." How long? An eminent writer says, "Love has a long mind, to the end of which neither trials, adversities, persecutions, nor provocations, can reach." What a mind that is! Trials, adversities, persecutions and provocations, under full stretch to find the end of the line, and yet this mind of love sweeping infinitely beyond them all—a line of living, transcendent light, extending from earth to heaven. "Love is kind"—gentle, affable, easy to be entreated—if called to suffer for Christ's sake there is so much of patience and sweetness as to fill the beholder with admiration. Do you know, beloved, the most effectual way of silencing the boastful skeptical caviler? Not by argumentation, or, by piling up before him the ponderous volumes on the Evidences of Christianity. No! Invite him to go with you to the humble, sequestered home of some suffering saint, whose countenance is full of heavenly sunshine, and upon whose lips the law of kindness is written. Bid him draw near! Tell him that he is now in one of the Gospel studios, where the Holy Ghost is painting a portrait to be hung up by and by in the galleries of immortality for saints and angels to gaze upon, admiringly, as the ages roll on. Ah! such a scene as that is well calculated to disarm the most inveterate skeptic! "Love beareth all things." In the sense of covering. Love is disposed to find a covering for the faults and frailties of humanity. She is no tell-tale, no whisperer or backbiter, no slanderer. Some one has said, "The best thing to do with a scar or wound, if we cannot remove it, is to find a plaster for it." Love has no ear to listen to the mischievous gossips who thread our streets and scatter fire-brands, arrows and death. "Love believeth all things." This and death. "Love believeth all things." Love believes, may have a God-ward reference. Love believes, implicitly, every word that proceedeth out of the mouth of God, regardless of mysteries and "things hard to be understood." She is a *believer*—a tri-

umphant believer of THE BOOK, in all its parts, without reservation. But the sentence has a *man-ward* reference. Love holds human reputation in becoming sacredness. She will not entertain an allegation of wrong against another, except on the strongest possible testimony. And when the testimony appears strong she will make diligent search for the counter-testimony, and will weigh accurately palliating circumstances, if by any means the character assailed may be triumphantly vindicated. Beautiful Love! Her hands are too white to be soiled with personal detraction. In her snowy heart human character is in a sanctuary as inviolate as if deposited among celestial archives. Both as respects the living and the dead, Perfect Love says, authoritatively, "HANDS OFF!" "Love hopeth all things!" See the amplitude of her resources! If seemingly beaten from the ground of faith, she has a silver trumpet to put to her lips, calling to the front reinforcements of HOPE. If compelled almost to believe that the testimony given in any case is against the person, she will still hope that there may be some flaw in the indictment; or, if not, she will hope that the offender may become truly penitent and lead a new life. "Love endureth all things." Here is the climax of the Apostolic portraiture. Endureth all things! How can that be? "*Suppose*," you will say. Well, try your suppository power to the utmost. Suppose the darkest, bitterest things pressed into the cup of a mortal. What then? How far short of the experience of our Lord! Surely silence should become us, until our allotment be as terrible as His—an impossible thing. He maintained silence, positive silence, before the High Priest, and before Pilate, while earth and hell assailed Him. May we thus be silent—*endure all things*? Yea, verily; as positively and triumphantly, if Christ, the living Christ, reign in our mortal bodies. Jesus is love, perfect love, infinite love—if He hold the sceptre, swaying flesh and blood, nerves, tongue, every power—we, like Him, will be masters of the situation, bidding defiance to the assaults of earth and hell. O, beloved, make haste to have the LOVE DOMINION, the Thirteenth Chapter of Corinthians' SALVATION perfected in you, that "Christ in all things may have the pre-eminence."

—Is THERE a way to subdue that hardened sinner? Undoubtedly. See Ezek. 11: 19 c. 20. Work to get the *stony-hearted* one to Jesus' feet.

OUR INQUIRY ROOM.

It is gratifying to us to know that the spirit of inquiry is abroad among God's people, many are longing to know the truth, in Christ Jesus, fully.

A sister in Iowa inquires thus: "After persons have been sanctified, are there still longings in their hearts? Do you think a person can be sanctified and not know the time? Or, do you think it a growth in grace?"

There are three questions here. To the first we answer, yes. None have such longings after heavenly things as the sanctified. There is a sense of satisfaction in possessing Christ in His fullness, and yet there are ardent longings for clearer revelations of His glory. If the soul can, apparently, hold no more, the cry will be started for an enlargement of the vessel. A wholly sanctified soul is, more than all others, ready to sing—

Insatiate to this Spring I fly;
I drink, and yet am ever dry.
Ah, who against thy charms is proof?
Ah, who that loves can love enough?

To the second inquiry, we answer, yes. A person may be wholly sanctified and yet not be able to determine the precise time, just as persons are often converted without being able to specify the exact time. But the fact of entire sanctification will be palpable, a matter of moral certainty, witnessed to the soul's consciousness by the Holy Ghost, as is the case in conversion, so that the individual can say, *I know—I know* that the blood of Jesus cleanseth me from all sin.

To the third inquiry we answer, *no*. Entire sanctification is not a growth in grace; it is a definite blessing obtainable by faith only. But a truly justified soul, walking in the clear light of God's countenance is alone prepared for this new gift. And he who is clearest in justification and rapidly growing in that grace, is in the best possible condition to obtain entire sanctification. But at the moment of obtainment (not attainment) faith brings the gift.

A brother in Oregon asks: Ought we to organize Holiness Bands where the preacher stands opposed thereto?

Church order is to receive becoming respect, and ministers are to be "esteemed very highly for their work's sake! And, in the organization of these Bands it is better, if possible, to have the approval of the pastor. But, if a few persons desire to meet together in a Band, similar to those organized in the early days of Methodism, for spiritual edification, and for the salvation of souls, doing it without conflicting with the established means of grace, as to time and place, and the minister unreasonably opposes it, it would seem that it ought to be done, and especially if the persons so uniting are members of different evangelical Churches, as is often the case. If a *union* organization, then the pastor of any particular Church has not full control. Persons, however, should endeavor, as far as possible, to work in harmony with their pastors.

A sister in New Jersey: Did Mr. Wesley profess entire sanctification?

On this point we have his distinct personal testimony. In his journal, Vol. 1, p. 74, is this statement: "I felt I did trust in Christ for salvation, and an assurance was given me that He had taken away my sins, and saved me from the law of sin and death." The two latter clauses of this sentence describe two distinct works—not one and the same—justification and sanctification. By the law of sin and death, he means *indwelling sin*, as he describes on page 72, which, he says, often brought him into captivity.

On the same page he adds: "And herein I find the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might, under the law as well as under grace. But then I was sometimes, if not often, conquered; now I was always victorious."

The day after, on the same page, he says, "I know I have peace with God, and 'I sin not today.'" Four days later he says, "I have constant peace—not one uneasy thought; and I have freedom from sin—not one unholy desire." p. 75. In vol. 2, p. 140, 24 years later to a fanatic: You have over and over denied instantaneous sanctification to me; but I have known it, and taught it, above these twenty years, and so has my brother, as our writings will show."

OUR PRAYER UNION.

MOTTO FOR MAY.—*"Thou art my portion, O Lord. I have said that I would keep thy words.—Psalm 119 : 57.*

"My God, my Life, my Love,
To Thee, to Thee, I call ;
I cannot live if Thou remove,
For Thou art all in all."

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket-companion—we wish every one of our readers could have one. It costs but 15 cts.

MAY, 1884.

1. Acts 3; 19. Psal. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psal. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psal. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psal. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psal. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Exod. 33; 14. Exod. 33; 15.
9. Rom. 14; 19. Luke 1; 78-79. Psal. 109; 26-27.
10. Psal. 105; 4. Psal. 105; 3. Psal. 27; 8.
11. Isa. 2; 22. Psal. 29; 11. Psal. 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psal. 138; 3.
13. Ephes. 5; 11. 2 Cor. 6; 16. Psal. 140; 4.
14. Col. 3; 1. Psal. 22; 26. Psal. 119; 19.
15. Matt. 24; 4. Jer. 31; 33. 1 Chron. 29; 18.
16. Zeph. 2; 3. Psal. 37; 11. Psal. 86; 4.
17. James 4; 8. Jer. 30; 21-22. Psal. 73; 28.
18. John 15; 9. Rev. 2; 10. Psal. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psal. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psal. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psal. 103; 2-4.
22. Phil. 2; 14-15. Psal. 149; 4. Psal. 106; 4-5.
23. Psal. 29; 2. Isa. 56; 6-7. Psal. 115; 1.
24. Colos. 4; 5. Psal. 107; 43. Psal. 51; 6.
25. Eccles. 5; 1. Exod. 20; 24. Psal. 84; 3-4.
26. Job 5; 17. 1 Cor. 11; 32. Psal. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psal. 119; 11.
28. 1 Tim. 2; 1-2. 1 Tim. 2; 3-4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psal. 103; 13-14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 54; 5. Psal. 121; 1-2.
31. Matt. 28; 18; 20. Joel 2; 28. Psal. 74; 20.

I.—CLOSET DEVOTIONS.

PROMISE FOR MAY.—*They shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.—Zech. 13 : 9.*

"Will He not His help afford?
Help, while yet I ask is given ;
God comes down ; the God and Lord,
Who made both earth and heaven."

DESIGN OF THE UNION.—We would remind our friends that THE GUIDE PRAYER UNION was established a year ago in connection with the established "PHEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired as far as possible, at the noon-hour to be engaged in prayer in the Closet—1st. For the members of the Union and their families—2nd. For the full-baptism of the Holy Spirit upon the universal Church—3rd. For a wide-spread revival of Bible Holiness—4th. For the success of those engaged in circulating pure literature. In connection with these objects, we include the special requests found in this Department.

THE CLOSET HYMN.

What! never speak one evil word,
Or rash, or idle, or unkind !
O how shall I, most gracious Lord,
This mark of true perfection find ?

Thy sinless mind in me reveal ;
Thy Spirit's plenitude impart ;
And all my spotless life shall tell
The abundance of a loving heart.

Saviour, I long to testify
The fullness of thy saving grace ;
O may thy power the blood apply,
Which bought for me the sacred peace !

Forgive, and make my nature whole,
My inbred malady remove ;
To perfect health restore my soul,
To perfect holiness and love.

REQUESTS FOR PRAYER.

GENERAL REQUESTS.—*That the ministers of our Spring Conferences, just appointed to their new charges, may be richly endowed for their work.*

Requests by Letter.—Ontario : For the relief of a brother in financial difficulties. Baltimore : For the restoration of a mother bodily. C—, Kan. : For a sister to have a clear evidence of full salvation. L—E— For a brother to be saved and relieved from temporal embarrassment. D—, Del. : For a brother longing for heart purity. W—, Tex. : For a minister holding up the banner of holiness under difficulties. S—, Pa. : A mother for the conversion of a son and daughter. P—, For a sister to be perfected in love, for the conversion of her husband and five friends, and four to be healed, soul and body. M—, Ohio : For the salvation of a husband, and a father over 70. R—, City, Neb. : For a little holiness band, and its stated meetings. W—D—, N. Y. : That a sister may have a clear witness of acceptance. Kan. : For the salvation of a husband. G—, Ill. : For the full salvation of a family. Webster City, Ia. : For the full salvation of a bereaved mother, and the conversion of a son and daughter. For the sanctification of a sister (place not given). L—, Mass. : For a brother to be filled with the Spirit. N—C—, Neb. : For a revival—for two Christians to have heart purity ; for a mother and three daughters who have lost the experience of holiness ; for the conversion of two brothers ; for the sanctification of a presiding elder and pastor ; for the erection of the family altar in a friend's house in Idaho ; for three brothers to quit the use of tobacco and be sanctified.

II.—WORK FOR THE MONTH.

"REST is for heaven ; toil is for earth."

We often speak of being "SETTLED in life." We might as well think of casting anchor in the midst of the Atlantic Ocean ; or, talk of the permanent situation of a stone that is rolling down hill !"

1. Consider the poor. See Psalm 41 : 1.
2. Give special attention to some young convert.
3. Write a loving letter to some unsaved person.
4. Try to help some orphan children.
5. Go after the hardest sinner in your community.
6. Circulate some temperance tracts.

—WE FEAR man so much because we fear God so little
—one fear cures another, as one fire draws out another.
Gurnall.

WORDS OF CHEER.

—Bro. G. F. Oliver writes: A Holiness Convention was held in Burton, O., April 2d. Twenty sanctifications, and six conversions. More than a hundred testified to having received a richer religious experience. The pastor, G. F. Oliver, was assisted by Rev. Dr. S. Baker, Rev. Wm. Sampson and others from Cleveland. The meeting touched, in its influence, through pastors or other representatives present at the meetings, twelve pastoral charges. It pays to hold these conventions. They put edge on the swords of workers, and fire into the Church and home altars. Let such be multiplied. God will seal with salvation, and will take care of all consequences.

—Bro. W. A. Powers, of Colburne, Canada, writes: We have had an excellent revival of God's work in Colburne, during the past winter. For some time there was not much apparent good. After the ministers came out clearly on the subject of holiness, and urged the membership to consecration of heart and service to Christ, quite a number responded. The work then prospered marvelously. Over one hundred names have been added to the Church and not a few have obtained holiness, or, are seeking it.

—Among the Proverbs we have this sentence, "A word fitly spoken how good it is!" Often in acknowledging letters we close with these words, "God bless you!" A sister writes: "Those three little words, 'God bless you,' on the Postal card, how they comforted me! The day I received it was a day of peculiar trial, but every little while 'God bless you' would come to me so sweetly, and to-day I feel better for them." She says further, "The *Guide* never seemed so nice as this year; how I feast on its pages!" Well we shall be encouraged to keep up the use of the three little words, "God bless you."

—A sister in Apopka, Fla., writes: I let no opportunity pass of soliciting subscribers to the *Guide*. You may put me down as a life agent. I received so much help from its pages that I feel it binding upon me to put it in the way of helping others. The last subscriber that I sent you is a member of the Baptist Church. He reads it himself and then sends it to his mother, who lives in North Carolina. I had given him a copy to taste what rich food it is. We hope others will imitate this good example and be alike successful.

A WORD TO EVERY SUBSCRIBER.

The time has come to open the summer canvass for new subscribers to date from July. The May and June numbers will be included. We ask each one of our subscribers to engage in the work. If your pastor does not receive the magazine, find some way to have him placed on our list. Let us have speedy returns. Specimen copies furnished to all desiring them. Get the *Guide* in every family that you possibly can.

IN BRIEF.

—The sermon by Dr. Peck in this number is so excellent that we thought we would divide it into two parts—concluding in our next. Ponder it deeply.

—Another of the series of Women's National Union Holiness Camp Meetings will be held at Mount Tabor, the Newark Conference Camp Ground, near Denville, N. J., the coming August. Preparations are being made for a very interesting occasion.

—Rev. William B. Osborn, who originated the National Camp Meetings, proposes to establish an International Camp Meeting, near Niagara Falls, on the Holiness line. The enterprise is full of promise. He will be heard from soon.

—Rev. Dr. Stokes, President of the Ocean Grove Camp Meeting Association, arrived in New York, by the City of Rome, on Tuesday, April 15th. He is greatly recruited and will enter upon the Summer campaign with increased vigor.

BOOKS AND AUTHORS.

MEMORIAL of Rev. John S. Inskip. Edited by Rev. E. I. D. Pepper, with a portrait. A neat volume, containing a Life-Sketch by himself, with appreciative articles, by Rev. W. McDonald and others. Also a full report of funeral services. Price, 60 cts. On sale by us.

HANDS FULL OF HONEY, and other sermons preached in 1883, by Rev. C. H. Spurgeon, London. This is another welcome contribution of this well known writer to the stores of evangelical literature. It contains 17 discourses on live Gospel themes, and will be a blessing to many readers. Published by Carter & Bros., New York. May be ordered of us. Price, \$1.00, neatly bound in cloth.

SILENT LIFE AND SILENT LANGUAGE, by Miss Kate M. Farlow. The inner life of a Mute in an institution for the Deaf and Dumb, Wichita, Kansas. It is a volume of 220 pages, and will be read with interest. The writer has had her mind very preciously influenced by the Holy Spirit. Price, \$1.00. We can supply it.

THE METHODIST CENTENNIAL YEAR BOOK, for 1884, edited by Rev. W. H. De Puy, D.D., presenting valuable statistics, and varied information concerning the various Methodist bodies throughout the world. It is an excellent volume, in this Centennial year, for the mar-
Almighty God, in which have attended this form of
velous successes which Dr. Chalmers called
"Christianity in earnest." Published by Phillips &
Hunt, New York, price \$1.50. May be ordered of us.

THE GUIDE HYMNAL.

There is a Fount.

J. S. N.

Rev. J. S. NORRIS.

1. { There is a fount where all may come, And wash their sins a-way;
The vil - est need no long - er roam, Christ (*Omit*)

2. { From hands and feet, and side and head, Pour'd forth a crim-son tide;
Christ suf-fered in the sin-ners' stead, Up- (*Omit*) - - - - .

2 CHORUS.

saves while 'tis to - day. I've been redeemed, I've been redeemed, I'm
on the cross he died. I've been redeemed, I've been redeemed,

wash'd in the blood of the Lamb; I've been redeemed, I've been redeemed,
I've been redeemed, I've been redeemed,

rit. pp To be sung after last stanza only.

I'm wash'd in the blood of the Lamb: I'm wash'd in the blood of the Lamb.

3 I've plunged into this sea of blood,
My sins are all forgiven; [God,
Washed clean and white, I'll serve my
And seek a home in heaven.

4 Oh, when I join the heavenly choir,
And sweetest notes prolong,
My hands shall sweep a golden lyre,
And Christ shall be my song.



—JUNE, 1884.—

THE WORD FOR THE MONTH.

And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.--Psalm 87: 5.

High on his everlasting throne,
The king of saints his work surveys;
Marks the dear souls he calls his own,
And smiles on the peculiar race.

Jesus their toil delighted sees,
Their industry vouchsafes to crown;
He kindly gives the wished increase,
And sends the promised blessing down.

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

SHALL we regard the above as a summer prophecy for 1884? The Lord grant that it may have a precise and grand fulfilment! It has primary reference to ancient Zion. Glorious things were spoken of Her, concerning the revelation of the presence of Jehovah in the midst of her. The passage before us is declarative of her life and productiveness.

Zion of old was a type of the New Testament Church. God's love and favor are toward her pre-eminently. She is a great spiritual birth-place. Souls are here spoken into life, by Christ's omnific

word—they are "born with a new celestial birth."

Her converts are from various classes, conditions and nationalities. They are partakers of the life and image of Christ. This work of spiritual increase should be steady and uninterrupted. Summer and winter her propagative energy should be demonstrated. The records should be continually augmenting, and the tidings roll heavenward, day and night, "This and that man was born in her!"

And this work of Zion's increase is permanent. It is not like the morning cloud and the early dew. It is firmer than the mountains, steady and resistless as the course of the sun to the meridian. The Highest himself shall establish her. She shall stand forever in glorious strength arrayed.

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A Sermon.

GOING ON UNTO PERFECTION.

BY REV. J. O. PECK, D. D.

TEXT—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."
—Hebrews 6:1.

IN continuing the line of thought, I opened in the last number, I remark:

II. *Terms and human philosophy* have darkened counsel and discouraged many Christians who would gladly go on unto perfection. The Bible points out the *fact* that we may be "holy," "sanctified," "perfect," but avoids all metaphysics and philosophy of the processes in the soul. Men "wise above what is written" have ambitiously obtruded their little philosophies upon the truth, to the great confusion of many. Passing by these small philosophers, we proclaim simply the whole counsel of God. Because the terms "sanctification," "holiness," "perfection," have been unwisely and flipperantly used by many of high profession, others shrink from the Scriptural terms. And because many advocates of "holiness" have been hot-headed and censorious and controversial, others have avoided the subject. It must be confessed that controversial advocacy and Pharisaical profession have prejudiced the precious truth. Controversy about the soul's perfect love of God is as out of place as about a mother's love for her babe. I will have no discussion with any one over a matter which is the most intimate and sacred experience of the soul. It is as distasteful as discussion with others of my love for my wife. I hope to show the *fact* in my life, and testify of the truth when proper. But what shall I name this state? The Bible covers the *fact* in many terms. Many of the distinguished persons quoted above gave no name to their holy experience, while all agree in the *fact*, and lived, enjoyed, and praised God in the *fact*. Be sure you

seek and find completeness in Christ and you are all right. When you are groaning after a deeper work of grace, you are on the road to holiness. When you love God with all your heart, you have attained sanctification. When hungering and thirsting after righteousness, you are going on unto perfection. When striving in all things to say, "Thy will be done," you are going on unto perfection. When striving in everything to *please* God, you are going on unto perfection. When striving to have the *mind of Christ* in you, in all things, you are going on unto perfection. When seeking to be filled with *all the fulness of God*, you are going on unto perfection. When seeking to be *dead unto sin and alive unto God*, you are going on unto perfection. When striving earnestly to be *just right* in heart and life, you are going on unto perfection. In the honest soul, these generically all mean one and the same with "sanctification." It is the reaching of the soul to that rich completing grace. Let us never rest until we have this glorious satisfying experience of the grace of God to save unto the uttermost.

III. How does this state differ from regeneration? The text teaches: as the babe differs from the man; as the foundation differs from the completed edifice; as the blade differs from the full corn in the ear; as the daybreak from the noon-day splendor; as a work begun differs from the same work completed. Regeneration is sanctification begun, and sanctification is regeneration perfected. They are not different graces, but the same grace in different degrees. The house begun and the house finished are the same house, in different stages of its history. One stage is much more glorious. The perfected house is far superior to the house in the beginning. Christian perfection is the maturity of the same Christian graces—not different ones—that were implanted in the soul at regeneration. Mr. Wesley said, "Sanctification *begins* the moment a man is justified." But it

is not completed then. Mr. Inskip once said in my pulpit, "Sanctification means a good deal more religion of the same kind that we received in regeneration." Think of a dark room. Open little crevices, and you have a little light. Open the shutters more, and you have more light. Open all the shutters fully, and the room is flooded with light. This is not different light, it is the same light, but vastly *more of the same*. Regeneration is the new-born soul partially lighted with grace; sanctification is the same soul flooded with the same grace. Beloved, open all the shutters, that your souls may be filled with the light of the knowledge of the glory of God, in the face of Jesus Christ! All we need is *more* religion! God give us the fullness!

IV. Is this experience gradual or instantaneous? *Both*. The text teaches both. "Let us go on unto perfection." The "going on" is a gradual process. It may be rapid or slow, in fact varies greatly in different persons. Some will make as much progress in the attainment of the necessary knowledge and strength of faith to apprehend Christ as their Saviour to the uttermost, in a few months as others do in many years. Temperance, proper instruction, mental habits, religious opportunities, personal fidelity, providential discipline, all differentiate the swiftness or slowness of the progress. Just as some minds will solve a problem, or learn a language, or master a trade, quicker than others, so some minds will grasp and master the great spiritual truths of the Bible quicker and easier than others. And so the *progress* toward "perfection," whether slow or swift, is always gradual. But the text has another side, "Let us go on unto perfection." The word "perfection" is the goal. The word *unto* as emphatically teaches that there is an instant when we reach the goal and grasp the prize. The text does not say "go on towards," but "unto" the goal, till we reach it. There

is therefore an instant when we touch the goal. So it is both gradual and instantaneous. One class, fixing the mind on the gradual development toward a holy and sanctified state, quite overlook the moment when the work is completed, and call it *all* a gradual work. The other class, fixing the mind on the supreme moment of the completed work, and its brilliant joy or deep peace, quite overlook the gradual steps of months or years that lead on to this instant, and call the whole work instantaneous. It is the old senseless dispute about the color of the chameleon—the foolish fight of the knights about whether the shields were silver or gold, when the exact truth was it was silver on the side of one and gold on the side of the other. There is the same unity and same diversity in the sanctifying of the soul that there was in conversion. In both states it is all of the grace of God, by faith in Christ, through the operations of the Holy Ghost. But also as the conversion of two souls is never just alike in the consciousness, so the sanctification differs in its modes in different souls. God respects our individuality, and men of broad thought do the same. The narrow and bigoted alone would try to make all Christian experience, like bullets, exactly alike. It is both irrational and impossible without annulling individuality. The statement is correct, then, that all Christians are partially sanctified from the hour of conversion; that as they advance in knowledge and faith and truth, they are more and more sanctified; and that whenever they come to trust Christ as their Saviour from all sin, that instant they are entirely sanctified. Toward this full salvation from sin we ought to steadfastly long and strive, resting not till we are entirely the Lord's. Remember this is the privilege of each, and we must never rest satisfied with anything less. Then all the Christian graces implanted at the hour of regeneration—love, joy, peace, faith, meekness, goodness and

the rest—will mature into the full strength of manhood.

V. By what means is this state attained? The answer is clear from our previous positions. By the same means by which we attained regeneration. Since it is not a different religion, but simply *more of the same kind*, we attain it in the same way we reach all religious experience. It is the same sun rising higher that gives us the noonday splendor, and gave us the morning dawn. The conditions are entire consecration to God, and explicit faith in Christ to save us from all sin. Upon these conditions, which are our free acts, the Holy Spirit, who initiated the work of our salvation in the hour of regeneration, perfects that work in our entire sanctification. Prayer and the truth of God's Word are the chief means to be used, the same as in conversion. Of course the means—prayer, and the truth, and the conditions—consecration and faith—have larger meaning and fuller grasp in sanctification. Meditation and experience have given us larger and more correct views of our depravity and need of purity, of God's holiness and His will concerning us, of Christ as our complete Saviour, and of the power of the gospel and its ample provisions to save us from sin. Therefore our consecration and prayer grasp these larger truths, and consequently introduce us into this higher life. The time when we shall reach this higher life, then, depends on ourselves. The provisions are ready and God is ready. God is ready *now* to save every sinner in the world if they will come to Him in the appointed manner; and just so God is ready to sanctify every Christian *now*, if by consecration and faith they are ready to receive it now. There is no time when sincere Christians may not and ought not to seek and pray, and trust for God to sanctify them and fill them with His ineffable peace. The sooner you see this as privilege and duty the sooner you will reach the goal.

VI. What are the *evidences* of this

state? One word covers all evidences—*Love*.

Jesus erected this simple test, when He said that our whole duty is to love God with all our heart and our neighbor as ourselves. "On these two hang ALL the law and the prophets." When these two commandments are fulfilled in you, you are as perfect as anybody ever was or will be in this world. The Spirit witnesseth with our spirits to the *fact*, when this perfect love fills our hearts. So that we have the witness of the Holy Spirit as one evidence. But then we have the *fruit* of the Spirit, also, as an evidence. Love is the atmosphere of heaven and of the holy heart. It is the master passion, the beatific grace that crowns the sanctified soul. Let me read the portraiture of love, and if you exemplify this heavenly grace you have the complete evidence that your heart is just right.

"Charity (love) suffereth long and is *kind*; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, *thinketh* no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth *all* things, believeth all things, hopeth all things, endureth all things. Charity *never* faileth." You can have no more complete evidence (as fruit) than this *Love*. But I may as well insert here as elsewhere certain negatives, or facts, which should not discourage your heart in the desire for evidences of full acceptance. While it is true that the sanctified man will be more correct in conduct, more likely to be constant in holy living, more safe from sin and apostacy, and thus is a great gainer, yet no man entirely sanctified will ever reach (1) Perfection in *action*. As Mr. Wesley says, he may make "a thousand mistakes." He will be imperfect in knowledge and err in judgment. He never will be faultless here. (2) He never will get beyond temptation to sin. He never will reach a point beyond his

Master, who, though sinlessly pure, was tempted. He must ever "watch and pray that he enter not into temptation." (3) He will never get beyond the *possibility* of sinning. He may be kept *from* sinning, but will never reach a state where he *cannot* sin. I never hear one asserting that he is sinlessly perfect without a shudder! None but Jesus ever lived sinless. The greatest humility and *silence* on this point are wisest. Though no sin of overt act is done, who may say that every thought and emotion and volition is sinless and pure in the eyes of a holy God? Rather let us say—

"Every moment, Lord, I need
The merits of thy death."

"Let him that *thinketh* he standeth take heed lest he fall." No man is beyond the possibility of apostacy while probation lasts. Watch! (4) No one gets to a state where he does not need *all* the means of grace to enable him to stand and maintain a holy life. (5) No one reaches a state where he does not need to exert every power and use every means to grow in grace. The more grace, the more he will grow in grace. Not grow *into* grace, but grow *in* it. (6) No one reaches a state where he is excused from the hard, plodding work of the Church. Any disposition to rest on the enchanted ground of a happy experience, to luxuriate in the banqueting house, to drift into a dreamy, quiescent, sentimental ease, to unknot the muscular contractions of vigorous work for dying men, to indulge in the rhapsodic companionship of kindred spirits, *more* than to deny self of this pleasure to go out in the dark places for the lost, is dangerous ground and injures the cause of holiness. The more grace we have, the more Christ-like we shall be, self-denying, laborious, resting at night in the pleasant society of Bethany, but off the next morning, "going about doing good."

In conclusion, I beseech you in Christ's name, that you leave the first principles

of religion—babehood—and go on unto perfection—manhood. "This is the will of God—even your sanctification." I have tried to present this sublime truth in gospel simplicity, stripped of human speculation and conceit. I have sought to divest the central idea of our holy religion of its manufactured formidableness, and present it as a sweet privilege that you should go on to experience. I have sought most to comfort the timid and fearful ones, by showing them that the richest treasures of grace are not beyond their reach. Heaven is a holy place; we must be holy to enter there; God's grace can make us holy here. This life is the only place to perfect holiness for heaven. "Without holiness no man shall see the Lord." The greater our holiness here, the greater our bliss there. Resolve here and now to rest not, till "the blood of Jesus Christ His Son cleanseth from all sin."

"Here at the cross where flows the blood
That bought my guilty soul for God,
Thee, my new Master, now I call,
And consecrate to Thee my all."

"The very God of peace sanctify you wholly." AMEN.

JEREMY TAYLOR thus expressed his thankfulness in the midst of trial. "I am fallen into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep and digest, and eat and drink; I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights—that is, in virtue, and wisdom, in the whole creation, and in God himself. The best is left."

SANCTIFIED.

—Mr. Wesley says: I have continually testified (for these five and twenty years) in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith.

A DWARFISH, INEFFECTIVE CHURCH.

BY REV. WILLIAM TAYLOR

Whatever may be the organic strength of the Church, the number and grandeur of her institutions and appliances, her real spiritual effectiveness in the prosecution of her great mission of preaching "the Gospel to every creature, and of disciplining all nations," will be proportionate to the holiness of her individual members. A Church composed mainly of spiritual dwarfs, instead of "perfect men," must be a dwarfish Church.

The Christian Church was planted in England, if not during the life time of some of the apostles, certainly not long after their decease. She has for hundreds of years enjoyed the protection of British law, great liberty of action, and the command of ample resources. Her material progress in the construction of houses of worship, educational and humane institutions, Bible, tract, and missionary societies, has certainly, especially within the last hundred years, been very great: but when we remember that God's "purpose" and provision of salvation in Christ embraces every sinner on the globe, and that God the Holy Ghost hath been sent down to "abide with us," and administer this provision to the salvation of the whole human family, we see at once the appalling fact that there is a dreadful miscarriage somewhere.

Why is it that we grapple so feebly, and ineffectively with Mohammedism, and the various forms of Heathenism? Why is it that even in Christian countries, com-

paratively so few even profess to be loyal to God, their Divine Sovereign? Why is it that the large majority of our children, brought up at our family altars, and trained in the nursery of our Churches—the Sunday School—go out into the world unblushing rebels against God? Why is it that the Christian Church, instead of pushing a bold aggressive warfare, under the leadership of her Divine Teacher, the Holy Spirit, for the conquest of the world, is in the main quietly reposing in her trenches, barracks, and spiritual hospitals, maintaining a feeble defensive, unable to resist the innovating forces of worldliness and sin, and the corrupting tide of infidelity itself?

I am no croaker. I fully and thankfully appreciate the grand appliances of the visible Church of Christ, regardless of name, her doctrines, her ordinances, her functional orders, and the great work God hath wrought, and is doing through the instrumentality of His Church, still we can't ignore the sad facts before stated, which go to prove her pitiable ineffectiveness. In searching for the grounds of this dreadful deficiency, involving the loss of millions of souls, we will not find them so much, as before intimated, in her organization, ordinances, and institutions, as in a want of entire heart purity in her individual members, and a right adjustment, and employment of her agencies.

The dreadful effect of this dwarfish state of the Church, spiritually, running through successive ages, has been to establish teaching precedents, and practical traditions of men, which appropriate Gospel terms and teachings in a low accommodated sense, suited to her dwarfish dimensions, and hence, though clothed in the drapery of Bible truth, do, nevertheless, to an alarming extent, "make void the doctrines of God."

Now, what is to be done? We don't want any new inventions. We want to get rid of the human inventions which have been obtruded into God's great

work of salvation, and get back to the doctrines, principles, precedents, and methods so clearly delineated in God's plain book of instructions, and get up especially to the high type of Christian life which was exemplified by the apostles and martyrs.

This low type does not take hold of the active potent elements of man's nature, nor open a field for their exercise; hence, the most active forces of our being flow out into other channels of human enterprise—all kinds of adventure, commerce, politics and war; hence we give to God and his great enterprise of saving the world a secondary position, to be attended to as a sort of necessity, and hence, in a formal ineffective manner.

We have thousands of dwarfish Christians who are sharp enough during six days in the week in their various departments of business. The best powers of their minds are at it, with a will. They employ the most common sense, direct, effective methods for the attainment of their ends, but when Sunday comes, and the work of God and souls claims their special attention, they seem to lock up their brains, and carefully hide the key till Monday morning, and go through the Sabbath routine of services, employing methods for God which, for ineffectiveness they could not afford to employ in their secular business. We often hear them appropriately singing—

"In vain we tune our formal songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies."

What a pity! The apostolic type of the religion of Jesus, not ascetic, sombre, cold, selfish, stiff, formal and forbidding, but genial and lovely as the rising light of the morning, is perfectly adapted to every legitimate relation of life, every duty of life, every appropriate enjoyment of life. It is adapted to the whole man, to the most aspiring active elements of his mind and heart. It sanctifies the

whole of them to God and his purposes, and opens for their exercise the most appropriate and ample fields. Take for example the heroic element of human nature.

This heroic element of our nature, when sanctified, and employed appropriately for God, is essentially the old martyr spirit of the apostolic times. It is a thing of the heart. Is any call so worthy of a response from this department of our being as the call of the Holy Spirit which would develop our perfect loyalty to God, and harmoniously ally us with all his loyal subjects in earth and heaven. Is any enterprise so worthy of the intelligent and full employment of the heroic power of our nature as the work of saving souls from death? The glorious cause in which Jesus laid down his life! The cause in which the martyrs bled and died!

There is scarcely a false system of religion or of heathenish superstition in the world that does not enlist this mighty element of our nature.

The dwarfish type of Christianity is afraid to enlist it lest something dreadful might happen. They might run off the track, or go too fast, and they could not keep up to "steady the ark." As the Holy Ghost is the principal, and as we are but his humble servants, had we not better give the management of the train into his hands, and obey his orders. The heroic element of our nature, corrupted and misapplied, is a formidable and dangerous power, but why should we therefore fear to press it into the service of Christ, where it legitimately belongs. Thus we should be able to battle successfully with the same force abused and misapplied in the various systems of Heathenism, and Mohammedism, which we must conquer before the world can be saved. Sanctified by the Spirit, it employs no weapons but such as are "spiritual, and mighty through God, in pulling down the strong-holds of Satan;" but it will secure perfect heart loyalty to God to the death.

READY TO WORK.

Bishop Simpson said at Round Lake: We are put here in this world to work for God, and for this work we need preparation. Take an iron tool that has become rusty and is unfit for use. You must remove the rust before it is fit for use. So God would take us and burn up the dross of sin, and cleanse us by the blood of Jesus, and then we are ready to work for him!

THE MAN WHO DIDN'T KNOW WHERE HE WAS.

BY MRS. PHOEBE PALMER.

One traveler, accosting another by the way, said, "Do you, my brother, enjoy the blessing of entire sanctification?"

"I do not know but I received that blessing at the time I was justified; for I rather think I have loved God with all my heart ever since."

"You know that we have received of that Spirit whereby we *know* the things freely given to us of God. Nothing is more explicitly given than the will of God on this point. '*This is the will of God, even your sanctification.*' Now do you *know* that you are wholly sanctified?"

"I would rather not speak confidently, but I think I have been willing to cut off a right hand, or pluck out a right eye, ever since my conversion."

"It matters little, my dear brother, when you received the blessing; whether at the time of your conversion, or since. Mr. Wesley says, 'I will not say that God may not cut short his work, and sanctify a soul wholly at the moment of conversion; but of the hundreds with whose experience I have been familiar, I have not met with one such case.' So I will say, in regard to yourself; I have known no such case, among the hundreds with whom I have been conversant; but if you think *your* case an exception, of course I will not dispute it. But, since it is your privilege to *know*, will you not resolve before God to have the matter settled, before you rest your head on your pillow this night?"

"O, I should be afraid to make such a resolve! What if I should not get it!"

"So you are afraid to trust God for what He has promised to give you. He says, '*Now is the accepted time, behold, now is the day of salvation.*' When Jesus said, '*It is finished,*' then He wrought out this salvation for you; and now, on the part of God, all things are ready. But it is a pearl of *great* price, and you will not get it until you feel that no expenditure of time or interest is too great for its attainment. Will you decide on having it before you sleep?"

"I really dare not promise, for I might fail in getting it."

In saying thus, do you mean to assume that God *might* be unfaithful, and not give what He has promised? When the disciples said, 'Lord, teach us *how* to pray,' the Saviour, by an illustration, taught them to pray precisely thus. *Definiteness and unyielding importunity now*, were the lessons taught on this occasion. (See the parable of the three loaves.) The man applied to had, perhaps, not told his importunate friend he would give him three loaves if he came; but God has told you that it is His will even your sanctification *now*, and are you afraid to trust Him for the fulfilment of His word?"

This brother was a man of business, and he concluded that the object called for a concentration of all his energies, and he deliberately resolved before God, that he would not give sleep to his eyes, or slumber to his eyelids, until he knew that he was wholly sanctified throughout body, soul and spirit.

"The day of the Lord is near in the valley of decision." Immediately, on his making this resolve, God began to draw nigh unto him. He soon saw very clearly that he was not wholly sanctified. I met with him again in the afternoon of the same day."

"I see," said he, "*now* that there is unbelief in my heart."

"Well, the Holy Spirit has revealed this to you in order that you may be

saved from it; but you do not feel that you can save yourself; and, if Christ alone is to save you from it, why not trust in him to save you just now?"

He now felt that there was too much to be done in his heart to be so fully saved in so short a time. But he was told that the longer he staid away in any degree from the atonement, the deeper the stain of sin becomes, as every moment's delay makes us the more unworthy. He was persuaded, at last, to make the venture; and, in a moment, proved that, "He is able also to save them to the uttermost *all* that come unto God by him, seeing he ever liveth to make intercession for them." He, from this time, became a joyful witness that "The blood of Jesus cleanseth from all sin." How soon was he saved from his doctrinal perplexities on resolving that he would not rest until he experimentally *knew* of the doctrine!

"A proud heart and a lofty mountain are never faithful."

JESUS' LOVE.

BY SADIE O. PRICE.

I stand and view the fatal cross
On which my dear Redeemer died;
I hear His last expiring cry,
I see the blood flow from His side;
'Till lost in wonder I exclaim,
"O! dying Lamb what love like thine?"
And streaming tears my eyes o'erflow,
To think He bled for sins of mine.
Yes, for my sins, and not His own,
That lovely head with thorns was crown'd;
For me, in yon lone garden fell
Those bloody sweat-drops to the ground;
For me, those cruel nails did pierce
His outstretched hands and weary feet;
And by that sacrifice of love
My ransom now is made complete.
O! precious Saviour, I am Thine
Bought with the price Thyself hast paid;
All, all my sins and guilty fears
Are at the foot of Calv'ry laid,
Thy love which passeth knowledge, now
Delights my soul, inspires my breast,
And at the cleansing fount I find
My only sure, abiding rest.

GOD'S PROMISES.

—A garden of flowers, paled in and enclosed, which no stranger may gather, but only the children of the family."

—"They are a defense against man's threatenings. The promises of the gospel are sealed to us by the word of the Father, the blood of the Son, and the witness of the Spirit."

THE BEATITUDES.

REV. CHARLES W. L. CHRISTIEN.

VI.—The Pure in Heart.

"Blessed are the pure in heart for they shall see God." Matt. 5: 8.

THERE is no subject in experimental theology more needful to study than the one brought before us in this Beatitude. A mistake here may vitiate the views and mar the character of a whole life—as, indeed, it often has done; while clearness of conception and belief will tend to spiritual "strength and beauty." The theme can be looked at in many aspects, but in a short paper like the present, we can notice only a few.

To the inquiry, what is purity of heart, one answer must be given, it is freedom from heart-sin. We must distinguish between sin and sins. Sins are voluntary commissions of wrong, either in will, or word, or way; that is, either a spiritual act or an outward act of opposition to God. Sin is that inward wrong condition or tendency, from which sins would naturally flow, and of which they would be the natural expression. And sin in the heart is spoken of throughout Scripture as impurity, defilement, uncleanness. And so the command runs, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And the promise stands, "The blood of Jesus Christ His Son cleanseth us from all sin." Not till every evil tendency is cast out is the heart pure. It is not simply con-

quering inward wrong, it is not possessing it.

Consequently purity of heart is, in the real and full meaning of the expression, godly sincerity or singleness. It is that state in which there is simple goodness without any admixture of evil. When is the stream pure? When there is no muddy solution in its waters. When is the snow pure? When it lies in all its virgin whiteness with none of earth's contamination upon it. When is a gas pure? When no other gas is mingled with it to dilute it. When is the gold pure? When it has no alloy. Now it is quite possible to have a mingled, and consequently, a divided state of heart; and this, we fear, is the normal state of the majority of believers. A Christian may have a great deal of humility, and yet some degree of pride; an amount of resignation, and yet a tendency to murmur; and so on with other graces. That is, he may be possessed of good but not be free from all the opposite evil. Purity is unmingledness, inward good without the admixture of evil. Every Christian is sanctified from sin, but the pure in heart are wholly sanctified.

But how is this deliverance effected? By the Spirit of God shedding abroad within the heart a power which destroys the evil. So that another Bible view of the blessing is perfect love. Sin is an inward tendency to oppose God, but so far as there is love to God in the heart this tendency is displaced. The love being partial the old spirit of opposition is crippled, but still exists; the new nature having to struggle against and overcome the old. But when the love is perfect all opposition is dead. Now the way in which darkness departs is by light dissipating it. The room is not first freed from the darkness and then filled with light, but it is delivered from the darkness by being flooded with the light. In the nature of things the positive must destroy the negative, the negative can only be destroyed by the positive. Sin

is removed from the heart by the love of God being shed abroad within it. And just as perfect knowledge of a subject is the absence of all ignorance of it, perfect willingness is the absence of all reluctance, and perfect peace is the absence of all restlessness and trouble of mind, so the moment that the love of God is perfected within us our hearts are "free from sin."

Another view of heart-purity is spiritual health or order. When the body is suffering from disease it is unhealthy and disordered. It is not in that state in which it was made to be, its various parts are not doing the work which they were intended to do. But when the disease has passed, its health-state is restored, that health is physical order. The body may not be strong—that is a distinct question—but it is free from disease. And so with the spirit of man. Sin is spiritual disease, disorder, unhealthiness, confusion, disarrangement. When the heart is freed from sin it is restored to spiritual health and order. The moral nature is fulfilling that for which it was made.

Purity of heart is Christ-likeness. The Saviour was "holy, harmless, undefiled and separate from sinners." He was the Second Adam who did that in human nature which the First Adam failed to do. He "did no sin, neither was guile found in his mouth." He is the One of all whoever trod our earth whose whole life, inward and outward, was what God wished it to be. As the Son of man He was God's ideal of what a man should be. He is therefore the universal example for the world to follow. And he who is pure in heart is, in his measure, possessed of an inward nature akin to that of Christ.

But in the moral nature of our Lord there is manifested the likeness of God. The humanity of the Saviour was the most perfect exhibition of the image of God possible in the conditions of a human life. So purity of heart is God-like-

ness. And St. Peter tells us this truth when, in describing the intended outcome of Gospel provision, he says, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Each of these views of purity of heart implies and necessitates the rest.

The blessing attached to the pure is "they shall see God." The fulness of this promise will, of course, be realized in the better land. We must die, nay, must live in heaven for ever to understand all that is meant by this blessedness. But at the same time there is a gracious fulfilment of the words in the present experience of the child of God. He sees God in the work of grace within him. Purity of heart is in a peculiar sense oneness with God. It looks at things present and future, things earthly and heavenly, from the Saviour's standpoint. And, in its measure, the pure heart is one with God in its sympathies, and desires, and affections, loving that which God loves, hating that which He hates, valuing things as He values them, desiring those things which He desires. But no one is so conscious as the purified believer himself that all this is of the immediate operation of God. Take from his heart for one hour the work of God's Spirit, and the elements of Divine goodness could no more continue in him than the light over the land can remain when the sun has sunk below the horizon. No believer can look at himself apart from Christ. The life within is not a natural life, but a life produced from day to day by the direct action of God the Holy Ghost upon his soul. "I live, yet not I, but Christ liveth in me," said St. Paul, and while the words describe the experience of every Christian, they are most fully realized by the pure in heart. His heart is specially the temple of that Spirit of whom the Master

said, "He dwelleth with you and shall be in you."

But there is a deeper meaning to the words than this. It has been rightly said, "the Christian education is a gradual unveiling of God." The sinner knows not God, he is "far off;" the believer knows Him for he has been brought nigh. But the richer the piety the fuller the knowledge. When the question was asked, "Lord, how is it that thou wilt manifest Thyself unto us, and not unto the world?" the Saviour's reply was, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." If these words are true of all Christians, they are in a fuller degree accomplished in those who are perfected in love. When the believer has honored the atonement of Christ, and the power of the Holy Spirit, by trusting for that purity which Christ died to procure, and which the promised Comforter can work within us, he has a richer manifestation of God within his soul than ever he had before. God comes nearest to those who are most absolutely His. They catch smiles from His countenance, and hear whispers of love from His life, with which those farther off are never favored. And as the pure heart is faithful to its high gift God comes closer and closer. The fellowship "with the Father, and with His Son Jesus Christ" is nearer and nearer still. The soul has more and more to do with God. And the manifestation of the Divine presence fulfils the words of prophetic promise, "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light."

And yet however glorious the manifestations of God to the soul of the believer may be on earth, there is before him, every moment, the prospect of that bright state of open vision, where "we shall be like Him, for we shall see Him as He is."

A WEIGHTY SENTENCE.

Bishop Hamline wrote in his diary, in 1847:—He who stands at the altar and repeats the usual answers to the solemn questions in the Conference examination, and then makes light of the doctrine of Perfect Love, is fit for almost anything but a pulpit. According to Mr. Wesley, "he is either a dishonest man or has lost his memory."

THE HOLY SPIRIT A LEADER.

BY REV. G. R. SNYDER.

"As many as are led by the Spirit of God, they are the sons of God." God is a Spirit, and *the* Spirit is God. And also "there is a spirit in man." Spirit can act upon spirit, and God the Spirit can influence the human spirit. The Spirit is here said to *lead*, not coerce, compel, drag, or in any way over-master. Coercive force used by the Holy Spirit, upon the human spirit, is not compatible with moral responsibility. To lead implies convincing, persuasive, gentle influences, resulting in acquiescence, and willing compliance. That the Spirit designs to become a leader and that man may be led by Him, presents a most precious view of Divine condescension and of human privilege. Those who are thus led become children of God. They seldom, if ever, hear an audible voice, nor does the Spirit make his presence and purpose known in such a way as to preclude the use of our mental faculties in interpreting these Divine leadings, and so not in a way to guarantee against mistakes. There may be room for hesitation and doubt as to whether a given impression is from the Spirit, or whether it points in the direction supposed; yet whoever is deeply anxious to be led by the Spirit will be infallibly guarded against fundamental errors and fatal mistakes.

"As many as are led," &c., includes several things, some by implication and others by direct statement. If "as many," &c., then this leading is essential. The Word, read or preached, speaks with authority, but is powerless to accomplish

saving results, except as applied by the Spirit. Personal appeals, dispensations of Providence; indeed, a great variety of things, are used as means of reaching the lost and of moving them to Christ, but it is the Spirit that uses them, and they are effective for this purpose, only as thus used. In the nature of things, one spirit can impress another, but only the Holy Spirit, who is "mighty to save," can awaken, subdue and change, a depraved human spirit. Thus while many and various means are used to that end, the Holy Spirit alone is the efficient agent, in bringing lost men to Christ.

And if "as many," &c., then the ultimate object of the contact of the Spirit with fallen man is to produce children of God. The incidental effects produced are only means to an end. So far as any are enlightened, restrained, helped to good thoughts and desires, to noble aspirations, or to an upright life, they show the work of the Spirit. He helps all who will be helped, and in all ways. But His aim is to lead farther. Carnal nature fully followed, would lead each to gross vices. Perhaps none are left without restraint, and so none go as far as nature would lead, or at least, not until after breaking over restraint. The Spirit checks, prompts, draws, leads each as far as he will go, and the only reason why all are not led to Christ is, they will not follow. In each case, he who was not led to Christ has refused to be led, for as many as consent to be led by the Spirit become children of God.

And then children of God are led by the Spirit. True we see much faltering among professing Christians, but this only shows that the Spirit is not fully followed. This is true of that large class who seek the Lord sincerely, but stop short of being converted, and come into the Church without any clear conceptions of religious obligation, or of what pertains to a devoted, consistent, useful Christian life. Many are healed slightly and cry peace before God has spoken

peace, because of superficial and misleading teachings. Still when the supreme desire is to find the Saviour, the Spirit is a safe guide, and surely leads to saving apprehensions of Christ. But many genuine converts afterward lose their first love, and depart from the narrow way. Some of them utterly backslide, while others go so far that the obligations of Christian fidelity sit but loosely upon them. Nevertheless a single explanation applies to all these cases. None are abandoned to their enemies, and none backslide, either wholly or in part so long as they are *anxious* to receive and *try* to follow the leadings of the Holy Spirit. Infirmities are inseparable from our fallen condition, but they are not sins, nor does God confound the one with the other. And while none may hope for exemption from infirmities, if any fail to find or follow the Saviour it is because they fail to follow the leadings of the Spirit.

A fountain has been opened for sin and uncleanness. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." "The blood of Jesus Christ cleanseth from all sin." "The pure in heart see God, and without holiness no man shall see the Lord." If the Spirit leads to Christ then to all that is offered through Him. Whoever is intensely anxious to be fully right with God, and will heartily follow the leadings of the Spirit, will certainly find the cleansing fountain. It may not be at once, nor without severe struggles and conflicts. But the Spirit leads there, and he who follows will neither be led aside nor stop short. The help which the Word and Christian counsel afford, may be needed, but the Spirit is the true guide, and all who follow Him will be safely led. The multitude fail to find this fulness because they do not fully follow these Divine leadings. But whoever is willing to be led will not long seek in vain.

A LANDSCAPE.

BY LELIA WATERHOUSE.

I.—FIELDS.

From this Chamber of Rest, whose windows open both east and west, let us look forth from the east window upon the landscape through which we have walked on our way to heaven.

Do you remember, as you passed through that field yonder, how it rained? and how "the tender grass" sprang out of the earth "by clear shining after rain?"

Do you not remember when the sunshine broke through the showers of penitential tears, and the tender blades of daily duties began to lift their heads skyward, attracted and encouraged by the clear shining of Love?

II.—PASTURES.

Still looking from the east window of the Rest Chamber, do you remember your joy when you found that the "pastures were clothed with flocks?" and that in their midst walked The Shepherd? How eagerly your eye seeks out the spot where He led you in "pastures of tender grass" and "beside waters of quietness."

While you rested there, you watched Him in His tireless love, "seeking out His sheep that were scattered, delivering them out of all places where they had been scattered in the cloudy and dark day," feeding them in good pasture, seeking that which was lost, bringing again that which was driven away, binding up that which was broken, and strengthening that which was sick. With what holy compassion He was wont to murmur, "My flock!"

III.—FOOT-PATHS.

Beloved, lean far out over the window sill and trace those wonderful ways through which you passed in order to reach this Rest-Chamber.

Do you see that spot in the far distance where you knelt and asked the Lord to lead you in a plain path because of your enemies? Do you see that great rock by the wayside from which you sprang when you looked to God and said, "Thou wilt shew me the path of life?" Do you see the place where you did once walk to view the sunset of a saintly life? As you looked at the light and glory you said, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—RECEIVING FAITH.

CENTRAL THOUGHT.—"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.—Mark 11: 24.

STATEMENT.—In the Lessons for May we showed that the seekers after entire sanctification must believe that this blessing is *commanded* and *promised* in the Scriptures, and that God, for Christ's sake, is *able* and *willing* to sanctify us *now*. Mr. Wesley says, "To this confidence that God is both able and willing to sanctify us now, there needs to be added one thing more—a Divine evidence and conviction that He doeth it. In that hour it is done.

I. THE PRESENT TENSE OF FAITH.—Mark 11: 24. The word translated, *ye receive*, is in the present tense. It does not read, believe you *have* it, and you have it—that is believe you *will* receive, and you shall have—that is another extreme; but it is "believe that ye receive"—the work *is* done *when*, and *as*, and *in the instant*, I believe. If you have given all to God, and your consecration is full, it is your right to claim the promise now; "I will receive you." Christ is your altar. It is not enough that the gift touch the altar, it must be placed there in faith. Unbelief may cut off the virtue of the altar. But having placed the gift on the altar, then believe

that "the altar sanctifieth the gift." Believe *as* you are; believe *now*, and yours is the bliss of *perfect love*. See the promises—your present privilege: John 14: 13, 14; 15: 7, 16; 16: 23, 24; 1 John 3: 22; 5: 14, 15; James 1: 6; 1 Tim. 2: 8. Why, then, should you delay to enter? Don't listen to Satan. He will tell you that "you are not yet ready for the reception of the blessing." When you begin to venture, he will tell you that it is "presumptuous; you have not feeling enough;" with nameless other suggestions. But, in the Lord's name, you may say, "I can run through a troop."—2 Sam. 22: 30.

SECOND WEEK.—LESSON II.

TOPIC—RECEIVING FAITH.

(Continued.)

CENTRAL THOUGHT.—"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—Mark 11: 24.

STATEMENT.—A clear understanding of this *receiving faith* is of the utmost importance. "Believe that ye receive;" not did yesterday or will to-morrow; but trust—claim it now. Bishop Foster describes the faith that sanctifies, as "reliance or trust in Him now, this moment, to do, accompanied with a belief that He *doeth* it. Mark, that He now, when I believe according to His promise, *doeth* it; not a belief that it is done, but, accompanying my faith, it being a sound faith, that He *doeth* the work."

II. RECEIVING FAITH ILLUSTRATED.—Take that grand picture of faith—the crossing of Jordan by the Israelites. (1) *There was preparation*. Josh. 1: 11; 3: 5. This was *separation, consecration*. Just what Paul says, 2 Cor. 7: 1. All that consciously defiles laid aside, before we can expect to enter into the fulness of God's promises. (2) *The step of faith*. The preparation complete, the path was only made *when* they stepped. Josh. 3: 13. The priests who are types of Christians in communion with God, were to step into the brimming river; and as they stepped, the path was made. Josh. 3: 15-17. Not so at the Red Sea. There the path was made before they were called upon to take a single step. And so in realizing the forgiveness of our sins, we believe in an already accomplished fact; while in our sanctification, the

fact is accomplished *when* we believe, and the work goes on *as* we trust.

III. MOMENT BY MOMENT.—1 John 1: 7. Note the word “cleanseth.” The force of the tense, a *continual present*, always a present tense; not a present of which its next moment becomes a past. It *goes on* cleansing; not a coming to be cleansed in the fountain only, but a *remaining* in the fountain, so that it may and can go on cleansing. This is the meaning of the life of faith on the Son of God *trusting Him moment by moment* to “sanctify you wholly.”

THIRD WEEK.—LESSON III.

TOPIC—FAITH BEFORE THE WITNESS.

CENTRAL THOUGHT.—“He that believeth on the Son of God hath the witness in himself.”—1 John 5: 10.

STATEMENT.—The mistake that many make is that of looking for some kind of an experience first. But the Bible teaches that faith must precede the feeling. Sanctification is not by experience, but by faith. And faith is not believing you have this or that feeling, but believing you have Christ. The divine order is, first *believe*, then *receive*, then *know*.

I. PROOF.—John 4: 46-56. The nobleman “believed the word that Jesus had spoken.” The next day he *knew*—had the witness to his faith in seeing the actual healing. Heb. 11: 8. Abraham believed, obeyed, and went, “not knowing.” Called to go into a strange land, he trusted not in his own knowledge or feeling, but in God’s word. 1 Pet. 1: 8, 9. Dr. Watson says, “Perfect cleansing is wrought at the very moment you perfectly believe, and the *joyous sense* of it is a result of it. . . . If we truly trust, God will surely send the witness.”

II. THE RECKONING OF FAITH.—Rom. 6: 1-11. Let us not doubt God’s word in the absence of emotion. Will you, then, this moment, without regard to feeling, “reckon yourself dead unto sin and alive unto God?” Do you ask, “How does faith reckon?” The answer is, it takes the promises of God, and says these promises are true, and I will act upon them. And inasmuch as I have certainly complied with the conditions, I now rest entirely and exclusively upon the *veracity* of God, and THEREFORE DO NOW RECEIVE within myself this sanctifying grace. As an

act of faith this assumption does not rest upon any *sensible* change, nor upon any perceived difference in the state of the heart, but solely upon two facts: 1. *That God has promised it immediately upon certain conditions.* 2. *That I do now fulfil those conditions.*

FOURTH WEEK—LESSON IV.

TOPIC—THE WITNESS TO SANCTIFICATION.

CENTRAL THOUGHT.—“For by one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us.”—Heb. 10: 14, 15.

STATEMENT.—The witness may be delayed for a time. In the writer’s own case it was delayed seven days. But during these seven days he enjoyed the *rest of faith*, went about, conscious that the consecration had been made and that *by faith* the promise was his, a *present reality*; leaving with God the time for the witness, the prayer of his heart was—

“Come as thou wilt, I that resign,
But O, my Jesus, come!”

I. THE WITNESS PROMISED.—1 Cor. 2: 10-12. The expression, “*things* that are freely given us of God,” shows that He witnesses to more than *one thing*. Now surely a clean heart is one of God’s gifts. (See Ezek. 36: 26; Psa. 51: 10.) The apostle assures us that we receive the Spirit for the express purpose of making known to us these gifts when bestowed. This is Mr. Wesley’s strong proof-text. Heb. 10: 14, 15. What can be stronger than this to prove that the Spirit witnesses clearly to our sanctification. 1 John 3: 24; 4: 13; 5: 10. The Spirit makes us *feel* and *know* that the blood cleanses. Rom. 8: 16; Acts 15: 8, 9.

II. THE WITNESS EXPERIENCED.—Many testify that the Holy Spirit witnesses clearly to their sanctification. Frances Ridley Havergal says, “It’s no mistake, Marie, about the blessing God sent me December 2, 1873; *it is far more distinct than my conversion.* I can’t date that.” Bramwell, Fletcher, Carvosso, Hester Ann Rogers, and thousands, say the same thing. *Caution*: In looking for this witness, do not look for too much; neither for supernatural utterances; nor to be smitten to the earth. It may come, just as likely, in a “*still small voice*”—*but he will notify you of His presence, and that He has come to stay.*

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

The meeting was opened by singing the 420th hymn—

"Now I have found the ground wherein
Sure my soul's anchor may remain."

Requests were read from various sections of the country, and Bro. Howard, followed by Rev. Geo. Hughes, led in prayer.

Sister Palmer was reminded of an incident, while they were singing, that she thought might be helpful to the faith of some anxious one. At Ocean Grove, near the close of one of our morning meetings, they were singing that precious hymn—

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

Dr. Palmer then said that he thought it would help their faith if they would sing, and there *do* I, instead of "*may* I," and raise their hands while they sung it, thus indicating their decision. At the close of the meeting a fine looking young man came forward with hurried steps, and throwing his arms around the Doctor's neck, he said, "I did it, and Jesus has saved me!" He said he was passing by, and stepped into the meeting; he did not know why. A mother rose and asked

prayers for her only son. He said, "It was not my mother, but I know if she had been here she would have asked prayers for me." He began to feel that he needed prayer, and all through the meeting he felt that he wanted to come to Christ, and when they sang that verse and the Doctor said everybody might be saved, and told us to plunge, anyway, only plunge beneath the flood, his hand went up, and he sang "*There do* I wash all my sins away, and he said such a thrill went over him and a consciousness that Jesus saved him. He came a sinner and went away joyful in the Lord, simply by exercising a present active faith. The blessed One listens to the weakest desire and strengthens it. There is nothing too hard for God. Sister Palmer then read selections from a book of Scripture texts, compiled by Rev. Henry Belden, which was published in 1859, and which she had used more or less ever since. Bro. Belden is still living, but is very feeble. Under the topic, "The holiness of God and how we may be partakers of it," the following texts were given, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." 2 Pet. 1: 4. "But we all, with open face beholding, as in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 18. Under the head, "It is commanded," "Ye shall be holy, for I the Lord your God am holy," Lev. 19: 1; "Ye shall therefore sanctify yourselves and ye shall be holy; for I am holy," Lev. 11: 44; "But as he which hath called you is holy, so be ye holy in all manner of conversation," 1 Pet. 1: 15, God commands us to be holy and has made provision for it. "It is promised." How blessed, that with every command, we have the promise that we shall have strength to fulfil it. "Come out from among them and be ye separate, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord," 2 Cor. 6: 18. "Having these promises let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Is there any responsibility resting on us? What are we to do? Believe the promises and separate ourselves from the world. "I will sprinkle you with clean water and ye shall be clean," Ezek. 36: 25. "Christ loved the Church and gave himself for it, that He might sanctify

and cleanse it," etc. Eph. 5, 25: 27. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Faithful is he that calleth you who also will do it." 1 Thess. 5: 23, 24. Whose fault will it be then if it is not done? Let us obey and be made partakers of the divine nature.

CHANGED INTO HIS IMAGE.

Rev. Geo. Hughes.—What blessed words are these that have been read in our hearing! They are the words of our Heavenly Father, breathed into human ears. He was struck with the expression, "partakers of the divine nature." God is holy and yet we may be made partakers of the divine nature. Some people are repelled if you speak of holiness. And yet to be a partaker of the divine nature is in every way desirable and excellent. It is no wonder that those who are born in sin and shapen in iniquity should ask—

"Is it possible that I
Should live and sin no more?"

But this is the appropriate answer—

"Lord, if on Thee I dare rely,
The faith shall bring the power."

The simplicity of the plan of getting all this impressed him greatly. It is just to look into the Gospel glass—the word of God. "Beholding, as in a glass, the glory of the Lord, we are changed into the same image." A steadfast, unwavering, believing look, will bring the transfiguring power on every soul, so that he who bears the image of the earthly shall take on the image of the heavenly. O, that all might look into the glass with an all-appropriating look! Then would the Holy Spirit so change the fashion of the countenance, that every one would see the divine image. He blessed God that he was growing in grace and in the knowledge of our Lord Jesus Christ. He was growing in the graces of kindness and charity and mercy, and loving more and more the things that belong to the kingdom.

MAKE MUCH OF JESUS.

Sister Searles felt that she was the least of all, and yet Jesus always made her ready to speak. When persons asked her how she was she replied, I am well because Jesus has

possession of my body, soul and spirit. When she thought of the enjoyment she had, she was wondering continually why Jesus manifested so much love to her. He saves his people that trust in Him, to the uttermost, and she had no doubt or darkness because the true Light shineth. *Make much of Jesus* and He will strengthen you with all might in the inner man. She was praying for the preachers and she praised God that they were coming into the light.

THE DIVINE NATURE.

Dr. Lowrey.—The Lord is anxious that we should be partakers of the divine nature, and these promises make us think so and feel so. What is His nature? The Book tells us His nature is *love*—perfect love—perfect in quality and measure, and with Him it is infinite. We may have as much love as the finite will hold, and have a perfect, loving nature. Paul says, He is the God of peace—may the God of peace sanctify you wholly—that is His nature. If we have His nature, we will be full of the peace that passeth all understanding, and have as much as it is possible for a finite soul to enjoy. God is a God of joy; "the joy of the Lord is your strength." Rejoicing in Him strengthens us, and we may be partakers of that element of God's nature. Why? Because the promises are made for that purpose, that we might be partakers of the divine nature. That would not have been put in the Word unless it was for an ultimate object and to accomplish an ultimate end. The Lord chastens and disciplines us for the same purpose. "He doth not afflict willingly but for our profit, that we may be made partakers of His holiness." The nature of God is holy and His holiness. The we may be partakers of His holiness. The cause of holiness is spreading wonderfully in England, and the clergymen of the Church of England are getting infected with it, and many who have been proud and formal are bowing before the communion rail as seekers of holiness, and the seed which has been sown of holiness, and the seed which has been sown is springing up abundantly. The Lord has prepared a banquet and all we have to do is to partake, and we must partake or die; we cannot live here, nor get into heaven without it. And it is the only qualification for usefulness here. Let us partake of it to the full and say to Jesus now, "I am thine now and continually. I will rejoice, because I am in God and He in me." There is no presump-

tion in letting go of sin and claiming to have God instead of sinful nature.

UNITED TO THE VINE.

Sister Bottome.—It is so lovely just simply to do what Dr. Lowrey has been telling us to do, take another nature. She did not believe there was one but was tired out with his own sinful nature. Yet how many stand where she once stood—awfully afraid to raise their hands when they sing, “The cleansing blood I see, I see!” She did not see it, but she saw it now, not with the natural eye, but in *The Book*, where God says so. Take your foot and plant it on the promises. You know the Israelites were promised possession of every place that the soles of their feet should tread upon, but if they neglected to do this it did not belong to them. Let us put the foot of our faith down on the promises and claim them as ours. She had read an illustration that was very helpful to her. She had seen the process of grafting, and the wonderful results of grafted stock. One promise of Jesus credited, and the graft is taken, and you are united to the living Vine. The roses do not come immediately. Don’t be looking after the roses, but whether you have faith which unites you to the living Vine—the roses will surely come if you are united to Him. Say good by to the old nature and take another nature—divine love, faith, joy, holiness. Just take it, and let the Holy Ghost work the thing out. “Received ye the Spirit by the works of the law or by the hearing of faith?” Believe what God says and don’t hesitate to take what He has to give.

ALL FOR JESUS.

Sister ——— testified to having received the Holy Ghost simply by looking and believing. She had no greater joy nor peace than she had before, but she had pure charity and gentleness and long suffering, anger and jealousy were gone, and she had a perfect resignation to the will of God, or at least she thought so till she came to Frances Havergal’s “Kept for Jesus,” and there read that the silver and gold meant not only money that was to be given but jewels. She said that she was willing to do anything the Lord wanted her to do but she *felt* that she was not quite willing to. If she was ready to take off her jewels why didn’t she do it? When Miss Havergal was sanctified she took

all her jewels, chain and pins, and sent the money to the missionaries. For two hours she struggled in prayer, and Satan suggested everything, and she shed more tears over this than anything she had ever done before, but she had a wonderful victory. She could sing—

“O Love, thou bottomless abyss,
My sins are swallowed up in thee !
Covered is my unrighteousness,
Nor spot of guilt remains on me ;
While Jesus’ blood through earth and skies,
Mercy, free, boundless mercy cries.”

WITNESS FOR JESUS.

Dr. Ball.—What a precious thought that all this is in the Lord Jesus Christ—all these exceeding great and precious promises are “Yea and Amen” in Him. He remembered 35 years ago, when he stood in a prayer-meeting in Spring street and said, “Jesus saves me from sin by simple faith,” it was a very marked feature. One of the elders said to him, What strange things you have been saying in our meeting ; and the pastor said, The Holy Ghost was the sanctifier, not seeing that the Holy Ghost does sanctify us *through the truth, and all truth is in Jesus Christ*. The result of that testimony was that in about two months twenty or more persons were brought out from bondage into liberty, and the elders held a meeting till twelve o’clock on four nights to consider whether this testimony was heresy or Scriptural truth. They agreed that there was no heresy, and the pastor said, We respect this class of persons highly. If they would only drop some of the language they use we could live with them without difficulty. But they could no tagree to that, and went out of the Church by letter to form another Church, but were all taken back. Come and accept Christ as your Saviour from sin.

WALK BY FAITH.

Sister Hall.—It is faith that works by love and purifies the heart. Let us not trouble ourselves about the whys and wherefores of things, but walk out by faith on the promises of God and say, I am the Lord’s—no matter about the feeling.

JESUS ONLY.

Bro. ——— years ago used to listen to a

great many explanations, but when he reached the place where he saw Jesus only he found it blessed to listen to Him. He didn't know about how much faith or how much love he had, but he knew God held him and used him and led him about as a little child, and instructed him and kept him as the apple of his eye. Let go and fall into His arms and He will hold you.

WHITE AS SNOW.

Sister R—— remembered one time when she was standing in the Raymond street jail before a company of forlorn women, and as she was talking she quoted the Scripture, "Though your sins be as scarlet, they shall be white as snow," it came to her like a thrust of Satan; "the Church don't believe that." She said, I can't help it—it is so. She could tell these almost forsaken women that God said, "Come now and let us reason together, &c," and the Church would endorse it, and yet how unwilling to take the promise ourselves. She remembered walking with a young lady and, while looking at the snow in its purity and whiteness, the young lady remarked, "If we were only like this!" and she replied, "I am now if never before; I believe God's word," and O what a blessing came into her soul! How blessed it is to walk out on the promises! She hadn't time to stand about feeling, but she believed God, and in being obedient was enabled to eat the good of the land.

RECKON.

Dr. See exhorted the dear ones who were seeking to know the way, to reckon on God's Word. Reckon the thing done that He says shall be done, and because He says that you shall be white as snow believe it. "Faithful is He that calleth you who also *will do it*," and He will be all in all to you, and no one else shall be your master.

Sister Palmer.—The way to vanquish the enemy is to say, "It is written." "Men cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

At the close of the meeting, quite a number signified their desire for full salvation, and, during the singing of the consecration hymn, and prayer offered by Mrs. Palmer, the Lord revealed himself in saving power.

MAY MORNING HEART-TESTIMONY.

REV. I. SIMMONS.

Early in the morning in my study, with my heart open toward heaven, I take my bearings in this life. *I am wholly saved now.* My passions hold a pleasing sway. Jesus is enthroned and holds an uncontested reign in my affections. A great calm of spirit, like Galilee after Christ's word of command, is mine—a heavenly hush, in the blessed stillness of which I hear the angels sing. In this upper room, above the trees and far away from the din of the street, I look up into the sky, and my faith sees God in Christ, and His Holy Spirit whispers the full assurance of my cleansing, and fills me with His sweetness and grace. What a Saviour! What a salvation! Glory, glory, light ineffable!

CHRIST RECEIVED JOYOUSLY.

Mrs. Ellen Pickens, Scio, N. Y., writes;

I became a Christian at the age of fifteen, and had a very clear evidence of sins forgiven. I continued faithful for many years, but at length, moving to where I did not enjoy religious privileges, I lost my evidence. Two years ago I came to reside in this place. Sister P—— found how I was living and was instrumental in leading me back to Christ. She gave me a copy of the *Guide* and I discovered that there was something still lacking. I made up my mind to seek for holiness. I surrendered all to God, as I thought, and prayed night and day for nearly two weeks. When I was willing to let God come in His own way, then I received the blessing. It was as the rushing of the wind. I was so filled with the power that it seemed as if the room could not hold me—but I felt so little in the sight of God. At length I settled down like a babe going to sleep in its mother's arms. Then I thought it was one thing to get it but another thing to keep it. And the Lord seemed to say unto me, "I do not ask you to live in the future, but by the minute." And so I am living. I have sweet peace and, all my duties, which before were as a cross, are now light and pleasant.

PHILIP HENRY thus wrote upon a studying day: "I forgot when I began, explicitly and expressly to crave help from God, and the chariot-wheels drove accordingly. Lord, forgive my omissions, and keep me in the way of duty."

The Social Meeting.

Triumphing over Death.—Mrs. M. M. Scott, Medina, Ohio: Christ has enabled me to triumph over death and the grave. It fills my soul with glory when I think of being put in my coffin, and the precious tomb—

“Since Jesus has lain there I dread not its gloom,”

Bless the Lord, O my soul, for the triumph of faith! How I love to talk of Him whom my soul loveth! I shall soon go and see Him as He is.

Nine Years Ago.—Mrs. P. H. Gillett, East Granby, Ct.: Nine years ago last September God gave me a clean heart. I can say the blood of Jesus Christ cleanseth me from all sin. It prepares to live, and makes willing to die, and be with Christ, which is far better.

Preciously Near.—Flora B. Hyde, Pottstown, Pa.: I realize to-night that I am walking in the light, and the blood of Jesus Christ cleanseth me from all sin. My Saviour is very preciously near me. He is leading me to lean on no earthly prop, but to depend wholly on Him. O, dear friends, we can trust Him under all circumstances. We do come to many rough places and dark tunnels in our earthly pilgrimage, but when we reach the Golden City and receive our crown of life, we shall be thankful for these “light afflictions,” because our crown will be all the brighter for them.

Trusting the Promises.—Mrs. Sarah B. Willey, Minneapolis, Minn.: I love “The Guide;” it is my ever dear friend. I am trusting in the blessed promises of my dear Heavenly Father. O, how sweet to rest in the rifted rock—Christ Jesus! He is my shield and hiding place in every storm and trouble of life. How sweet the name of Jesus sounds in a believer’s ear! It gives life and joy and peace.

Obtained the Blessing.—Maria Andrews, Hanging Rock, Ohio: When fifteen years of age I was awakened and converted and, as I thought, fully saved. But three years ago I was convinced that there were heights in Christian experience which I had never attained. I prayed earnestly for entire holiness. On January 13th last, the long-sought

blessing came, after full consecration of myself to the Lord. The Holy Spirit was poured out upon me so powerfully that for twenty-four hours I hardly knew whether I was in the body or out of it. Directly the tempter came with the suggestion, “You had better keep your new-found blessing to yourself; do not attempt to confess it to the world.” I came very near making the sad mistake of yielding. But I counseled with my pastor, who was conducting a series of meetings at that time, and through his timely advice, by the grace of Him who bringeth us off more than conquerors, I was enabled to proclaim to those around me, that there is perfect love that casteth out fear. I now realize by faith that Jesus is able to do for us exceeding, abundantly, above all we ask or think.

Still Enjoying.—N. J. Waugh, Republican City, Neb.: I still enjoy this great blessing of holiness. What sweet peace and comfort there is in walking in the light of God’s countenance, and in having a clear assurance that we are His children. I am ready to sing—

“Let me love Thee more and more,
Till this fleeting life is o’er!”

I love “The Guide;” it is precious—it is a feast to my soul.

Gloriously Saved.—Esther Duglay, Churubusco, Ind.: Since *The Guide* has been in my house my dear husband has been gloriously saved. He was converted at home February 18th, and entered the “Land of Beulah” about two weeks after at one of sister De Pew and Fear’s meetings, and we have been basking in the sunlight of God’s love ever since. We love *The Guide*, and could not do without it.

A May-Day Testimony.—Mrs. A. V. Holcomb, Augusta, Wis.: The dear *Guide* has come and I welcome it now this morning, the first day of May. I have it to study my closet lesson. I wish every one loved it as I do; I prize it next to my Bible. It is because it brings me living testimonies from God’s dear children of his power to fulfil His promises unto us. I know it has been printed, because He revealed himself to brother and sister Phoebe Palmer so fully they could not keep it from us. How precious their letters of love are to me when reading them. How I feast, it is so precious to know whose we are and whom we serve. I am all the Lord’s—glory be to Jesus!

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

— "In evil times it fares best with those that are most careful about duty, and least about safety."

OUR HOMES.

BY MRS. KATE SUMNER BURR.

A well-regulated Christian home is a true Theocracy. Here father and mother, as its united head, like the prophets of ancient Israel, are ever seeking direction from the source of all wisdom; and, like Abraham, commanding their household after them.

Here is no despotism; while parental authority is respected, it is recognized as but the enforcement of divine law, administered ever impartially, howbeit firmly and faithfully.

Here is no parade of power; the strong minister to the weak, while each and all obey the command, "In love serve one another." He that is *greatest* in physical strength and moral power, ministers mostly condescendingly and unwearyingly to all; if one of the members suffers, all the members suffer with him.

Such a home is no prison, within whose walls children must be compelled to abide, but a blessed retreat to be cherished as the years go by, and to be remembered with increasing appreciation when years have gone, and changes have torn one and another from beneath that roof, which will be forever held sacred in the memory of each.

Such a home is a real temple, upon whose altar the fire of love is never suffered to become extinct; a bright picture of that home where neither distance nor death is known; is it not, indeed, the very vestibule of Heaven?

O sacred, cherished home! how fair,
How dear thy precious portals are;
How brightly doth the love divine
Through all thy blessed symbols shine!

Our Father, God, thy tender voice
Bids every weary heart "Rejoice!"
Our Elder Brother, ever near,
Breathes lovingly "My peace be here!"

Cheered by the Spirit's gracious power
We dwell below life's little hour;
In homes beneath, in Heaven above,
"His banner over us in love."

— "The Best Way," says Rev. E. Bickersteth, "to get more talents, is to employ more faithfully the talents that we have."

HELP DIVINE.—An old Divine observes: "If God drops not down his assistance, we write with a pen that hath *no ink*."

"A poor woman sat upon the steps of a dark prison weeping bitterly over the sentence of a ruined son.

"What aileth thee, sister?" said a gentleman, stopping before her, taking her hand kindly in his.

"My heart is broken, sir," she replied.

"Can I do anything for you?"

"No, sir, nothing."

"Well, God can help you, and I will go home and ask him to do it," said the gentleman. It was a little thing he did. It neither clothed nor fed the poor woman, but that one sweet word 'sister,' fell like healing oil upon her wounded spirit. She arose strengthened, and went to her lowly home. When she knelt to tell her Saviour her sorrows, she felt that some one had been there before her. His prayer was answered, her spirit was calmed."—*Sel.*

HOME SUGGESTIONS FOR JUNE.—The bright, warm, fruitful summer is again here. God has made summer. Let the contemplation of His works lead us into closer fellowship with Him.

Heart Questions.—1. As outwardly, it is summer-time, is it summer in my soul? 2. Is my heart glowing with desire for abundant fruitage—in my inner, spiritual life? Is my heart inditing a good matter respecting summer work for Jesus?

Home Exercises.—1. Take the grace of *Gentleness* as a special subject for Bible Study and Home converse. 2. Let the children furnish flowers for the sick.

Home Bible Readings, for each Sabbath evening: June 1st, Psalm 46: 8; Matthew 7: 1 c. 14. 15th, 1 Kings, 9 chap. 22d, Colos. 3d chap. 29th, Matthew 9: 1 c. 13.

Home Songs, to accompany the above: June 1st, 678; 8th, 516; 15th, 751; 22d, 759; 29th, 251.

The Children's Portion.

"And great shall be the peace of thy children."

Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

Sympathy.

If this seems to be too big a word for the little readers of the *Guide* let them remember that it means *feeling for others*. Every child knows how nice it is to go to mamma when in trouble and find that she is sorry in the sorrow of her little one. We cannot begin too young to cherish such feelings. All around us are people in trouble and kind words and acts will help them to bear their trials.

A mother who was in the habit of calling her children around her at the close of the day to find what they had been doing for Jesus, was told by her little daughter, "As I went to school to-day I met little Mary—". She had not been to school for two or three days, and I asked her why she had been absent. She told me her little brother had died, and she cried about it. We went into school together and she laid her face down on her book and cried as if her heart would break. I was sorry to see Mary cry, and I laid my face down on the other page of the book and cried too. Then Mary put her arm around me and kissed me and told me I had done her good. But, mamma, I don't know how I did her good."

You see that it was by her sympathy that this child did Mary good. Mary knew that her little friend was sorry for her loss. Sometimes a tear of real sorrow, the kiss of a friend, or a clasp of the hand is worth more than dollars. No one is too young or too poor to have and show kind feelings for those who suffer.

*Another word often used in the New Testament meaning the same as sympathy is "compassion." It will be worth while for the children who read this to find the beautiful stories about compassion that are written. Luke x: 29-37; Mark vi: 33-44; Matthew xx: 29-34; Luke vii: 11-15; John xi.

Several of these tell of the wonderful com-

passion of Jesus. He wept with those who wept, but always gave help as well as tears; and so should we, if we can. Yet if we cannot give help, a tear or a word of love should not be withheld.

"The Road By-and-Bye leads to the town of Never."

WHAT CAN LITTLE HANDS DO.

"O, what can little hands do
To please the King of Heaven?
The little hands some work may try
To help the poor in misery;
Such grace to mine be given.

O, what can little lips do
To please the King of Heaven?
The little lips can praise and pray,
And gentle words of kindness say;
Such grace to mine be given.

O, what can little eyes do
To please the King of Heaven?
The little eyes can upward look,
Can learn to read God's Holy Book;
Such grace to mine be given.

O, what can little hearts do
To please the King of Heaven?
The hearts, if God His spirit send,
Can love and trust the children's Friend;
Such grace to mine be given.

When hearts, eyes, lips and hands unite,
To please the King of Heaven,
And serve the Saviour with delight,
They are most precious in His sight;
Such grace to mine be given."

"Real Repentance consists in the heart being broken for sin, and broken from sin."

THE TRY COMPANY.

VERSES FOR JUNE.—Commit them to memory:

And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Colos. 3: 33.

"Whate'er I say or do,
Thy glory be my aim;
My offerings all be offered through
The ever blessed name."

NEW QUESTIONS.—Let us have answers by June 15th. 1. Of what did the first wedding present consist? 2. What garment was hid in a rock on the bank of a river?

A LETTER.—Ella Grace Templin, Ida, Kansas, writes: My name is Ella Grace Templin. I am ten years old. I have a sister eight years old—her name is Ida May. We are trying to do right, and wish to join the Try Company. Please enrol our names. The king of Judah that had not seen a copy of the law until he was 26 years old was Josiah. 2 Chron. xxxiv. The first bride and groom that entered the land of Canaan were Isaac and Rebecca. Gen. xxiv.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death
of his Saints.—Psalm 116: 15.

MRS. SARAH A. ROUTLEDGE.—Sarah Archer Routledge was born in Great Britain, Feb. 28, 1818. In 1824 she was brought to the United States by her parents; was converted when 12, and joined the Methodist Church. In 1845 she married Rev. Wm. Routledge, a member of the then Ohio, and since, the Cincinnati Conference. As I knew her from my third year in the conference when I was her husband's colleague, I am free to say that a more pure Christian character I have never known. A woman of rare common-sense, of fair education, and very clear and uniform Christian experience, she was in the true sense a help—a real colleague of her husband in his work. During her husband's last long illness, with his mind and body both greatly diseased, and herself suffering with a badly diseased condition of her eyes, she endured with rare wisdom and patience. For nine years of widowhood, in partial blindness, with almost incessant pain, she continued to be found in her place at class, prayer-meeting, public worship, and in every enterprise or work of the Church, attempting at least to bear a part. She had gone to spend the Winter with her son in Memphis, Tenn., when she fell sick, and after three weeks of patient suffering, she left the worn and wasted casket in which she had lived for more than 65 years, and firmly set her foot on the threshold of immortality. Her death occurred Nov. 12, 1883, and her funeral took place at Goshen, Ohio, with appropriate services, by her pastor, Rev. W. R. Watson.

L. F. VAN CLEVE.

The W. C. T. U., of Goshen, Ohio, of which she was a member, gave this tribute in a minute presented and adopted:

IN MEMORIAM.

Constant, cheerful, sacrificing, entirely given up to God's service, was the simple record of her singularly beautiful, quiet life.

Obedying the command to do with her *might* what her hand found to do, when the great question of prohibition came up in our State she was among the first to gird on the temperance armor and march to the front of the battle; and we, the members of the W. C. T.

U., of Goshen, realize that in her death we have lost our most earnest worker, and while it will be very sad for us never again to enjoy the friendly grasp of her hand, nor hear her tender, pleading voice in prayer, yet, submissively we bow to the will of our loving Father, knowing that he doeth all things well, and that our loss is her eternal gain.

MR. JOHN LUPTON was born in Yorkshire, England, Nov. 13, 1805, and died at Council Hill, Ill., Dec. 31, 1883, aged 78 years. In the year 1846 he emigrated with his wife and family to the United States, and settled in the community where he resided until his death. Early in life he was brought under the influences of the Divine Spirit, and soon was led to trust in Christ as a perfect Saviour. He first united himself with the Wesleyan Methodist Church in England, and with the Methodist Episcopal Church on coming to this country. He was an acceptable class leader, besides filling other official positions. He was one of the earliest Methodist settlers in this vicinity. When there were no churches he opened his own house for the gathering of Christian people from week to week for prayer and class-meetings. For upwards of fifty years he continued a faithful Christian, and was never known to flinch from duty or the attendance upon Divine worship whenever possible for him to attend. In his demise the Church has lost a strong support financially and spiritually. The services were always better for his presence—the minister was encouraged by his amens and hearty shouts. His family is bereft of a true Christian father, a bright and perfect example, and a loving companion. The Bible was his guide and rule of life. He had read it through again and again in his closet, besides its regular reading at the family altar. The "Guide to Holiness," apart from the Word of God, was his constant companion, and often has he said to me, "that precious treasure, I cannot do without it." He did not leave a dying testimony, but his strict Christian integrity evidenced the genuineness of his profession. Much time in his latter days was spent in secret prayer, thereby pressing his work to completion. Only a few moments previous to his departure he was engaged pouring out his soul before God, and committing his all into the hands of his loving Saviour. He passed peacefully and triumphantly away to his heavenly home, with a smile resting upon his countenance.

Chas. Reed.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

ENGLAND.—Our correspondent writes:—Your readers will rejoice when I tell you that I have had a gracious work of God in my circuit. A few weeks since we held a week's evangelistic services, preceded by eight days' special prayer. And during the week three hundred people of all ages, from ten to seventy-four, made their way into the inquiry rooms to surrender themselves to the Saviour. Many men and their wives started for heaven together. Some, who for ten and even twenty years, had never entered a sanctuary, came to Christ. Many were the children of good people, but others were among the most degraded of our population. Since then a glorious work has broken out at another of our town chapels in which striking conversions have brought glory to Christ. And from week to week, almost from day to day, the work goes forward. Last Sabbath night I held one of the most blessed lovefeasts that I ever attended, and in it some clear, beautiful testimonies to perfect love were given. Without exception those giving them were among our most reliable and hardest working members. A blessed influence is resting upon us. I was never worked so hard, but God gives me health, and to have His smile upon the labor for Him, O, how glorious!

"Break forth into singing, ye trees of the wood,
For Jesus is bringing lost sinners to God."

CANADA.—Rev. E. R. Young, Bowmansville, Ont., writes: During the last two months I have been engaged in special work, and the great Captain of our salvation has given us the victory. About two hundred precious souls have been at the mercy-seat asking for pardon, the greater number of whom are now rejoicing in the consciousness of sins forgiven.

But to me the most delightful feature of the services is the fact that the Church is so largely entering into full salvation. Some of the most wonderful testimonies I ever heard have been given in reference to the reception of the blessing of perfect love, and the subsequent change in the life, the marvelous increase of power with God and man, and the ever-abiding rest of faith enjoyed, attest the reality of the work. Since my return from Ocean Grove last summer, more than ever, I have longed, prayed, and preached with this heart-desire before me, namely, that my dear people might, in large numbers, see that holiness was their privilege, and enter into its enjoyment. God has exceeded our highest expectations. Our Saturday night Holiness meetings are very precious gatherings, and are very well attended.

AFRICA.—Sister Amanda Smith writes: I desire to thank the friend that sent me the "Holiness Chart and Daily Remembrancer," of my dear sainted friend and sister, Mary D. James. I am delighted with it. When the steamer came in I had no idea of there being any mail for me, but a boy came and, with other letters and papers, brought me the beautiful "Christian Holiness Almanac." My heart bounded with gladness for the Almanac. It gives the names of the different Holiness publications and meetings. My heart leaped for joy as I read of the many presses which are sounding out the great truth. I thank God also for the evangelists that He is raising up to proclaim the glorious salvation.

God is here as well as at home, although the Churches are not at the front as they should be on the line of Holiness and Gospel Temperance.

A SCANDINAVIAN PERIODICAL.

Rev. Pastor Kringelbach, Gothenburg, Sweden, writes:

I send you a number of the first Holiness paper ever issued in Scandinavian; it is on the strict holiness line. Kindly inform your readers, if any should be Scandinavian, that 50 cents is the price per year, postage included, published monthly. I issued 4000 this month. My Heavenly Father, in answer to prayer, provided for the money. We had a glorious time last month in our meetings. Hundreds saved, and holiness received with joy.

The Home Field.

From various parts of the "Home Field" we have good tidings. Much activity prevails in the West, especially, on the line of Christian holiness, and the Lord affixes His Spirit's seal. The same zeal should be flaming in all parts of the land.

IN THE EAST.—*New York.*—It is our pleasure to announce that the TUESDAY MEETING is held with unabated interest. The rooms are crowded, and souls are being led each week into the inner kingdom—the kingdom of power. The place is indeed hallowed by the divine presence; the testimonies are clear and strong, convictions deep, and the results very precious. To God be the glory! Bro. A. C. Morehouse, recently appointed to 7th St., who, summer and winter, is in quest of souls, has entered spiritedly upon the work in his new charge. He is preparing for some special services, to be held shortly. Jennie Smith has been holding meetings in the Madison Avenue Congregational Church, Rev. Dr. J. P. Newman, pastor. Rev. Jacob Freshman is prosecuting his work vigorously in New York City among the Jews, and is baptizing converts. He has been organizing a *Hebrew Christian Church*, and publishes a paper quarterly, called the "Hebrew Christian." His address is 25 East 7th St., where those who are interested in the work may communicate with him. The most remarkable work in our immediate vicinity is at *Asbury Park, N. J.*, where the *Salvation Army* is operating. They have a great crowd nightly in a large hall, and over 100 have professed conversion, among them some hard cases. They are proposing to erect a permanent "Bar-racks," on a lot donated by Mr. Bradley, and will prosecute a vigorous summer campaign. They are also doing good service in New York, Brooklyn, Newark, N. J., and other places. The imprisonment of one of their Captains in Newark has helped the cause. The Woman's Gospel Temperance Union, in Newark, is working well. We attended a meeting there on a recent Sabbath; a large audience was assembled in the hall, and it was reported that, the night before, seven were seeking Christ, three of them the comrades of a reformed drunkard, just saved, who brought them to the foot of the cross.

IN THE WEST.—Rev. Thomas Harrison, the evangelist, is at work in Evansville, Ind. A record of 250 conversions has already been made. The ministers of the respective Churches, with their people, are heartily co-operating.

At Mitchell, Ind., F. A. Hutchinson, pastor, there has been 60 accessions.

At Harrison, Ohio, J. L. Glascock, pastor, during six week of special services, 120 professed con-

version. At Paulding, O., Rev. J. C. Crider, pastor, has been aided by Mrs. Tregs, and 70 have found Christ.

Sisters F. J. Collins and Julia Thacker have been conducting meetings in Erwin, Ill., with saving results.

"The Expositor" reports some interesting Friends' Meetings; one at Camp Chase, O., conducted by Wm. Allen and B. F. Farquhar—souls were saved every night. Another at Cleveland, O., held by Caroline E. Talbot. The Lord had such control of His instrument that He spoke to each one, personally, though her people were converted.

In Washburn, Wis., Bros. Hammer, Kelley, Parks and Kittie Wood, evangelists, have been working. The country was stirred for ten miles around; 200 were converted or sanctified. Thence they went to Platteville, where the work opened well; 15 were converted or sanctified the first week.

At Sloan, Ia., the Woodbury Co. Holiness Association recently held a meeting—the results were glorious—a number converted or sanctified.

A Holiness meeting was held last month at Cambria, Ia., which was precious from the beginning to the close. Convictions were powerful and a number were sanctified.

In California the work of the Lord is moving on. At a tabernacle meeting in San Jose, recently, there was a heavy battle with the hosts of sin, but a victory was won, souls were saved. At a meeting in Corallitos, 30 sanctified. At Three Rivers a powerful work; among others, a woman who had been teaching infidelity to her seven children, was wonderfully saved, and five children. At Fresno, Sebastopol, and Green Valley, gracious visitations have been enjoyed.

The Free Methodists report blessed meetings at Oyer, Kansas, and Brainerd, Neb. At the former place 30 were converted, of whom 27 were sanctified—eight slaves to "King Tobacco" were liberated.

IN THE SOUTH.—A meeting of much interest has been held in Evans Chapel, Atlanta, Ga. Bro. Blosser, an evangelist of the Cumberland Presbyterian Church, and Bro. R. C. Oliver, of the North Carolina Conference, of the M. E. Church, South, have been aiding the pastor, Bro. Gibson.

Bro. H. M. Newton, of Norcross Circuit, Ga., reports constant seasons of refreshing—18 additions lately. Holiness knows no summer or winter.

During special services at Alexandria, Mo., 80 were converted, and 40 sanctified, among them quite a number of young people.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

Faith Notes For June.

By faith we live—Romans 1 : 17

By faith we stand—II Cor. 5 : 7.

By faith we walk—II Cor. 5 : 7.

By faith we fight—I Tim. 6 : 12.

By faith we overcome—I John 5 : 4.

WHERE ARE THE HARVESTERS?

THE harvest-time is at hand. The great fields of grass and of grain are ripening. Sunshine and shower are doing their appointed work. All over the land the signs of promise appear. The heart of the husbandman bounds with joy as he anticipates abundant crops as the fruit of his toil.

Modern ingenuity has wrought largely in the realm of agriculture. The old sickle and scythe have been supplanted by the great mower which moves over the grass fields like a thing of life. The harvester rolled in among the ripened grain quickly does its work.

The Church is God's harvester, designed to reap down the fields in the moral world. She has, in these modern days, many improvements corresponding to the new mowers and reapers. Advanced culture, refinement, and various appliances, put under her control agencies for good which, rightly employed, make her mighty in the divine hand. But, as the agriculturist must keep the blades of his reapers sharp, every wheel in its place, and well lubricated with oil, and the strong team ready harnessed in order to make it effective; so must it be with the Church of the living God. Here is a problem for our quick calculators to solve: If the fathers, with so few human advantages, did such splendid harvesting, gathering such large and abundant sheaves into the Lord's garners, what sort of reaping should be done by their sons

avored as they are with the rich advantages of the period? Who will give the answer?

God expects great returns for the increased capital put in our hands. He will not be satisfied unless there be a showing of compound interest. When He comes on a tour of inspection, He will look for His barns to be full of the fatness of the land. Shall we meet His expectations?

Christian harvesters are at work. East, West, North, and South, they are reaping down the fields. The harvest song is heard sweeping out melodiously. The grain is being bound in sheaves and garnered. The busy scenery delights both earth and heaven. But there is a call for more laborers. On the mountain slopes, in the verdant vales, at home and abroad, everywhere the cry is, "*More laborers!*"

The harvest work is hindered by opposing influences. *Skeptics* hinder it. There are those, even in Zion, who, Nicodemus-like, ask, "How can these things be?" They have a thousand questions they wish to have answered before they will respond to the harvest call. *Idlers* stand in the way. They fold their hands. There is no fire in their eye, no energy in their tread, no power in their arm. The sun is too hot, or the grain is not ripe, and they would wait awhile. *Formalists* exert a pernicious influence. They make some attempt at reaping. They would not be entirely counted out, and yet their strokes are so feeble that they make little progress. They obstruct the path of the stalwart harvesters. *Worldlings* interfere greatly. They are so heavily laden with the garments of earth and its gorgeous trappings, as to be really unfit for the service of the Lord of the harvest.

There ought to be some grand harvesting this Summer. Let Zion's sons and daughters array themselves—put on the harvest attire. Roll into the fields the mighty reapers. In the name of the Lord go to work!

"Whate'er obstructs, obstructs in vain,
The Lord will clear His way through all."

Let the harvest of souls be glorious. Drive the salvation reaper through the homes of God's elect. Sweep the children and youth into the garners. Swell the song of gladness—from uncounted fields let it rise to mingle with celestial hosannas. On-

ward let the ponderous wheels move among skeptics, formalists, idlers and worldlings. Turn the sharp blades against every obstruction. Thousands upon thousands of happy converts should swell Messiah's train. Large numbers should be plunged into the crimson-tide, and rise in every thought renewed—from head to foot "*whiter than snow.*" Let every Camp Meeting be a mighty reaper for the Lord almighty. Away with speculation, mercenary schemes, toll-gates, and every thing on the line of Mammon! Let God and His salvation have full sway. Make the forests ring with His praises. Seize every straggling soul. Pluck brands from the burning and quench them in Jesus' blood! O, ye holy harvesters, to the fields, to the fields! Cold, moist, or dry—to the fields, and let the Lord's garners be full.

THE GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church has been held in the Hall of the Young Men's Christian Association, Philadelphia, during the past month. Of course the assembling of this highest legislative body of the Church has excited great interest. The delegation was so large as to fill almost the entire lower floor. The galleries were occupied by visitors. The duties of our office have been such as to allow us only two days to spend at this important convocation.

One of the most interesting features of the gathering has been the early morning prayer meeting, led by Rev. B. M. Adams, and Chaplain McCabe. Although not largely attended, they were seasons of refreshing. On two occasions we were present and realized the presence of the Holy One. How well it would have been if the delegates, largely, could have attended, and devoutly waited upon God for the baptism of the Holy Ghost.

We make a few extracts from the Bishops' address to the Conference. They say:

We meet under circumstances of peculiar interest. We have reached the hundredth year of our history as a distinct ecclesiastical organization, and we may well pause on the threshold of our second century, to recall the character and deeds of the noble men who laid the foundations of the Methodist Episcopal Church.

The history of the century, and especially of the earlier periods, clearly demonstrates that the work was of God, and not of man, and we may devoutly say, "Not unto us, O Lord, not unto us, but unto thy name give glory." Yet our rejoicing is with

trembling, because of our manifold delinquencies, and of the vast responsibilities which are upon us.

At the first conference, held 111 years ago, in this city, only six preachers received appointments, and of these every man of age and standing returned to England within the next five years, except Francis Asbury, who may well be styled the apostle and father of American Methodism; and yet God carried forward his work by raising up from year to year young men, under whose labors the borders of the Church were constantly extended. We have builded on foundations they laid; we have reared institutions which their faith and sacrifices made possible.

The causes of their success were three:

1st. The tireless zeal and holy living of the early Methodists. The ministers had no worldly motives to move them to action. They had few comforts, few friends, and scant support. They heard a divine call and obeyed. There was little to influence a membership to join them, except the conviction that they could lead holier and happier lives. They lived in conscious fellowship with Christ, and in zealous labors to win others to Him.

2d. The doctrines proclaimed by the earlier ministers were chiefly the fundamental doctrines of the Gospel: the fall and ruin of man; his need of a Saviour; the atonement of Christ; the witness of the Spirit; the forgiveness of sins; perfect love, and all the blessings of a free and full, a present and eternal salvation.

3. Source of power in early Methodism was the itinerancy of its ministers. They waited not for congregations to invite them, but they went forth and preached everywhere, gathering congregations in dwelling houses, in cabins, in shops, in barns, in fields and in forests; and thus the "Word of the Lord mightily grew and prevailed." May we not ask ourselves whether as ministers and as members of the Church we have the same zeal and earnestness; whether the fundamental doctrines of the Gospel are so constantly the theme of our preaching; and whether we are maintaining our itinerancy in its original power?

They gave these closing words:

Brethren, we cannot close this brief review without anew magnifying the grace of God, which has been so marvelously manifested toward our beloved Church in the past hundred years. When we revert, as we do this day, to our small and unpromising beginnings, and remember how God has been with our fathers and with us even to this day, for three generations, opening up the way before us, honoring us as He has honored none of our contemporaries, building us stately and strong over all the land, and to the very ends of the world, making us to be among the great powers of the earth, we are constrained at the same time to humble ourselves, and, acknowledging that the power has all been of God, to ask that we now devote ourselves more completely than ever to the service of his cause and the building up of His kingdom in the earth.

Four new bishops were elected, viz: Rev. Drs. W. X. Ninde, J. M. Walden, W. F. Mallalieu, and C. H. Fowler. We hope it may appear that these are wise selections. Bishop Ninde, on the Sabbath following his election, preached on this text:

"And this also we wish, even your perfection." His first pulpit utterances were therefore on the line of Christian holiness. May they every one preach holiness, definitely, in the demonstration of the Spirit. Rev. Chaplain McCabe was elected Missionary Secretary. He will do valiantly for missions. Dr. Buckley was re-elected editor of the Christian Advocate, and Dr. Vincent Secretary of the Sunday School Union. Dr. Curry takes charge of the Quarterly Review. Of the measures adopted we may speak hereafter.

"It is one of Satan's devices, to blind the eyes of worldly men, by dust from the soiled garments of Christians." Then let every Christian keep his garments unsoiled, and so frustrate the enemy.

INTERNATIONAL CAMP GROUND.

Rev. Wm. B. Osborn, father of the "National Holiness Associations," and "Ocean Grove," has conceived another grand project. He proposes to establish an International Camp Ground at Niagara Falls. An eligible site has been selected about one mile below the Falls, giving a view of both Falls. He is gathering around him a company of good men and true, from the United States and the Canadas, who will, it is expected, inaugurate this most important enterprise. It will be in no sense a speculation, but a new movement on the line of salvation, on pure Gospel principles. The throwing in of a real evangelical element into the midst of the summer gatherings at Niagara Falls is a work of great promise, we think. A Camp Meeting will be held in August, and also, it is expected, a great Missionary Convocation, in which returned missionaries of the several evangelical Churches will participate. So the prospect is that the Gospel lines will be thrown out strongly this summer at this great resort of people from all parts of the world. Persons interested, desiring further information may address Rev. W. B. Osborn (now pastor), Niagara Falls, N. Y.

We commend this to the attention of our readers. The cause of holiness will be advanced by it.

"He that overcomes evil with good, gains three victories—he overcomes Satan, his enemies, and himself."

BY LETTER.

How many have been saved by a Letter! Rev. John Newton says: "I rather reckoned on doing more good by some of my other works than by my letters, which I rather wrote without study or design." Yet his letters were the great treasure that he left behind. It is stated in the life of Mr. Jay, of Bath, that he used to have one read to him every Sunday evening."

Here is a path of usefulness not trodden often enough. To sit down and write a Christian letter to a friend indicates a tender interest in the individual, that is very likely to make an impression. The receiver of it is almost sure to have serious thought awakened when he breaks the seal. The conviction is inwrought immediately, that the sender of that communication is a real friend. Beloved, it is worth while to try this. Set your hand to paper in behalf of some unsaved soul; ask the blessed Holy Ghost to help you "to indite a good matter." By this means you may gather a gem to deck your Redeemer's diadem.

IS IT TRUE?

We often hear persons say, "I have consecrated all to God, and yet am not conscious of any change." Now, the conditions being met the result inevitably follows. If there be no result, no conscious realization of the great salvation, there must be a flaw in the consecration. God is true; His word is infallible. Faith is the proof of a perfect consecration—a faith which appropriates the promised gift. Faith cries, with joy,

'Tis done, the great transaction's done!

Until this demonstration of the reality and fullness of consecration is reached, a faith that brings the power, it is not true that we have consecrated our all. So long as unbelief is unsundered consecration is not complete. It is ours to say, "I can, I will, I do believe," then the offering is on the altar, and the witness of its acceptance will not be long delayed.

— *A Christian should let us see his graces walking abroad in his daily conversation; and if such guests are in the house, they will often look out of the window.*

OUR INQUIRY ROOM.

1. A sister in Missouri writes: "I notice in the Inquiry column of the Guide that a sister was advised to remain in the Church and to give an unshrinking testimony. All this I like, but what is your advice if, in such a Church, such a testimony would not be allowed.

We say God's voice is above that of the Church—to be silent concerning His work in the soul, either as to justification or sanctification, would be to violate His injunctions, such as these: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10: 9. Paul, to Philemon, writes, "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." Let the saved of the Lord then make their faith effectual by giving clear, distinct testimony, of "every good thing" wrought within them by the Spirit, even in the face of a Church prohibition; and if the penalty of expulsion be annexed and executed, take it calmly and joyously for Christ's sake. It is safe to follow apostolic example. The Jewish rulers "commanded Peter and John not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Beloved do likewise, with meekness and fear, and take the consequences.

2. A brother in Montana asks for light on Psalm 85: 10, "Mercy and truth are met together; righteousness and peace have kissed each other."

Dr. Adam Clark has a beautiful comment on this passage. He says: Mercy and peace are on one side; truth and righteousness on the other. Truth requires righteousness—mercy calls for peace."

They meet together on the way; one going to make inquisition for sin, the other to plead for reconciliation. Having met, their differences on certain considerations, not here particularly mentioned, are adjusted; and their mutual claims

are blended together in one common interest; on which peace and righteousness immediately embrace. Thus, righteousness is given to truth, and peace is given to mercy.

Now, where did these meet? In Christ Jesus.

When were they reconciled? When He poured out His life on Calvary.

The divine attributes therefore perfectly harmonize in redemption, and we may well sing—

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.

Let us appropriate to ourselves, by faith, all the riches thus provided for us through Christ Jesus.

3. An inquiry comes to us from Nebraska concerning the Bible authority for the change of the Sabbath from the seventh to the first day of the week.

We do not find any express injunction in the New Testament respecting the change of the Sabbath from the seventh to the first day of the week. But we do find evidence that the change was made by divine authority. The first day of the week is forever rendered sacred by the rising of Jesus from the dead, thereby finishing the work of the new creation, as God rested from the work of the first creation on the seventh day and hallowed it. It was upon the first day that the early disciples assembled for worship, when Jesus appeared to them and furnished them with undubitable proofs of His resurrection. Hence it became the custom of the New Testament Church to regard that as the Sabbath, evidently sanctioned by the apostles, and they probably derived authority from the Master himself. Thus it has come down to us with all the weight of apostolic sanction, and is the usage of the Church, with few exceptions.

The great matter for us is to see that the day is kept holy; by us as individuals, in our family relations, and in the nation. The law of the Sabbath is being shockingly disregarded, and the curse of God will be upon us as a nation if its sanctity continues to be trampled upon. All unnecessary work, or pleasure-seeking are contrary to the divine law. See Isaiah 58: 3. With our Episcopal friends we would devoutly pray, "The Lord incline our hearts to keep this law!"

OUR PRAYER UNION.

MOTTO FOR JUNE.—*"Through God we shall do valiantly; for he it is that shall tread down our enemies."*—Psalm 108: 13.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket companion. We wish every one of our readers could have one. It cost but 15 cents.

SCRIPTURE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11-12. Psa. 77; 12.
3. Ephes. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 10; 32. Psa. 140; 8.
5. Ephes. 4; 17. Prov. 16; 7. Psa. 119; 154.
6. Ephes. 4; 30. John 6; 63. Psa. 143; 7.
7. Ephes. 4; 24. Psa. 1; 1. 1 Thess. 5; 23.
8. Ephes. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 86; 2.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Ephes. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1-2. Psa. 33; 15.
14. Eccles. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Ephes. 5; 8. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37-38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 44. Psa. 119; 5.
20. Ephes. 6; 13-14. Psa. 91; 4. Psa. 108; 13.
21. James 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Colos. 1; 9-10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. James 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 13.
28. 1 Tim. 6; 17-18. Prov. 11; 24. 1 Chron. 29; 14.
29. 1 Tim. 2; 3. Psa. 119; 28.
30. Prov. 8; 32. Micah. 2; 7. Psa. 119; 80.

I.—CLOSET DEVOTIONS.

PROMISE FOR JUNE.—*"Humble yourselves in the sight of the Lord, and he shall lift you up."*—James 4: 10.

"Still to the lowly soul
He doth himself impart,
And for his temple and his throne
Select the poor in heart."

DESIGN OF THE UNION.—We would remind our friends that *The Guide Prayer Union* was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired, as far as possible, "Prayer Union." It is desired, as far as possible, at the noon hour to be engaged in prayer in the Closet. 1st. For the members of the Union and their families. 2d. For the full baptism of the Holy Spirit upon the universal Church. 3d. For a wide-spread revival of Bible Holiness. 4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this department.

THE CLOSET HYMN.

O Lord, thy heavenly grace impart,
And fix my frail, inconstant heart;
Henceforth my chief desire shall be
To dedicate myself to Thee.

Whate'er pursuits my time employ,
One thought shall fill my soul with joy:
That silent, secret thought shall be,
That all my hopes are fixed on Thee.

Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And wheresoe'er my lot may be,
Still shall my spirit cleave to Thee.

Renouncing every worldly thing,
And safe beneath Thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in Thee.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*"That God will graciously prepare His people for summer work, on the Camp Ground, and at other places to which they may resort."*

Requests by Letter.—F.—, Mich.: That many may be saved, the Temperance cause built up, and that a brother and wife may be saved. W.—, Pa.: For a sister to have a clean heart. D.—, Tex.: For one longing for sanctification, and for the conversion of a son. C.—, N. Y.: For the sanctification of a pastor and his wife, for a revival, and for one being educated for missionary work. P.—, N. Y.: For a sister to be restored to health. H.—, Ark.: For a brother to have a clear evidence, and for the sanctification of pastor. S.—, Fla.: For one laboring among the freedmen. B.—, Ia.: For one who has lost the witness of sanctification. Fla.: For the restoration of a daughter to health. N. Y.: For the salvation of an only son, the child of many prayers. Ia.: For a sister to be sanctified, and for the success of a holiness meeting just started. Ont.: For a sister to be restored to health, and for the conversion of a minister's son, an infidel. G.—C.—, Ia.: For the recovery of a daughter to health, and for her salvation. O.—, Ct.: For a sister to be sanctified. R.—, Ont.: For a husband's conversion. C.—, Kan.: For a sister to be sanctified. M.—P.—, R. I.: For a neighborhood needing a Methodist Church, and for conversion of a little girl. C.—, for an aged sister to be renewed in the spirit of her mind, and for a young minister laboring under difficulties.

II.—WORK FOR THE MONTH.

Christian Work.—The builder builds for a century, we for eternity. The painter paints for a generation, we forever. The statuary cuts out the likeness of Christ to endure for ever and ever.

1. Try to save your nearest neighbor who is out of Christ.

2. Seek to bring to Jesus the young man who seems to you in the greatest peril.

3. Visit some Church members and tell them your experience.

4. Ask your pastor for some special work this month.

5. See that some sick person is supplied with flowers.

6. Make some poor drunkard understand that he has a brother near him.

THE CAMP MEETINGS.

The Sixth Annual Union Holiness Camp Meeting at SILVER LAKE, near Brandon, Vt., will begin Friday, June 27th, and continue ten days. It will be conducted by Rev. B. S. Taylor. This is a beautiful ground, and the meeting is on the right line. Send for circulars to Frank Chandler, Brandon, Vt.

OTHER MEETINGS.—National, Lansing, Mich., June 11. Dr. Cullis, Intervale, N. H., Aug. 20-28. Sandusky Union, U. B., Petersburg, Wyandot Co., O., June 5-15. Ohio Holiness Association, Zanesville, O., July 3-13. Iowa Holiness Association, Nevada, latter part of June. Michigan Holiness Association, Grand Rapids, August.

Please Note! The Women's Union National Holiness Meeting at Camp Tabor, N. J., August 5th. Our sisters should keep it in mind.

WORDS OF CHEER.

A Blessing.—Brother E.—F.—, Ohio, writes: "The *Guide* is a blessing to me. It does my soul good. I do hunger for more righteousness, for more light, for more Christian reading. The blood of Jesus cleanseth from all sin. The meek shall inherit the earth (made new). I do love Jesus and His teachings.

A Great Comfort.—A brother in Canada gives us this cheering testimony: It is with great pleasure that I write, thanking you for sending the *Guide to Holiness*. It has been a great comfort to me to have the reading of that book which I hold next to my Bible. At times when I have been down in the valley, I have gone to read the *Guide*, and I have been helped more than ever. I have been brought by it to study God's promises, and led from one step to another.

Full of Holy Zeal.—Bro. James Ingle, 908 N. 29th street, Philadelphia, writes: You have kindly sent two numbers of your grand paper this year. These are two sorely afflicted widows, one with the rheumatism for years, and the other with partial blindness. They are good Christian sisters. I gave it to them. They are delighted with it. I get religious papers by the thousands to give away. Can you tell me how to get a big lot? A dear old quaker gave me about three hundred, when he saw the effort I made to circulate religious reading; he is gone to glory. If any good brothers or sisters can help me to get such papers I will see that they do good.

(This is the way to do good—to "sow beside all waters." Who will help our brother by furnishing him with papers or magazines? His address is given above.—ED.)

THE SUMMER CANVASS.

New subscribers are coming in. Let all our friends work for us. All new subscribers will now date from July 1st, with the May and June numbers free. We hope *every old subscriber will renew promptly*, and endeavor to send us *one new one*.

IN BRIEF.

—Carefully note what is on the 2d, 3d, and 4th pages of the cover.

—Let that beautiful book, "*The Soul Winner*," by Mrs. James, be kept in mind. Send for it.

—Orders for the memoir of Dr. Palmer sent this month will receive the first attention. Every subscriber to the magazine will want it, and many others.

—"The *Shut-in-Visitor*," published by Mrs. Kate Sumner Burr, Walworth, N. Y., a neat monthly, should be circulated. Send for specimen copy.

—Have you procured a copy of the interesting Memorial volume, relating to Rev. J. S. Inskip, with portrait; price 60 cts. If not let us have your order.

—The glorious sermon by Dr. Peck, finished in this number, will be put in a neat tract. It is excellent to circulate. 3 cts. each, 30 cts. a dozen. Forward orders.

—Rev. Wm. McDonald has been elected President of the National Association, with Rev. E. J. D. Pepper, and Dr. G. D. Watson as Vice-Presidents. The work is to be pushed vigorously, notwithstanding the departure of the honored leader, Rev. J. S. Inskip.

—Philip Phillips, who is world-renowned as a *Christian singer*, has published a beautiful volume, with the title, "*SONG PILGRIMAGE*," around and throughout the world. It contains the narrative of his journeyings, interspersed with handsome plates, and what is not the least attractive, his choice songs. It is a splendid ornament for any Christian home. We commend it to the attention of our readers as a book of rare excellence. It is embellished with a superb portrait of the author.

BOOK NOTICE.

THOUGHTS ON HOLINESS, by Mark Guy Pearse, author of "*Daniel Quorn*," "*Mr. Horn and his Friends*," "*Cornish Stories*," &c. Introduction by Rev. Wm. McDonald. Those who have read the previous works of the author, which are so sprightly and vigorous, will be eager to get his "*Thoughts on Holiness*," they are clear, sparkling, strong thoughts. It is published by McDonald and Gill. Price, 50 cts. On sale by us.

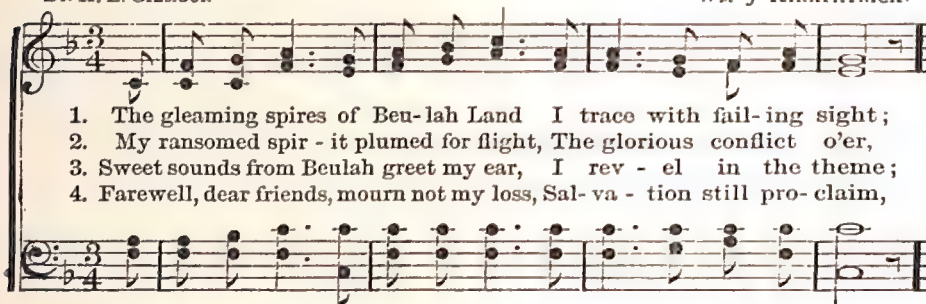
THE GUIDE HYMNAL.

Triumph! Triumph!

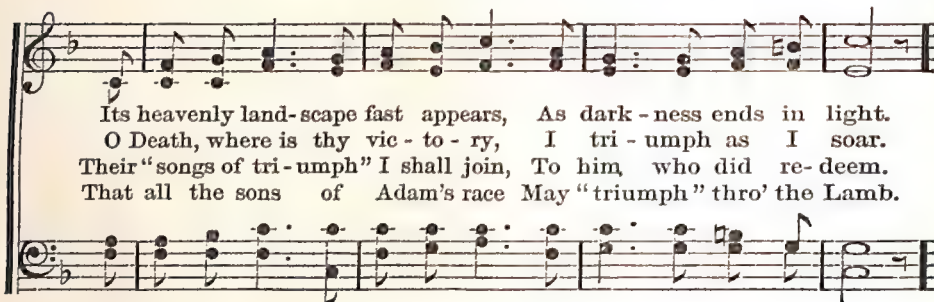
Words by
Dr. H. L. GILMOUR

[Lines written on the last words of Rev. J S INSKIP.]

Music by
WM J KIRKPATRICK.



1. The gleaming spires of Beu-lah Land I trace with fail-ing sight;
2. My ransomed spir - it plumed for flight, The glorious conflict o'er,
3. Sweet sounds from Beulah greet my ear, I rev - el in the theme;
4. Farewell, dear friends, mourn not my loss, Sal - va - tion still pro - claim,



Its heavenly land-scape fast appears, As dark-ness ends in light.
O Death, where is thy vic - to - ry, I tri - umph as I soar.
Their "songs of tri-umph" I shall join, To him, who did re-deem.
That all the sons of Adam's race May "triumph" thro' the Lamb.

CHORUS.



I "triumph" with a conqu'ring faith, Since Je - sus has crossed o'er;



I "triumph" in my upward flight, I'll triumph ev - er - more.

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXIV.

From July, 1884, to January, 1885.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

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—*JULY, 1884.*—

THE WORD FOR THE MONTH.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.--Isaiah 12: 4.

"Thee, holy Father, we confess;
Thee, holy Son, adore;
And Thee, the Holy Ghost, we bless,
And worship evermore."

"Hail! holy, holy, holy Lord,
Whom one in three we know;
By all the heavenly host adored,
By all Thy Church below."

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

OF what day does Isaiah write? Of THE GOSPEL DAY, surely. The day of brightness, and grace, and glory that is now upon us. Hail, all hail, blessed day!

"Prophets and kings desired it long,
But died without the sight."

How are we to improve this day? It is a PRAISE-DAY—"Praise the Lord!" Praise-notes become the day. When its morning-streaks were seen in the heavens, all celestial intelligences kept jubilee. A multitude of them swept over Judea's plains, singing, "Glory to God in the highest!" And shall we, into

whose lap "the day" has poured Divine riches, be silent? God forbid!

It is a PRAYER-DAY. "Call upon His name." Ah, heaven is open now—there is a way of access to the throne! How free, universally free! The bloody-foot-prints of the Son of God track the way for saints to the Father's presence. "Call!" and the ponderous gates will fly open, and you may have child-like audience with your Father, and come away every time well-laden with gifts.

It is a WITNESSING-DAY. Silence dishonors God. An humble Christian said once: "The Lord has no *dumb* children." True; they will speak somehow—in tears and songs and burning words. "Declare His doings," says the prophet. Speak, and let the nations know that your God is "the living God." "Make mention that His name is exalted."

A Sermon.

THE TWO CHRISTIAN STATES.

BY REV. JAMES HARRIS (CANADA).

By whom also we have access by faith into this grace also wherein we stand, and rejoice in hope of the glory of God. And not only so but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Romans 5: 2 c. 5 v.

IT is a great thing to be justified by faith. The whole of this Epistle may be regarded as a treatise by St. Paul upon the necessity, the nature and the results of this great blessing of justification by faith. Luther properly styled it "the doctrine of a standing or a falling Church." But great as it confessedly is, he only fully apprehends its true magnitude who looks upon it, not as a condition of ultimate experience, but rather as a vestibule leading into another and still more glorious experience of saving grace. It is the holy place where priests minister, and the altar reeks with incense, and the table is laden with shew-bread, and the candlestick is ablaze with light. But there is another chamber, *the most holy place*, wherein, over the ark of the covenant, the luminous presence itself abides, and angel forms are seen, with bowed heads and outspread wings, doing reverence. And to us who live in the Gospel age the vail is rent which separates the most holy from the holy place, and we have boldness to enter into the holiest by the blood of Jesus. Ephes. 2: 8.

From the manner in which St. Paul seems to hurry those to whom he is writing, through this first chamber, and to go at once and draw aside the rent vail—for he occupies only one verse in describing the blissful state of the justified soul—we may learn that he did not desire his Roman fellow-believers to tarry long in this beautiful vestibule, but to

follow him at once into the newly-opened but far more glorious chamber, the *holy of holies*. Visiting, a few years ago, the Powell Gallery in Rochester we were elevated to the story occupied by the paintings. We spent some time in looking on those which hung on the walls of the outside apartment, and felt repaid for our trouble; but by-and-bye we were ushered into the interior, and in the superior richness and beauty of its arrangements forgot what we had seen before. So there is much, very much, in the first experience of the justified state; but we who, with St. Paul, "enter the most holy place," forget the things which are behind; and, as in the Powell gallery, chamber leads to chamber, each one revealing some new beauty of its own—so in the experience of perfect love. There is a chamber which reveals "the glory of God," as never seen before, and we rejoice in hope. We pass on into the chamber which reveals the beauty of patience as wrought out by suffering here, and we glory in tribulations also. And another chamber reveals the sweetness of experience (or probation), and we glory in being counted worthy to suffer with Christ. And there is another chamber, the chamber over which the angel of hope presides, through whose windows we catch visions of the celestial city, and we glory in the fiery experience of probation which gives such sure ground of expectation. And yet another chamber over which the arch-angel of love presides, into which we enter, is so pervaded by the Holy Ghost's special presence that all shame is swallowed up in wondering admiration and joyous exultation, that we are counted worthy to do that for our Jesus which brings upon us the world's reproach, and the scoff of a cold-hearted Church.

This relation of justification to entire sanctification runs through the entire book of Revelation. "The holy to the holiest leads." See how it glows in Old Testament history and type! An Abra-

ham to whom faith had been reckoned for righteousness before he was circumcised (Rom. 4: 9) is commanded to be perfect (Gen. 17: 1), and God leads him into the experience of a fuller and closer walk with Him. A Jacob who receives the blessing of justification at Bethel lingers long and shows much of inconsistency, until at Jabbok, his name is changed, from the supplanter to the Prince of God. The children of Israel are brought through the Red Sea first into the wilderness, where they enjoy many proofs of Divine favor, to Canaan, the beautiful type of the rest that remaineth for the people of God.

David, weeping in deep penitence over his sad relapse, prays not only "Purge me with hyssop and I shall be clean, i. e. fully forgiven; "wash me and I shall be whiter than snow;" but goes on to say, "Create in me a clean heart, O, God; and renew a right spirit within me." Psalm 51: 10. Isaiah, foretelling the Gospel age, says, "And a highway shall be there, (justification by faith) *and a way*, and it shall be called the way of holiness, called by the author of the epistle to the Hebrews, "the new and living way." Ezekiel speaks of a great salvation in verse 24 of the 36th chapter, but at once goes on to say, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Joel foretels a first experience of salvation in chapter 2, verses 21 to 27, and then says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh, &c." John the Baptist speaks of two distinct baptisms: the one called the baptism of Repentance; the other, the baptism of the Holy Ghost and of fire.

Our Lord (Matt. 6: 33) commands us to "seek first the kingdom of God," which St. Paul tells us is "righteousness, peace and joy in the Holy Ghost," (or the experience of justification and regeneration) and immediately conjoins another

state: "*And His righteousness*," another and distinct experience. And in His ever memorable and beautiful exhortation to sinners (Matt. 11: 28) He says, "Come unto me all ye that labor and are heavy laden and I will give you rest," (i. e. the rest of forgiveness), and immediately goes on to say, to these justified sinners, "Take my yoke upon you and learn of me" (i. e. make an entire consecration of yourselves to me) "and ye shall find rest to your souls," (a second rest). What is this but full salvation?

And again, John 14: 15, "If ye love me (i. e. if ye are justified) keep *my* commandments; devote yourselves fully to know and do my will, and I will pray the Father and He shall give you *another* Comforter," i. e. another blessing to that of justification, of which the Holy Spirit shall be the author, and which shall give the experience of richer and fuller comfort.

This second blessing was bestowed upon the apostolic Church on the day of Pentecost. They henceforth called it by the name of its great agent, the Holy Ghost, or receiving the Holy Ghost. So important did the apostles feel this blessing to be, even to new converts, that as soon as they heard that Samaria had received the word of God they sent unto them Peter and John to lead the newly gathered Church into the experience of the full baptism of the Spirit, and the Lord sent Peter to Cornelius (who previously was a devout man and one who feared God, with all his house, and was accepted by God—words which imply that he was justified) to impart the necessary teaching, and while Peter yet spake these words the Holy Ghost fell on all them that heard the word, "On the Gentiles was poured out the gift of the Holy Ghost." Acts 10: 44. We meet in the 18th chapter with an eminent Jew named Apollos. He was an eloquent man, and mighty in the Scriptures; was instructed in the way of the Lord, and was fervent in spirit, and

spake and taught diligently the things of the Lord, but he had only received the first blessing. But Aquila and Priscilla took him unto them and expounded to him the way of the Lord more perfectly. The inference is that he received the baptism of the Holy Ghost and of fire.

At Ephesus St. Paul found certain disciples (converted men). His first question to them was, "Have ye received the Holy Ghost since ye believed?" To these he shows the Gospel promise, and while his hands were upon them the Holy Ghost came on them. The instances in which these two blessings are conjoined, in the writings of the apostles, are very numerous. We can only quote a few. John 1: 9. "If we confess our sins he is faithful and just to forgive us our sins (i. e. to justify us), and to cleanse us from all unrighteousness (i. e. to entirely sanctify). So Paul in his Epistle to the Ephesians, chapter 2: 1, says, "And you hath he quickened who were dead in trespasses and sins." Then in chapter 3: 14 he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ * * * that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

Thus everywhere in the Scriptures are these two experiences spoken of as distinct and yet conjoined. "Being justified by faith" we not only have "peace with God through our Lord Jesus Christ," but we have access into this grace wherein we stand." The new translation alters the tense a little, but not at all the sense of the apostle's words, and by so doing intensifies the apostle's meaning: "We have had our access into this grace."

As St. Paul wrote to the Roman Church, so should every Gospel minister be enabled to say to those whom he addresses, Not only I have peace with God, but "I have had access unto this grace of perfect holiness." Each candidate for the Methodist ministry is asked if he is

groaning after it. O, that each, e'er he was ordained to the office and work of the ministry, could, with St. Paul, attest, "I have had my access into this grace," &c. O, what peace and prosperity would be within all our borders! A wholly sanctified ministry is the great, the pressing need of the times. The Church as a rule will never rise higher than the ministry which leads them. A ministry that is infantile in experience cannot lead their Churches to any higher ground than they themselves occupy—a Church of infants! An infantile ministry will ever be troubled with fleshly desires—of better place, of higher salary, of honorable positions, and of worldly distinctions. Such a ministry may indeed be abundantly useful in bringing sinners to Christ, and building them up—just to a certain point, and that not very high. But who is to lead these believers unto the higher planes of Christian experience, and of Christian daring, and of holy doing? Who shall perfect the work thus nobly begun? The strongest barrier to-day to the advancement of Christian holiness and the experience of perfect love is that of ministers not wholly sanctified. The advocate of holiness is met with this wherever he preaches it: "This is something new. How is it that those who have preached to us in the past have not taught it?"

Every member of the Church should be taught not to rest when justified until he can say "I have had my access into this grace," for "He gave some apostles, and some prophets, and some evangelists and some pastors and teachers for the *perfecting* of the saints, for the work of the ministry, for the edifying of the body of Christ, Till we *all* come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, and unto the measure of the stature of the fulness of Christ—that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men."

REMAINING DEPRAVITY.

Rev. Dr. John Dick says, in his *Lectures on Theology*: "Although in regeneration, holy principles are infused into the soul, yet, the change produced is only partial. No Christian grace is wanting, in the regenerate man, and no sin or sinful inclination retains its sovereign power—but the graces are imperfect, and remaining depravity continues to operate, and sometimes prevails."

THE LAW OF LOVE.

BY REV. E. T. CURNICK.

Law in the abstract may be defined as, "a rule of conduct, established by authority."

God has given to created beings laws suited to their several powers and surroundings. Hence these laws are not the same among all classes of creatures.

The commands which govern the angels, are unsuited to man in his lower and fallen state.

Again, the laws controlling human beings are more complex and comprehensive than those laws under which the brute creation live, because the former beings are by nature superior to the latter. But man himself has been subjected to various forms of law in accordance with the relations which he, from time to time, has sustained to his Creator.

Our first parents before the fall were under the law of paradisiacal perfection, called sometimes, the law of perfect innocence and obedience. Christ in any vicarious or atoning character is not known in this form of moral government.

The Jews were under a dispensation of grace, known as the Mosaic Law. This law contained by statement three laws: the ceremonial law, the moral law, and the law of love. The first, the ceremonial law, the Jews were commanded to keep perfectly.

The moral law which was given to Moses in the tables on the mountain, the Israelites were ordered to observe. See Ex. 20: 3-17. It is probable that the chosen people were required to keep this law only up to the light of their dispensation.

Its innermost spirit and demands they perhaps did not fully comprehend.

The law of love, although it is distinctly stated in Deut. 6: 3-5; Lev. 19: 18.; the Jews could only partially obey, because it had to be kept perfectly by Christ, as our great example, and reaffirmed by Him, before it could be fully observed.

It is interesting to note, that while the law of ordinances has been repealed (Eph. 2: 15) the moral law has never been abrogated. Our Saviour declared, that not "one jot or tittle" should pass from this law. He ingrafted it into the law of love, which is the "royal law" of the gospel. This great truth is clearly revealed by Christ when he informed the Jewish lawyer; "On these two commandments—loving God with all the heart, and our neighbor as ourself—hang all the law and the prophets." Mat. 22: 34-40.

The Jews had a very restricted idea of the extent of the law of love. They recognized none as neighbors only their own countrymen or those who were proselytes to Judaism. The beautiful story of the "Good Samaritan" was intended to teach that a man's neighbors are not limited to his own house or nation, but include the entire human family.

The whole duty of man under the Christian dispensation is summarized in the matchless command of our blessed Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

At a stroke this superb law frees man on the one hand from the Christless law of Adamic obedience, which fallen beings are unable perfectly to keep; and on the other hand delivers him from the law of galling ceremonies and cumbrous ordinances. The Adamic law Christ completely fulfils for us; the Mosaic law of forms and ceremonies He nails to his cross. Praise His Name!

The Saviour by His death originates and perfects another rule of life and conduct which governs Christians, namely: "The Law of Love." He takes a Divine affection and, by His Spirit, implanting it in the human heart, makes this principle the very sum of Christian obligation and character. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16.

Thus that Christian love fulfils every requirement of God is clearly manifest in the Bible. Paul writes to the Romans: "Love is the fulfilling of the law." To the Galatians he states: "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." To his beloved Timothy he writes: "The end of the commandment is charity (love) out of a pure heart."

What is this love which thus fulfils the law? It is not a mere sentiment, as some would have us believe. It is the eternal and essential nature of God implanted in the human soul, controlling its thoughts, words and deeds.

Notice some of the characteristics of Christian love—

1. It is "the love of God shed abroad in our hearts by the Holy Ghost." Rom. 5: 5.

2. In its highest expression it is perfect love, which casteth out all slavish fear. 1. John 4: 18.

3. It is impossible to separate the devout soul from the love of Christ. It rises above persecutions, death, principalities, things present, all things to come. It is stronger than all devils combined, is as eternal as God's nature, and makes its possessors "*more than conquerors* through Him that loved us." Rom. 8: 35-39.

Read the sublime account of love's victories in the passage indicated and the equally divine definition of love in 1 Cor: 13.

"Stronger his love than death or hell;
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, the height."

A GREAT MERCY.

Dr. Adam Clarke says: "It has been no small mercy to me, that in the course of my religious life I have met with many persons who have professed that the blood of Christ had saved them from all sin, and whose profession was maintained by an immaculate life."

THE BEATITUDES.

BY REV. CHARLES W. L. CHRISTIEN.

VII.--The Peacemakers.

"Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5: 9.

WHEN the angels sang out their joy at the birth of the Saviour, part of their song was "Peace on earth," for He who was born in Bethlehem was the world's great Peacemaker. He came to bring peace between man and God. Man had fallen into sin, and was the enemy of God by wicked works, and the enemy of the holy law that condemned him. But the loving Lord had "good will toward men," and so the only-begotten Son was "made a little lower than the angels for the suffering of death," and He "made peace through the blood of His cross." On the hill of shame He "bore our sins in His own body on the tree," or, as our sacramental service puts it, "He made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." And when the guilty one comes for deliverance through the infinite merit of the atoning death he finds pardon and reconciliation. The sentence of death is canceled and the soul is justified. In place of the anguish and distress which the convincing Spirit has produced because of sin, there is conscious acceptance; the frown upon the face Divine is changed to "the light of His countenance;" and the dismal foreboding that shrinks with unutterable dread from "the wrath to come," is displaced by a

"good hope through grace." There is peace respecting the past, the present, and the future. "Justified by faith we have peace with God, through our Lord Jesus Christ."

But our Lord is also the Peacemaker between man and man. He came as truly to reconcile man to his brother as to bring peace between man and God. And it is of this that the beatitude reminds us. It is true that He said, "Think not that I am come to send peace on earth; I came not to send peace but a sword." But there is no discrepancy between this assertion and the song of the angels. We must remember that Christianity is a disturbing force in a world of sin. It must be, as light must interfere with darkness, or spring sun with the rigorous reign of frost. The path of the Gospel has been one of conflict, because it comes into violent and perfect collision with sin in all its forms. Sin is its natural antipathy, as love is the natural antipathy of hate, or courage of cowardice. It cannot but be the inveterate and eternal enemy of sin. And so its demands, its denunciations, its provisions and its promises, nay, its very existence, stirs up the antagonism of the carnal mind which is "enmity against God," and warfare is the consequence. But the ultimate design and result is peace. The conflict is only a means to this end.

We must, however, never forget that the way in which Christ brings peace between man and man is by destroying in individual hearts those elements of evil which have produced the endless strife and division, of which the world has ever been the scene. Sin is the one great element of discord in the world. And Christ came to "put away sin," not only by atoning for it, but by destroying it in human hearts. Jesus is not only our justifier, He is our sanctifier. When He pardons He regenerates. The real change of nature always attends the relative change of position. No one can

receive a free pardon without also receiving a new heart. The two priceless treasures are given at the same time by the pierced hand. In regeneration the sanctification of the soul begins, and it is the design of the Saviour to make it entire. And in the renewed heart—pre-eminently in the entirely sanctified—there are all the elements of peace and peace-making. What is holiness but love? And what is entire holiness but perfect love? "Pure love to God and all mankind," the fulfilment of the first and great commandment, and also of the second which is like unto it. No one can fulfil the first without the second, as no one can fulfil the second without the first. They are kept or violated together. And love, the very heart and essence of New Testament piety, is peace. The undying words in which St. Paul describes charity, breathe peace in every clause: "Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things." Love knows not how to be contentious, and can never stir up strife. It waits to pour oil upon the troubled waters, and hush the tumult to a calm. It weeps with the weeping one, though he be a foe, and sings for joy when its enemy is blessed. It delights to overcome evil with good, and says to the angry and unloving, "Wherefore smitest thou thy fellow?"

And wherever a living Christianity is felt in the wide world, peace is the result. It makes home a very nest of all that is gladsome, and it goes to the savage island and sings of peace amid the yells of the cannibal fray and feast. It gives security to life and possessions, and stops the blood-feuds of half-savage clans. It joins men in a new confederation. However united by instinct, self-interest or force,

the Gospel unites them more perfectly by affection. And the love-knot is a bond of peace, whether it be in the family, the nation, or the world at large.

We mourn over the bloodshed of battle fields, but the only way by which wars shall "cease unto the ends of the earth" will be by this sanctification of individual souls. The fallen hearts of men will perpetuate the evil to the end of time if left unchanged. War springs from sin, and no force in the world is so strong as sin save Divine grace. So that no economic or commercial consideration, no increase of armies, no manufacture of still more deadly weapons, no number of ironclads—not all combined will ever succeed in preventing war. The one and only way in which war can be stopped is by destruction of sin in individual human hearts. Wars will come to an end when men have too much love to fight, and only Christ can shed the love abroad.

Our Lord says the peacemakers are blessed, "for they shall be called"—they shall be known and proved to be—"the children of God." The child must needs bear the likeness of the parent, and believers must be known as the children of peace. The Church of Christ should be the very abode of peace. If not found there, amid the sons and daughters of the Lord Almighty, whither should we wander to find her? How natural to read such words as these addressed to those who have enrolled themselves as the disciples of the Prince of Peace: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you!" Yes, peace abides with love and goodness, but she flies from the dwelling place of sin. And no one is a worthy member of the visible Church of Christ who promotes discord among brethren. Such a man sins against his profession, and brings

dishonor on the cause he has espoused. The man, weary with the strife of earth, should turn to the Church for peace, as the wanderer over desert sands would throw himself down upon the green oasis beside the cooling fountain to find rest and refreshment. Men should be forced to say, Wherever peace may not be found, it will always be seen amid the ranks of those who bear the name of Christ.

"They shall be called the children of God," and no greater blessedness than to be His child, a prince, a son of the Great King, one among the "kings and priests unto God," who are His special treasure! Blessed along life's journey, blessed at the moment of passing out of the world unto the Father, and blessed beyond all thought in the world where the din of arms shall never resound, or a feeling of hate be known, where He forever reigns who is the Peacemaker of mankind.

THE LATTER DAYS.

BY MRS. LIZZIE FENNER BAKER.

"This know also that in the last days perilous times shall come."—*Bible*.

Child of the covenant, and servant of our God,
The world is old in evil, and strange sounds
Are borne to Christian ears—love waxeth cold.
The time is come of which the holy Paul
At his departing bade us know should be—
Men love themselves and pleasure more than God,
Sound doctrine meeteth more of frowns than smiles.
And those who preach an easy path to heaven,
And wreath the cross with many bright-hued
flowers,

Who talk not much about the "narrow way,"
Or the "strait gate" or "everlasting doom,"
Are teachers sought for eagerly and far—
While drifting onward, with the lapsing tide
Floats many a bark—to anchor in despair!
O! well may those who bear Christ's spotless
name

Unceasing watch, and still unceasing pray—
And doing thus perchance they may discern
The blessed music of His coming feet
"They that be wise shall understand"—the seer
Spake thus long ages past—so may we keep
The trimmed and burning lamps—so ready wait
The midnight cry—and enter in with Him.

THE BLOOD EVER NEEDED.

Mr. Fletcher says: "To say that the doctrine of Christian Perfection supersedes the need of Christ's blood is not less absurd than to assert that the perfection of navigation renders the great deep a useless reservoir of water."

PUBLISH IT—TELL IT.

MRS. PHOEBE PALMER.

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works." *Psa.* 26: 7.

"I received this blessing four or five times before, but lost it by not obeying the order of God. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors to keep me from a public declaration of what my Lord had wrought." So said Fletcher, after having lost the blessing of perfect love four or five times by various deceivings of Satan to keep him from a public and explicit declaration of the grace he received. And, after giving a narration of the manner of these deceptions, he says, "Now brethren, you see my folly. I have confessed it in your presence, and now I resolve, before you all, to confess my Master. *I will confess him to all the world; and I now declare unto you, in the presence of God, the Holy Trinity, I am now dead indeed unto sin.*" After this solemn resolve to maintain a public declaration of the power of Christ to save to the uttermost, we hear no more of Mr. Fletcher's losing the blessing of perfect love.

We were reminded of this very clear and pointed declaration of Fletcher's experience, by a scene we witnessed at a camp meeting. A minister arose, in the midst of a large public meeting before the stand and said, "I am in my right mind, and I wish to give in a testimony which I desire every one on this ground should hear. Ministers, hear it! Brethren and sisters of the laity, hear it! Sinners, hear it! Go home and publish it! Yes tell it, that on the—camp ground, you heard a minister profess to be wholly

sanctified. Yes, God has wholly sanctified my soul! I *know* it, and I wish to publish it to the world! Away with mere theories, and discussions on entire sanctification! It is the *thing itself* we must have—the *experience*. I have got it! Glory be to God, the blood of Jesus cleanseth *me* from all sin! And now I am resolved to *publish it!* Yes, *tell it!*" While he was thus talking, he seemed to be so evidently carried away with the Spirit, and filled with God, that the most sceptical beholder, I think, could not doubt but he was filled with the Spirit. His looks, and the effect of his utterances, were indescribable. As he spake, he passed into the midst of the congregation, and went to and fro, speaking words which penetrated like fire. "The blood of Jesus cleanseth from all sin!" he again and again repeated—"Publish it! publish it! tell it!" he reiterated; and often as the words fell from his lips they penetrated as fire deeper and deeper. The outpouring of the Spirit became general, and hundreds of hearts caught the holy impulse. Would that it were in my power to describe the extraordinary manifestations of the Spirit as witnessed on this occasion. Many spake as the Spirit gave them utterance, and such burning words! We all felt that there was One standing among us who baptizeth with the Holy Ghost and with fire; and many received the baptism of the Holy Ghost on that eventful morning. One lady, whose heaven-illuminated countenance bespoke intelligent piety and refinement, rose near me and said, "The blood of Jesus cleanseth *me* from all unrighteousness. I will tell it! I am going home to publish it. I care not even though the intelligence may precede me to B—." As she said these words, the radiance on her face brightened to an unearthly glow. The manifestation of the Spirit's approval was too glorious for her feeble frame, and she sank back under the power of God; and two or three hours passed before she was able to rise.

FIXED ATTENTION---EARNEST WORK.

Dr. George Peck says: "We must fix our attention upon this one object. This must be everything to us. For the time, the hell we would be delivered from is the hell of inbred sin, and the heaven we would obtain, the heaven of loving God alone."

THE BEAUTY OF HOLINESS.

BY REV. JESSE S. GILBERT.

There are many forms and phases of beauty. There is physical beauty, or the beauty of figure and face. Natural beauty, or the beauty of earth and sky; and literary beauty, or the beauty of rhetoric and style. There is also moral beauty, or the beauty of a holy heart and life. To this beauty the Psalmist referred, when he exclaimed, "O worship the Lord in the beauty of holiness." For this he prayed, when he said; "Let the beauty of the Lord our God be upon us."

This is the highest kind of beauty, the beauty of God himself. Even the highest beauty of form and face is that illumined by Christian faith and perfect love. This beauty of holiness most closely allies to God, for God is the fountain of all holiness in the creature, and is himself infinitely holy. The great design of the Gospel is to save from sin, and make men holy.

We cannot resemble God in his Omnipotence or Omniscience, but the beauty of His divine holiness may rest upon us. The beauty of holiness brings us into sympathy with heaven, gives us a fitness for it.

Our title to heaven is written with the blood of Jesus, but our fitness for heaven comes from the transforming influences of the Holy Spirit. For an unrenewed and unconverted heart heaven would have no attractions. The beauty of holiness is eternal. It lives in God, and must live for ever. This beauty is possible for all. God is no respecter of persons, and His full grace all may share.

Physical and moral beauty will at length come in concord, go together. The glorified spirit will put on a glorified body. There will be a new earth as well as new hearts.

When the whole race is in sympathy with God, nature will be in sympathy with man.

Sin broke not only man's relation to God, but nature's relation to man. Christ's complete triumph will bring the natural world to its normal and original condition:

The Psalmist exhorts us to worship God in the beauty of holiness. The beauty of architecture, of song, of eloquence, is not enough. We wage no war upon these. In themselves they are good, they may be helps, but without the beauty of holiness, without the power of the Spirit, they are only roses and lilies covering the pallid face of a corpse. What the Spring-time is to earth, the May sun to blossoms and flowers, the rain to parched fields, and the dews of night to drooping plants, the Holy Spirit is to the heart and soul of man.

PANTING FOR HOLINESS.

BY REV. A. R. BRADBURY.

Holy, holy, holy Lord,
Let me taste Thee, precious Word,
Pure and holy, just and good,
Thou art my eternal food.

Wash me in Thy cleansing blood;
Let me feel its crimson flood,
Let it purge my sins away,
Keep me pure for perfect day.

Let me feast on heavenly bread,
Then, when numbered with the dead,
Gather me among the blest,
To remain in endless rest.

There to dwell in holiness,
There to feel its blissful peace,
There to praise Thee every day,
While the ages melt away.

REV. WILLIAM BRAMWELL'S EXPERIENCE.

BY REV. E. DAVIES.

Rev. Wm. Bramwell was born at Elswick, England, February, 1759. His parents were Episcopalians, but knew but little of saving grace. He was brought up to observe the Sabbath—tell the truth, and reverence the word of God. He was deeply convicted of sin, and, like Hester Ann Rogers, he was gloriously converted while receiving the Sacrament of the Lord's Supper. He had a clear sense of pardon. All his bodily ailments soon forsook him, and his spirit rejoiced in God his Saviour. He began to work for Jesus, and reproved sin wherever he found it. He joined the Methodist Church, to the great mortification of his parents.

He was so earnest to know the will of God concerning him that he spent thirty-six hours in a sand hole in communion with God. He was appointed a local preacher, and under his sermons multitudes were convicted and converted. He relates his experience of entire sanctification as follows:—

"I was for some time convinced of my need of purity, and sought it carefully with tears and entreaties, and sacrifice, thinking nothing too much to give up, nothing too much to do or suffer—if I might attain this pearl of great price. Yet I found it not; nor knew the reason why, till the Lord showed me that I erred in the way of seeking it. I did not seek it *by faith alone*, but as it were *by the works of the law*. Being now convinced of my error, I sought the blessing by faith alone. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend at Liverpool, whither I had gone to settle some temporal affairs previous to my going out to travel in the ministry, I was sitting with my mind engaged in various meditations, concerning my affairs and future prospects. My heart now and then lifted up to God, but not particularly about his blessing—heaven came down to earth; it came to my soul. The Lord for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence, that this was the blessing that I had been for some time seeking. My soul was all *wonder, love, and praise*. It is now about twenty-six years ago; I have walked in this liberty ever since, glory be to God; I have been kept by His power! By faith I stand.

In this as in all other instances, I have proved the devil to be a liar. He suggested to me a few minutes after I received the blessing that I should not hold it long—it was too great to be retained, and that I had better not profess it."

I walked fifteen miles that night to preach, and at every step I trod, the temptation was repeated:—"Do not profess sanctification, for thou wilt lose it." But in preaching that night the temptation was removed, and my soul was again filled with glory and with God. I then declared to the people what God had done for my soul; and *I have done so on every proper occasion since that time*, believing it to be a duty incumbent upon me, for God does not impart blessings to His children to be concealed in their own bosoms; but to be made known to all who fear Him and desire the enjoyment of the same privileges. *I think such a blessing cannot be retained without professing it at every suitable opportunity*; for thus we glorify God, and "with the mouth confession is made unto salvation."

We may ask, just here, Why does Satan tempt every body to keep silence about this entire sanctification? We may answer 1. To dishonor God and rob Him of his glory. 2. To steal away His inestimable blessing from those who have obtained it; for those who will not profess it will certainly lose it. 3. To prevent the good that is done by professing it. This good is incalculable. Knowing all this how is it that so many forfeit this salvation by yielding to this great temptation of the devil? Well, who will answer this grave question? Who?

The wrecks are lying all around in every direction of those who have been stranded on this rock of disobedience. Let us learn to resist the devil and he will flee from us.

Some one has said that "*a Christian is like a coal of fire, he must set some one else on fire, or go out himself*." So Mr. Bramwell labored to promote the entire sanctification of his hearers both by pulpit instructions and by private persuasion. He fasted and prayed and watched, in season and out of season; both day and night. When Ann Cutler was visiting Mr. Bramwell, it was her constant practice to rise between three and four o'clock in the morning and wrestle with God for a revival, while Mr. Bramwell was engaged in the same exercise at that early hour in another apartment. It was almost impossible for any one to take repose in sleep while near two such zealous persons.

APPLIED TO OUR HEARTS.

Rev. Albert Barnes says: "By Him (Christ) we are sanctified, or made holy. This does not mean that His personal holiness is reckoned to us, but that by His work applied to our hearts, we become personally sanctified, or holy."

A MINISTERIAL TESTIMONY.

REV. THOMAS S. LEY WALLIS.

It is now about nine years since I was convicted for holiness. At that time I was reading the biography of Mrs. Martin, and the autobiography of Mrs. Elizabeth Hessel. God by His Spirit had led these Christian women into the higher walk of life, and I saw and felt that what was possible to them was also possible to me, if I would meet the conditions required. I was not then educated in the philosophy of full salvation, but I submitted to the Eternal Spirit for guidance. I felt I needed this work of grace in my soul. I was not fit for God's service without it. Day and night I prayed and agonized before God that He might show me the way to get a clean heart. For about two weeks there was scarcely an hour of my life that I did not return to God freighted with earnest prayer for the sanctification of the Spirit in my soul.

On a certain summer afternoon as I was walking in solitude down a certain road on Redgate Hill, England, I was enabled to exercise unusual faith in Jesus. Having for many days previously consecrated all to His service, I now saw that what remained for me to do was simply to take the blessing by the act of believing. I did so, and the Holy Spirit then and there witnessed to my soul that the work was done. O, the rest, sweet rest of that hour! No tongue can tell it.

But it was not many hours after this before the tempter insinuated that I would be doing wrong to testify to the fact of sanctification. I was living in a neighborhood where not one person, to my knowledge, was in a similar experience. In fact, preachers never preached it then, so the Churches were in ignorance on the subject.

Now the question arose, shall I confess in full what God has done for me, or say noth-

ing about it? When the time came that I should have testified I refused, through fear of ridicule—kept silent and thereby lost the blessing. I was again in darkness and bitterness of soul, for I had grieved the Spirit. I resolved, however, to recover what I had lost, and after some days of closet prayer and devotion I was permitted a second time to lay claim to the same experience.

This time the first thing I did after receiving it was to resolve to confess it at the first opportunity. On the following Sunday morning in the class-room I was enabled to state my experience to the brethren and sisters there assembled. I shall never forget that hour.

God was precious to me. I felt I had made myself singular for Christ—that I had expressed more than my brethren would be likely to believe was true in my case. But I left it all with Jesus, being willing to be considered a fanatic for Christ, if need be.

To-day I am rejoicing in Christ as my wisdom, and righteousness, and sanctification, and redemption.

I feel I must preach full salvation, but, O, it is painful to see how indifferently some Christians treat this glorious theme. I believe that many professedly Christian people who see the light of sanctification and receive it not into their hearts will have a great deal to answer for in the judgment to come.

There is much need that we pray God to convict the Church for holiness. If the world is to be saved through the instrumentality of the Church then let us, one and all, pray the Lord to save us—to save us from conformity to the world, from secret bosom sins, those little foxes that spoil the vines, and with clean hands and pure hearts let us go forth to the work of saving men from sin and death.

"THE STILL and quiet soul is like a ship that lies still and quiet in the harbor. You may take in what goods and commodities you please, whilst the ship lies quiet and still: so when the soul lies quiet and still under the hand of God, it is most fitted and advantaged to take in much of God, of Christ, of heaven, of the promises, of ordinances, and of the love of God, the smiles of God, the communications of God, and the counsel of God; but when souls are unquiet, they are like a ship in a storm, they can take in nothing."

—Brooks.

THE JOY OF OUR LORD.

BY MARY C. CLARK.

"Enter thou into the joy of thy Lord."

I felt so glad, while reading these words, that they were said not only to the servant who had received and improved the *five* talents, but to him who had received the *two* talents. The words of approval, which fell from the Master's lips, were *precisely* the same to the faithful servants, the *reward* equally distributed to both.

This is a most encouraging truth. Sometimes we are prone to look about us, and imagine, "if we were situated as some of God's dear children we could do so much more for His cause"—or in other words, if *our surroundings* were different we could better glorify Him whom we love. If we have had such thoughts let us banish them, *as unworthy a place in the heart of any one of the children of a King.*

Let us turn to God's word. "I will be a FATHER UNTO YOU—and ye shall be my sons and daughters, saith the Lord." Does not our Father know what is *best* for *each one* of his children? Shall we not quiet all questionings of His dealings, with this comforting truth. "*Fear not, ye are of more value than many sparrows*" and "*the very hairs of your head are numbered.*"

Let us then go bravely forward improving the "*two talents,*" be faithful over the *few things* (why need we care whether they be *few* or *many* if our Master appoints our work for us?) and, in His own good time He will make us "*rulers over the many.*" Blessed be God!

But, we are told to enter into the *joy* of our Lord—we can be admitted into this joy *now*, before we lay aside our earthly habiliments. Thank God—there are many of God's chosen ones who have entered into this joy—the joy of serving Christ—the joy of pardoned sin, the joy of a heart communion with God—the joy that *always accompanies a consciousness* of a *consecrated heart washed in the blood of the Lamb.* But we cannot be selfish of this precious gift—we cannot lock it up in our own heart never to let it out to others. We can share in the joy our Saviour had in saving the lost world—our joy would ebb away if we did not try to help some one else. "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go, and *bring forth fruit* that *whatsoever* ye shall ask the Father in *My Name, He may give it you.*"

A LANDSCAPE.

BY DELIA WATERHOUSE.

IV.—TREES.

Look far out of the eastern window toward thy spiritual youth, and recall the time when thou didst pass through the orchard yonder.

How thou didst grieve at times to find only leaves where in thy hunger thou didst eagerly seek ripened fruit. How overjoyed thou wast, at times, to find some trees bending beneath their load of luscious fruit and thou didst satisfy both hunger and thirst. Dost thou remember that thou didst walk through the orchard many times before thou didst learn that "By their fruits ye shall know them?" How clearly thou dost see now that empty professions are worse than valueless in God's sight, while lowly hearts, bearing the fruit of the Spirit, are precious in His sight, and are pruned by Him that they may bring forth more fruit.

V.—RIVERS.

Do you remember the time in your experience when a great joy came to you in the midst of soul-barrenness? With what reverent adoration you clasped your hands and said, "He cutteth out rivers among the rocks."

Do you remember when the "Man of sorrows" was to you rivers of waters in a dry place?

Ah! now your face quivers with emotion as you point out that great river of sorrow and anguish which you forded before you lay down in this Chamber of Rest. You know where the deep places are. You can say, "He was with me when the water was cold and swift and deep. He left me not, and although my foot slipped and I grew weak, He did not suffer the waves to overflow me."

VI.—HIGH WAYS.

As you lean languidly back upon your sofa-pillow to-day, let me wheel you to the broad, high, west window of this Chamber of Rest.

Look at the busy workers yonder. Simply-clad stonepickers, highway makers, standard raisers, are all busy. Isa. 62: 10.

Servants of the living God are preparing a highway for earth's footsore, thorn-pricked, briar-torn, nettle-stung children. See how they have exalted the valleys and made the mountains and hills low, and the crooked straight and the rough places plain. The name of this highway is "The Way of Holiness."

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17:17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—CONFESSION.

CENTRAL THOUGHT.—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:10.

STATEMENT.—Profession is a small matter; but confession is a serious one. Over and over again the sanctified drop out of their rich enjoyment, out of sight, and out of usefulness, because they err in looking at the Church and the world, and stop witnessing a good confession "before many witnesses." And many have lost ground by a loose profession; they generalize—they tell that they are saved; *so are the regenerate*. But a confession of the blessing of holiness is a confession, in Scriptural terms, of entire sanctification.

I. THE SCRIPTURES ARE CLEAR ON THE NECESSITY OF THIS CONFESSION.

1. *Symbolized*.—(1) Deut. 26: 1-3. The land of Canaan is often taken as being intended for a type of heaven. But this can hardly be, since in heaven we shall have no foes to conquer, and there will be no danger of failure there. In Heb. iii. and iv. the Holy Ghost takes up the story of Israel's failure to enter into Canaan, and applies it to the consciences of Christians, as a warning to them not to make a similar failure. See Heb. 4: 1-3. Now, this rest is plainly a present possession of the trusting soul; something that can be enjoyed in this life; for we are told

that those who believe do now and here "enter into rest." Hence we are to look upon the land of promise *then*, as a type of the land of promise *now*, and the victories and rest there, as pictures of the victories and rest the soul finds now, when it has fully taken possession of God's promises, and is dwelling in the enjoyment of the rest of faith. Now *they* were to definitely *profess* that they had come into the land. We must do the same. We must profess to the world that we have come into this blessed, glorious land of *perfect peace*.

SECOND WEEK.—LESSON II.

TOPIC—CONFESSION.

(Continued.)

CENTRAL THOUGHT.—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

STATEMENT.—"Our confession of holiness is to be as Scriptural and specific as our asking and trusting for it were." The blessing of full salvation must be voiced to the world in some form or other, or it filters out of the heart, leaving it dark and desolate.

(2) Ex. 28: 33-35. Here are symbolized both *fruit* and *profession*. "Not all fruit, nor all sound, but they were equal; the confession equal to the living experience, and the life equal to the confession: only the sound of the bell comes first, and next the fruit, for sound is instantaneous—fruit is not."
* * * A dumb Christian is a dead Christian; a soundless Church is a spiritless Church; a voiceless holiness is a vanished holiness. If the high priest did not ring the bells, he would not live long enough to come forth and show the pomegranates. If the cleansing blood is not confessed, the holy experience will not live long enough to show its fruit."—Dr. Watson in "Holiness Manual.

2. *In this confession we are to confess God's words*. Matt. 10: 32, 33; Mark. 8: 38. God names His own work. He uses the words "sanctification" and "holiness," and according to the above Scriptures we are not to be "ashamed" of His "words." A carnal or semi-carnal Church hates the confession of holiness. And the man who, with the fear of such a Church before him, seeks to avoid mentioning these terms, cannot maintain the

witness to his sanctification. "A child, unworthy of a name, would better never have been born." If holiness is worth anything, it is worth naming. We are to witness for sanctification, whether our testimony is accepted or rejected. Keep on confessing. Confess on invitation, and without it; and, perchance, when you are told that the "old, old story" is disagreeable to others. We are God's witnesses—not man's.

THIRD WEEK.—LESSON III.

TOPIC—CONFESSION.

(Continued.)

CENTRAL THOUGHT.—"That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon 6.

STATEMENT.—God requires a full confession of *everything* which He has done in us—whether it is regeneration, sanctification, or holy preservation.

II. *But without confession, precisely what ought to be confessed as regards our sanctification?*

1. *A confession of Christ as our sanctification.* 1 Cor. 1: 30. In this confession is included Christ and His blood as the *means* of sanctification. Says one writer: "There is something of a lack, with many, at this point of confession." We need to give all the glory to Christ and to the cleansing power of His blood.

2. *A confession of what is wrought for the soul.* (1). This takes in salvation from *inbred sin*. Rom. 6: 6; Eph. 4: 22. The only cure for depravity is heart-cleansing, on the simple condition of faith. When done we are to confess salvation from inbred sin. (2). Salvation from unholy passions and appetites. Heb. 7: 25. (3). Christ's keeping power in the present tense. Rev. 3: 10; 1 Thess. 5: 24, 24; 2 Thess. 3: 3; 1 Pet. 1: 5; Jude 24.

3. *A confession of experiences.* (1). This includes the witness of the Spirit to our holiness. Heb. 10: 14, 15; Acts 15: 8, 9. (2). The filling of the Spirit. Ephes. 3: 14-21; Luke 24: 49; 2 Cor. 1: 20-22. (3). The movements and power of the Spirit, in instructing and leading the heart, and giving

efficiency to the affairs of the outer man. John 14: 26; 16: 13, 14; 1 John 2: 27. The sanctified believer has wonderful illumination on divine and temporal things. We are to confess modestly, yet nevertheless boldly, the utmost limit of the work of God's grace in us.

FOURTH WEEK—LESSON IV.

TOPIC—CONFESSION.

(Continued.)

CENTRAL THOUGHT.—"Then I said, I will not make mention of him, nor speak any more in His name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20: 9.

STATEMENT.—It is simply impossible to stop a sanctified soul from witnessing. To him we may well apply the words of the Psalmist—Psa. 126: 1-3; 66: 16, 17.

III. HOLY TESTIMONY. 1. *The Apostles repeatedly confessed heart-purity.* Paul professes, Rom. 8: 2; Gal. 2: 20; 1 Thess. 2: 10; Phil. 3: 15. John says, 1 John 4: 17, 18. Mr. Fletcher insists that St. John "professes what our opponents call sinless perfection, and what we call Christian perfection," and that Paul "professed his having attained a perfection of Christian faith, working love."

2. *The power of holy testimony.* Rev. 12: 11. They conquered not merely through the cleansing blood, but by the bold testimony to its power. See what they conquered. Rom. 8: 33-39; 16: 20. When faithful testimony accompanies holy living, then the kingdom of hell is shaken, and everything in alliance with Satan rises to *oppose this testimony*. Yet we are to turn witnesses though death confront us. Rev. 1: 9; 6: 9.

We would recommend, then, to all who enjoy this blessing, to make a humble, discreet, loving confession of the work wrought. Do not dishonor Christ by clipping the glorious record. In making this confession, "beware," says Mr. Fletcher, "of imitating the vanity of those coxcombs who, as often as they are about to pay for a trifle, pull out a handful of gold, merely to make a show of their wealth." 1 Pet. 3: 15. Our testimony to the blessing of entire sanctification is to be in "meekness," reverence and love. Such only is genuine.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by singing the 491st hymn—

"O glorious hope of perfect love."

Requests for prayer were presented and the Rev. L. R. Dunn, invoked the Divine blessing.

Mrs. Palmer read part of the 11th and 12th chapters of Isaiah, remarking that when one studies the arts and sciences, they expect to become more perfect as they advance, and why should not we, who are in the school of Christ, and have such a blessed and heavenly Teacher expect to have our capacities enlarged, and to increase in knowledge, and have the light shine more and more unto the perfect day. Let us, as we read the word, ask that our understanding may be enlarged. The kingdom described by Isaiah is one of peace and gentleness and rest as represented here and there by numerous illustrations. "In that day thou shalt say, 'O Lord I will praise thee.' Have we the privilege of living in 'that' day? Is it our day—'this day of glorious peace?' Are we living in this peace, and entering this rest and glory, and saying with confidence, 'God is my salvation; I will trust and not be afraid?' Not only in the 12th of Isaiah, but all through the Bible, we are taught to rejoice in the Lord. 'They shall be abundantly satisfied with the fatness of thy

house; and thou shalt make them drink of the river of thy pleasures.'" (Psa. 36: 8.) Are we all living at the fountain of life? "In that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted—cry out and shout." These are directions that must be obeyed. God is now in the midst of us—and is able to fulfil His promises to us. Some young ministers were once talking of what they were going to do, a friend who was listening put in the word, "If the Lord be with you." "That is the one thing that we are sure of, was the reply. Let us go forth with confidence, there is this one thing we are sure of, and it is, that God is with us. Let us claim every promise, and have the benefit of this glorious gospel-day. She praised the Lord for the grace of decision, and was determined to know more of the exceeding greatness of these truths concerning God in us. May we have a faith as strong and unwavering as the promises; and we shall know the truth.

PRAISE YE THE LORD.

Rev. Geo. Hughes.—Surely this a time for praise this the great day of salvation of which the prophet speaks, is upon us with all its brightness and glory. The banqueting house is open, and there is an abundant supply, and if we are poor and hungry it is our own fault. We are living in glorious times, but grander times are coming. He was glad of the fact that one of the newly elected bishops, in the first message that he was called to deliver in the presence of the associate Bishops, and the delegates to the General Conference and a large congregation, was "And this we wish even your perfection." God grant that all the bishops and the people may sing on this great day of salvation. Sister Palmer did not read Isaiah's words, but God's words. If Dr. Palmer were present, he would say "Has God spoken? Then surely we ought to believe it." Let us believe God and have this great salvation.

REDEEMED BY THE BLOOD.

Rev. L. R. Dunn.—thought while Sister Palmer was reading that he was glad that he had been redeemed, and was in a world every foot of which had been redeemed; all the beasts and the mountains and hills and valleys. He didn't wonder that Arminius used

to preach to the cattle and the fish, &c., and say "the Lord has redeemed you all." This redemption reaches everything. When Alfred Cookman was asked when the millenium was coming, he would put his hand on his heart and say "It is here." Every one that has experienced the sanctification of the Spirit and cleansing of the blood of Christ has the millenium, and all we have to-day is to multiply the number of such, till the world is reached and the millenium is here. We are come to Mount Zion now, and the heavenly Jerusalem and an innumerable company of angels, and to the general assembly—and to the blood of sprinkling, which is the grand climacteric idea of the condition of the Church. Blood cried for vengeance, for murder, but the blood of Jesus through earth and skies,

"Mercy, free, boundless mercy, cries"

No wonder the dying Fletcher cried out, "Why don't you shout? I want gusts of praise to go to the end of the world." We don't praise God enough; it is unfashionable to cry out and shout—but it is commanded in God's word. We are restrained by conventionalties. Let us say I will praise thee.

WILLING TO PRAISE.

Sister Palmer'—Said, while Dr. Dunn was talking she was reminded of an incident by which she was taught a blessed lesson—a lesson, to *will to praise* whether you *feel* like it or not. At the close of a very tiresome day when about retiring for the night, almost too weary to think or speak—she knelt to commit herself to God—her heart generally so full of praise now seemed so languid, so cold, but she said "*I will praise with my lips* until my heart does feel like it, the Lord is good, *I will* praise Him, she fell asleep whispering, "praise the Lord!" While sleeping, her heart became joyful, it seemed as if it must burst with its raptures, and she awoke shouting Glory! Glory!

PRAYER ANSWERED.

Sister Clark.—Wished to make mention of the Lord's delivering her recently from acute pain, after suffering intensely for thirty-six hours. She was a witness that the Lord had done great things for her. He had saved her from guilt, the pollution and dominion of sin, and she was saved every moment by his power, and kept clean, and filled with perfect love

by the Holy Ghost. Let the redeemed of the Lord say so. She remembered hearing a brother say that the Church was delinquent on the point of not exercising faith enough in this promise God had given: "I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." Since then she had been pleading this promise in faith and expecting great things of God.

THE JEWS, GOD'S CHOSEN PEOPLE, ARE COMING TO CHRIST.

Rev. Bro. Freshman.—Said that prayer could never be answered till His people, the Jews, were converted, and desired their prayers in that direction. His fathers sang in hope of those times, we sing of its accomplishment. God is helping him in his work among his Jewish brethren. On Sunday he received into the Church by baptism an Israelite who is a thorough Hebrew scholar, who has been a preacher among the Jews for ten years. If there had been nothing more done in the two years that he had labored it was time well spent. The room where they were in the habit of gathering was too small, and they needed money and workers. May God open the heart of some one to render financial help.

Sister——rejoiced in a full salvation which covered her all over and which she wore as a garment. She was glad that all may have it—the rich and poor, young and old, black and white—and all we have to do is to give up all and accept God. The place seemed to her like one of the wells of salvation. Why may we not have more of this blessed influence in our Churches? Sometimes when she testified in Church that she was saved from sin, some one would say, "Do you believe that you can be saved from sin here?" That is what Jesus came for, and if she was not saved from sin she did not receive the benefit of his sacrifice. It is our duty to be free, and if we are grafted in the Vine we shall bear fruit.

TRANSFORMED.

Sister C——praised God for the wonderful love of Christ to her, and His keeping power during the last thirty-five years. The Spirit had been taking of the deep things of God and revealing them unto her and she realised in her soul and body the trans-

forming influence of the Holy Ghost. She was dead to the world and self, and Christ ruled and reigned within. Sixty years ago, on her father's place, was a boiling spring, which bubbled up year after year and never stopped, and so the water of life was ever bubbling up in her soul; she didn't have to pump it up. She was glad of a salvation that kept in old age, and renews the strength. She had not been as quick a scholar as some, but she had remembered some of the lessons which had been so hard to learn—and she knew that God was able to keep that which she had committed to Him.

A NARROW WAY.

Sister Bottome.—had peculiar joy, in listening to the testimony of the *youthful* sister. She had just come from the General Conference and she had not for years had such a going out of her soul for Methodism. She didn't know but she was like Bro. Pomeroy, who once said in a meeting, "I don't know you very well, but I know Isaiah and David and Paul," and he spoke of them as old friends of his. At General Conference, her mind would go back to that holy Church at Oxford and to those saints of God. She never before realised how large the Methodist Church was, and that Methodism is of the Spirit, and there was a possibility of the Spirit passing out into other people and leaving nothing but organization and societies and machinery. Chalmers defined Methodism as "Christianity in earnest." O that the power of the Spirit may rest on it.

Years ago she was impressed by the passage which speaks of Jesus coming on the water to the disciples in the fourth watch of the night. It is the fourth watch of the night with many people. Jesus seemed to be coming to her in a wonderful way. It is not a light thing to be an entirely consecrated soul. When she really was willing that God's will should be done, and was true to the inner light, then everything was clear and she walked in the light; but it is a very narrow way, but a glorious way. As she was walking along the street she sang—

"Go sing of earth if earth be yours,
Eternity is mine."

Eternity is here. The spiritual life with its companionships and peculiar trials was becoming more real. She was being true to the

light as it came to her. She had counted the cost and had said "Lord Jesus I will be true to the light thou givest me and will follow where thou dost lead." She was brought up in this good old hymn—

"Lord obediently I'll go,
Gladly leaving all below;
Only Thou, our leader be,
And we still will follow Thee."

If not glad to go, she would go till she was glad. She had found that to live a life of faith you must get where David was when he said "I lift up mine eyes to the hills from whence cometh my help." Anybody that made heaven and earth was abundantly able to take care of her concerns. She knew God, and was following on to know Him more fully and to prove the promise, "They that know the Lord shall be strong and do exploits."

THE RESULT OF COMMITTAL.

Sister Hall.—The secret of failure in the Christian life is in not saying "*I will*," to God,—but everlastingly saying "*I want*, and *I desire*,"—and that will not help you any. The day after the Rev. Bro. Dunn was converted, he met me and said "I found Jesus last night, and I am so happy to-day, and I want you to get saved." She wilted as she thought that was bringing things to the point. He said, "Say, *I will*," but, she replied, "I might say so and then not do it." He didn't argue about religion or talk about it, but was persistent in making her promise to go to her closet that day and seek Jesus. It seemed strange for her to promise *I will seek Jesus*, when she did not feel like it—but she promised "*I will*." She went home and could not eat anything and when in her closet she knelt down she felt ashamed as she thought why I am on my knees, just because I promised I would pray; but in two days she was soundly converted—because she said, "*I will*." If Bro. Dunn had said, "You think of it," she would not then have been saved. Let us get people to commit themselves, and promise "*I will*."

A FULL SALVATION.

Rev. Bro. Morehouse.—had tried to save himself in every way that he could, but in vain, but Jesus saved him to the uttermost and kept him—and he never realised more

fully the blessedness of this salvation. He was in a new field of labor and found it a somewhat difficult one. But he found that he could not get along on any other line than full salvation. He preached it, and some of the people had said that was just what they wanted, and souls were seeking Christ. When we surrender to God, it is not merely to say "I will, then," but we must keep saying it all the way along, and trust God.

I WILL.

A young German girl gave a detailed account of her experience in coming to Christ. At the age of fourteen, when in Germany, she made a profession of religion and was happy for a few days, when her mother said to her that she did not see her read her Bible, and it was very strange to believe on the Lord Jesus Christ and not like to read His word. She thought if that was so, she could not be a Christian, and she would not try. Her father died, and she came to her uncle in this country, and went from bad to worse and was sent to the House of Refuge, where she was taught to pray—

"Now I lay me down to sleep, &c."

and she thought, how can I ask the Lord to take my soul, if I am not prepared to die. She became powerfully convicted of sin and openly acknowledged her desire for salvation going about weeping and telling her school-mates and teachers of her intense desire to have her sins forgiven. After much unrest, she said to her teacher "I must be saved now or never." When the teacher, in her prayer said, "Whosoever will," she said "*I will*" and immediately she was so happy and joyful and went round telling what a dear Saviour she had found. She knew that Jesus had saved her from all her sins, and she earnestly desired that they should pray that she might serve God faithfully, till she heard the "Well done good and faithful servant."

Rev. Bro. Reuss.—had gone to a new field of labor and had come to the meeting for a faith-lift, and had received it. There is as much difference between sanctification and justification as there is between the carnal state and justification. There is power in the blood to cleanse from sin that we may be pardoned and not pure he had proved by a painful experience of ten years. He had then

much of peace and Christ was precious, but his experience was unsatisfactory, but he had left the wilderness and gone up and possessed the land promised to all who will obey God, and he had eaten the fruit of this glorious land.

"We may judge of the state of our hearts by the earnestness of our prayers; you cannot make a rich man beg like a poor man: you cannot make a man that is full cry for food like one that is hungry; no more will a man who has a good opinion of himself, cry for mercy like one who feels that he is poor and needy."—*Dr. Payson*.

ENTERING INTO CANAAN.

M. R. Harker, Cedarville, N. J., writes: I have felt it to be my duty to furnish my experience for the encouragement of others. My parents died when I was six years of age, leaving me in the care of an aunt. Her Christian influence led me to feel the need of a Saviour. When alone I would form resolutions to give my heart to God. But I deferred it until I was twenty-eight years old. In a revival under the labors of Rev. J. Ashbrook, I was led to Christ. After three nights of wrestling I was enabled to exercise faith in the atoning blood. Joy and peace filled my soul. The first year of my Christian life was spent in close communion with God. If some one had been near to instruct me in regard to entire sanctification it would have saved me from much trouble. There were tendencies to sinful temper and to evil conversation which might have been removed. I was appointed leader of the Sabbath class, and then asked God to give me more grace. I often felt like giving the class up, for I could not see that my class-mates were prospering. Six became members of the class who enjoyed full salvation. I felt they were more capable of instructing than myself. I asked them to pray that I might receive this grace which they realised. They told me it was according to my faith. I made a full consecration to God, and asked Him for Christ's sake to accept the offering. On Sabbath morning while at family worship, praising God for His past mercies, I said I will trust Him for all future blessings, even full salvation. I rested my all fully on the atonement. O, what joy sprang up in my heart! I realised that I was fully saved. Since then I can say that the Lord will keep him in perfect peace whose mind is stayed on Him.

The Social Meeting.

Deliverance from Trouble.—Mrs. W. H. R., E.—, N. Y. I wish to proclaim how God has fulfilled His promises while passing through the furnace of affliction. There came into my home recently the most crushing sorrow that I had ever known. Christian friends stretched out loving and sympathetic hands. This helped me greatly. I felt from the first moment of the trial perfectly submissive to the Divine will. I expected that good would come out of it. I knew not how. It seemed impossible for the load to be lifted until the cause was removed, which would require months to accomplish. I said, God will help me to bear it, but I cannot expect the removal of the weight. This showed me how much I needed a lesson from God, for I was limiting either His will or His power. Though I have been over twenty years in the school of Christ I have made but slow progress. Deliverance came in an unlooked-for way. After the load had lain upon my heart nearly a week, the first rays of light came in trying to comfort another, in a sorrow that seemed to me comparatively small. After the friend departed, my heart was lighter. Next morning while at work musing on the promises, I was suddenly lifted entirely out of my grief. Perfect triumph filled my soul so that I hardly knew how to work. O, such rapture! It seemed as if my soul would hardly remain in the body. I continued to have such calm trust in God, and the sorrow all gone. O, can you not believe it, saints? God will make in the valley of Baca a well—a place of refreshment. Believe His word and you shall realise His wonderful deliverances.

Wonderfully Saved.—W. H. Bailey, Hospital, Washington, D. C.: I am a reclaimed Jonah—a renegade from duty, who has rushed madly into folly's ways—but now chastened and conquered by love, saved by grace through faith. I am casting all my care on Jesus, and proving the power of God to subdue the old rebellious heart and mold it into His own image. O, glory! Evidences of His goodness overwhelm me, filling me unutterably full of glory and of God. My heart is fired with supreme love to God. He that is forgiven much loveth much.

Receiving the Fulness.—Mrs. W. M. Russell,

Apopka City, Fla.: I was born of the Spirit 1843, and had such a clear evidence that I was never once tempted to think that I was deceived. But joyous as was my experience I found roots of bitterness at times springing up to trouble me. I endeavored to serve the Lord but had not been taught the way perfectly. But there came a time when my class leader put into my hands a copy of the *Guide to Holiness*. I saw then that holiness to the Lord was the state of grace that my soul craved. With the reading came conviction, and I prayed "Create in me a clean heart, O God!" It was the cry of my soul for weeks. At length the Lord spake the word and there was a great calm. It seemed as if I had come into a new state of being. With the blessing came new trials. I had not learned that the enemy could transform himself into an angel of light, and he took advantage of my weakness to some extent. For years the brightness of the evidence was somewhat obscured, so that I did not realise the fulness. I saw at length that I must take another plunge into the fountain of cleansing. The Lord heard my cry and took me into a closer embrace. The enemies were subdued, and communications with my soul were opened that continue until now. I now have perfect peace; whatever trials come they do not move me—I look and live. I have learned to look away from the waves, keeping my eye on Christ. The Holy Spirit abides with me, and when Satan comes He gives power to resist him. This is my testimony that Christ can save to the uttermost all who will make a full surrender. The Lord has also restored my health in answer to prayer.

A sure Trust.—L. S. Voak, Ferguson's Corners, N. Y.: I am trusting in the Divine Three to keep me, for I committed all into His hands for time and eternity, 37 years ago this month. I have never ceased to own Jesus as a full Saviour. I can not tell what He has done for me and what He is doing for me now. Hallelujah! Praise the name of of the Lord.

Christ in the Infirmary.—Sarah Bell—Infirmary, Elyria, O.: I am 70 years old, and am walking in the light. The blood of Jesus cleanseth me. My Saviour is very precious. I can trust Him under all circumstances. We come to many rough places, but we may abide in Him.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

HOME.

BY MRS. KATE SUMNER BURR.

Home is not the abode where we eat and sleep simply, but the place where the heart abides, where dwell the dearest objects of our affection; and we see the utmost naturalness and simplicity in the child's reference to the mother: "Home is where *she* is!"

The Christian Home is hallowed by the presence and love of Christ. Where Christian love is the controlling power we may anticipate blessed results: trained obedience insures strength of character, and the atmosphere of tenderness and devotion develops loveliness which the world never discovers elsewhere. The child who is blessed with loving parents has a home; but where parents are wholly devoted to the accumulation of wealth or to the demands of social life to the total neglect of the mental and moral well-being of their children, no home remains, however stately may be the edifice so designated.

The Infinite One communicates to us all that we learn of heavenly love through the medium of human affection. He makes His abode with His people, commanding their supreme devotion; the heart of each faithful disciple is His home. He makes plain to us the tender relation He sustains to His people by the use of terms perfectly intelligible to those wholly untaught save in the holy art of love. But how shall a wife whose home is made wretched by the presence of a selfish, unloving companion, appreciate those wonderful words: "Thy Maker is thy husband?" or, how can an unloved child comprehend the glorious assurance: "Like as a father pitieth his children, so the Lord pitieth them that fear him?" Alas, for the homeless!

When will home-makers learn that not so much depends upon the handsome structure, the costly furniture, the choice paintings, and the general elegance of the establishment, as

upon the gentility of the soul, the considerate address, and the atmosphere of Christian love which render the abode a place of delight—a paradise regained? Devoid of these, "a palace a toy would become;" and with these, even "prisons would palaces prove."

Home is where the family circle centres; as one by one the dear ones vanish the circle is not broken, but the heavenly state is felt to be very near, and the powerful charm of home we feel to be transferred to that Better Land.

A DEVOTED YOUTH.

Alfred Parker, who was born at Oneida, N. Y., Jan. 11, 1870, was converted Feb. 17, 1880, and united on the following Sabbath with the Tabernacle Baptist Church, Brooklyn, N. Y. He rejoiced in the Saviour's love at all times, and embraced every opportunity to witness for Him. He kept a Bible in his pocket and made it his constant study. His testimonies were so impressive that adults hearing him were brought to Christ. He was instructed by his parents, and by attending the holiness meeting in his Church, respecting entire sanctification, his mind fully embraced it, and his heart was filled with love. He spent the winter of 1884 in Syracuse, and worked much for Christ in Baptist and Methodist Churches, and also in the Salvation Army, wearing the badge. On the evening of March 25th, in company with eleven others, he was arrested for singing in the streets, and imprisoned. Eighteen hours were spent in a loathsome cell, where he contracted a severe cold, and on his return home, after sixteen days illness, died. A sister, eleven years of age, who had been converted about a year, contracted the same disease (diphtheria) preceded him to heaven about one hour. Thus passed away the two youngest of a family of eight children, all of whom were early converted. Alfred was at times in strange congregations, and he would freely exercise in prayer and testimony. He did this in the Washington Street Baptist Church, Buffalo. His testimony was the means of the conversion of a drunkard. About a year ago he attended the Tuesday Meeting and spoke with great freedom, his theme being the cross; it started others on the same line. At the age of 14 he has gone to shine in the heavenly firmament.

HOME SUGGESTIONS FOR JULY.—*Heart Questions.* 1. Is it bright, all-pervading sunshine in my heart? 2. Is my heart longing for closer communion with God? 3. Does my heart respond joyously to every call of duty?

Home Bible Readings, for each Sabbath evening. July 6th, Psalm 19; 13th, Matt. 14: 1 c. 21; 20th, 11 Eccles.; 27th, John 13: 1 c. 17.

Home Songs to accompany the above: July 6th, 121; 13th, 337; 20th, 572; 27th, 202.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

Our Father's Care.

One of the sweet truths taught us in the Bible is the constant, loving care which our heavenly Father takes of all His children. I hope our little people of the *Guide* family often think of this, and love to ask Him to guide them and shield them from all harm. I have heard of a boy who said to his younger brother that he would pray at night, because he needed God's protection then, but would not pray in the morning because he could take care of himself through the day. That boy's father led his son out in the woods soon after, and while the child was wandering about hid himself. After awhile the little fellow missed his protector and began to call for him and to cry. When the father came back he taught the child a precious lesson, never to be forgotten, that we never know when danger is near, and are only safe as God watches over us. So we ought to seek His protection and trust His love all the time.

I have lately found among the papers of Mrs. Mary D. James, my dear mother, whose letters you all loved to read, a little poem on this subject. It is in her handwriting, but I am not sure it is her composition. It certainly expresses the thought and feeling that were hers from her childhood all through her long life. I am sure you will be pleased to read it here :

What the Sparrows Chirp.

I am a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers—
It is very plain I know—
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain.
Were it bordered with gold and purple
Perhaps it would make me vain.

I have no barn or store-house,
I neither sow nor reap;
God gives me a sparrow's fortune,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to keep me,
And "life is more than meat."

I know there are many sparrows,
All over the world they are found;
But our Heavenly Father knoweth
When one falleth to the ground.

Though small, we are never forgotten,
Though weak, we are never afraid,
For we know that our dear Lord keepeth
The life of the creatures He made.

I fly through the thickest forest,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

I fold my wings at twilight
Wherever I happen to be,
For the Father is always watching
And no harm can come to me.

I am only a little sparrow,
A bird of low degree,
But I know the Father loves me;
HAVE YOU LESS FAITH THAN ME?

— "If the sin is little then the more guilt in offending
your best Friend for a little cause."

THE TRY COMPANY.

VERSES FOR JULY.—*I will sing unto the Lord,
because he hath dealt bountifully with me.—*
Psalm, 13: 6.

"Yes, I will bless thee, O my God,
Through all my fleeting days;
And to eternity prolong
Thy vast, thy boundless praise."

Commit the above to memory, also the verses on
the Sparrows sent by Bro. James.

Answers to Questions.—Nettie F. Tyrrel, Westport, N. H., sends answers to the questions in the last number. No. 1. Gen. 24: 22. No. 2. Jeremiah 13: 4.

New Questions.—1. What celebrated edifice was erected on the spot which was the scene of the greatest instance of human obedience? 2. Where were 10,000 people cast down from a precipice and killed?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death
of his Saints.—Psalm 116: 15.

MRS. RUTH PERRETT was born in Fitzroy Harbor, Canada, Sept. 3rd., 1848. Died in Wahpeton, D. T., Feb. 5, 1884. She was converted in her 17th year under the labors of Rev. Thos. H. Walker, and joined the Wesleyan Methodist Church. In 1880, she removed with her family to St. Paul, Minn. While attending meetings for the promotion of holiness under the pastorate of Rev. S. M. Davies, she sought and obtained the blessing of perfect love. Thenceforward her life was sunshine. She lived in "Beulah Land," and was ever ready to witness to the power of Jesus to save to the uttermost. She read and loved the dear *Guide*. In the Spring of 1883, the family removed to Wahpeton, D. T. During two months sickness with hasty consumption, she was patient, and realised that underneath her were the everlasting arms. She frequently exclaimed "Jesus is precious, O, how precious!" What but the undergirding of God's power, and a sense of the preciousness of Jesus, could enable a mother to leave a loving husband and five children, (the youngest but two months old) without a murmur? After giving them her last charge, and committing them to her covenant keeping God, she longed to be at rest. When hardly able to speak, she requested her husband to repeat, she repeating after him—

"Happy, if with my latest breath
I may but gasp His name;
Preach Him to all and cry in death,
Behold, behold, the Lamb!"

Thus peacefully, and sweetly, she fell asleep in Jesus. May all her loved ones meet her in heaven, where together, with angels and redeemed spirits they may sing the new, eternal song.

J. E. Voak.

ALEXANDER G. JOHNSTON, died at Erie, Pa., Decr. 23rd., 1883. He was born in Portsmouth, England, April 18th, 1819. He came to Barrie, Canada, in 1834, where he was converted at the age of fifteen, and united with the M. E. Church. In 1846, he was married

to Janett Monkhouse. For thirty-eight years he was an official member of the Church of his choice. During his sickness of three months he spoke to all who called of his bright hope of the future life, and exhorted them to be faithful. On the morning of his departure, knowing that the hour was nigh, he seemed to behold visions of the heavenly city, and for two hours shouted the triumphs of redeeming love. Calling the family and friends around his bedside, he bade each one an affectionate farewell; exhorting them to meet him in heaven, then looking upon them all he said; "This is no cunningly devised fable; Jesus is able to save. I am sweetly resting in His arms;" and fell asleep in Jesus. His was a living exemplification of the Christian life; as his death was joyous and triumphant. The funeral services were held in the First M. E. Church Erie, Pa., Dec. 25, conducted by the pastor Rev. B. N. Craft, D. D., An only son preceded him ten years. His companion for thirty-eight years, and an only daughter, wife of the Rev. J. Hervey Dobbs, pastor of the M. E. Church Cany Point, Ill., survive him. They will have a blessed re-union by and bye where the bonds of love will be no more riven.

J. H. D.

MRS. LYDIA PIKE, departed this life at Cabot, Vermont, Dec. 10, 1883, in her 78th year. She had been a member of the Methodist Episcopal Church for nearly fifty years. Her life, from the time of her espousals to Christ, until the hour of her summons to enter into the joy of her Lord, was that of an exemplary Christian, showing that she had been with Jesus and learned of Him. Her hope was built upon the great atonement of the world's Redeemer, and having realised a saving application of that precious blood, she went on her way rejoicing, looking for a city that hath foundations, whose maker and builder is God. A dear daughter bears testimony to the fact that she was indeed "a loving mother," setting a holy example, and by her pure light pointing the way to heaven, and in following the Lord Jesus evenly and steadily, she impressed those around her with the fact that her religion was not in word only, but in deed and in truth. After this long pilgrimage she was enabled to triumph over the last enemy, and to find her long-sought home, "where the weary are at rest." Her name will be cherished by dear sorrowing friends who hope to meet her in the eternal world.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

A CAMP MEETING IN INDIA.

BY REV. C. P. HARD.

The woods at Lanowli, a night's ride east from Bombay, are equal to the American. The glorious Camp Meeting, just enjoyed, is thus described in the *Witness*, by the Rev. T. E. F. Morton, an exhorter when we were in Madras 1874-8, now a member of the South India Conference:

"The attendance was unprecedentedly large this year. The people were from 17 stations, viz., Bombay, Poona, Chuddergaut, Secunderabad, Lanowli, Sholapoor, Egutpoora, Bhosawal, Mhow, Hurdah, Jubblepore, Ahmedabad, Munmar, Akola, Nagpore, Baroda, Ahmednuggur. Of ministers almost two dozen were present. Among others Col. McCausland, Major and Mrs. Lawrence, Captains Roberts and Usher of the Salvation Army, Misses Wheeler and Mellett, of the Faith Mission, were present. Young people and children abounded in this meeting.

The following were the meetings held: Prayer meeting in the morning; preaching at 11 A. M.; preaching again at 7 P. M.; young people's meeting; children's meeting; vernacular holiness meeting; holiness meeting for the English people; meeting for faith healing; and vernacular services.

When I set foot on the camp ground on Wednesday, the first day of the meeting, the shout of glory arose from the assembly of the saints around the altar. Some friends said that a glorious service had been conducted by Dr. J. S. Stone in the Lanowli Methodist Church prior to operations in the camp of the Lord in the grove. Praise God, the brethren got on the line of victory from the outset. Flushed with the previous evening's victory

with energy divine, they wrestled against principalities and powers on the camp ground. The first prayer meeting brought additional strength and glory to the soldiers of King Jesus. With such a prayer meeting in the morning it is not to be wondered at that the preaching service at 11 o'clock, conducted by our aged brother, Dr. A. G. Fraser, whose text on the occasion was "The King's daughter is all glorious within," was a success.

The attendance at the evening service was very large, the numerical strength of the audience being over 300. Our veteran Bro. S. P. Jacobs called our attention to that wonderful text, recorded in Heb. vii. 25. The Holy Ghost presided over the meeting and enabled our brother to so unfold the text that believers had their eyes opened to their glorious privileges in Christ Jesus. The reader can well imagine the results of a meeting so powerfully presided over by the Paraclete of God's Church. Many believers crowded the platform and altar. Many hearts were cleansed; the hope of believers was brightened; their faith strengthened; their zeal increased; and their consciences enlightened and quickened to a deep, keen sense of their responsibility to God for the souls of their friends and neighbors. The power of the enemy on this and other occasions must not be under-estimated. Many a pitched battle was fought; sinners under the most earnest entreaties and powerful exhortations held back their allegiance from their rightful Lord and King. I have never in all my life witnessed such pleadings of God's people as at this camp meeting. I saw an old Christian lady on her knees before a friend, comfortably seated on a chair, with pitying eyes earnestly entreating her to yield to Jesus. Bro. Baker told me of a man whom he tried to get to at one of the meetings, but who fled from the ground terror stricken. I regret to say many souls resisted the Holy Ghost in these meetings of power.

Sunday was a remarkable day in Zion. The day began with a glorious lovefeast, at which about 150 testified to the saving power of the Lord Jesus Christ, the testimonies being hearty and free, followed by a blessed communion service conducted by Bro. Blackstock, aided by Bros. Lyon, Janney, Baker, and Morton, on which occasion 164 partook of the Lord's Supper.

On Monday the 14th inst., Sister Mellett,

of the Faith Mission, conducted the exercises at 7 A. M. After a short history of God's care for and over her, and after reading a few passages from God's eternal truth on the line of confession to one another, she threw the meeting open for confessions (blessed be God, not auricular) of brothers and sisters, of course not before impressing us with the fact that such an exercise was healthful to the soul. The following were some of the confessions: (a) Traveling with luggage above the allowed weight. (b) Booking false time (by guards). (c) Laziness. (d) Not speaking to servants about their souls. (e) Borrowing money. (f) Backbiting. (g) Impatience. (h) Wilful neglect of fellowship meeting. (i) Failing to reprove sin in Christians. (j) Making false statements in the price of articles sold. (k) Egotism; desiring to appear good to one's advantage.

Bro. Fuller of the Faith mission at Akote, Berars, had charge of the blessed vernacular services the first day. Our energetic brother C. P. Hard, so full of salvation fire, took and held charge of the brigade from the following day. Each day the work became more earnest.

The arrangements for messing were good. Sister Miles of Poona used all the energy in her little frame to give satisfaction to all parties. Our sister, who is a firm believer in the Sabbath, provided us with a good Sunday meal (cold). The Lord increase her number in the Churches. Twenty-five souls were converted to Jesus at these meetings. Bro. D. O. Fox gave out at the very close, as a text for the year, "I can do all things through Christ which strengtheneth me." Phil. iv: 13. May we realise more and more our utter helplessness and the almighty power of our risen Jesus!"

A NEW Mission to the Jews is about to be established in Tiberias by the Free Church of Scotland, to be called, "The Sea of Galilee Medical Mission." The report given to the "Assembly" by the deputies who had been appointed to visit Palestine to consider the prospects of Jewish Missions there, was very encouraging in its character. They stated that the younger Jews were manifesting a spirit of restlessness and inquiry, and an impatience of old Talmudical authority which made them specially open to efforts for their enlightenment on Christian truth. The signs of the times in relation to Israel are loudly calling for increased concern on the part of the Christian Church to bring them to Christ.

THE HOME FIELD.

—THE TUESDAY MEETING, New York, is full of interest from week to week—believers being constantly sanctified.

—Bro. Schooley reports in *The Harvester*, 25 converted and 7 sanctified at a meeting in Kittanning, Pa.

—Mrs. L. O. Robinson, evangelist, has been laboring with great success at Wheeling, Va., and Steubenville, Ohio.

—Sister Furnace reports in *The Highway*, a victory achieved at the meeting in Omaha, Neb., despite much opposition.

—At a Laymen's Convention, near Lewiston, Ill., a score of souls bowed at the altar seeking a clean heart on the Sabbath.

—The Salvation Army is being blessed at New Castle, Pa. A man 84 years old, who never went to Church, has been saved.

—J. B. Creighton, reports in *The Good Way* from Glasgow, Mo. "Our meeting is reaching the people, and souls are being saved."

—Bro. L. B. Kent reports a good meeting held at Pennington Point, Ill. The word was spoken in power followed by effective altar exercises.

—Fifty-nine persons united with the Sperry Street M. E. Church, New Haven Ct., Rev. T. H. Johnston, pastor, on Sabbath June 1st.

—Under the faithful preaching of Rev. A. O. Spoor, pastor at Pittsford, Vt., about thirty have been sanctified, and as many more converted.

—At a Holiness Meeting recently held at Midway, Md., by Bro. Green and wife, and others, four were converted and about a dozen sanctified.

—We learn from *The Banner* that in the busiest time of corn-planting, souls were justified, and eighteen were added to the Church at Rosedale, Ill.

—Forty have recently united with the M. E. Church, Orleans, Ind., Rev. J. V. R. Miller, pastor. Rev. J. M. Watson and wife have been aiding.

—The prospect for the Seventh Texas State Camp Meeting is good. People on the line of holiness seem aroused to the necessity of pushing the work.

—The *Christian Worker* says, "There has not been a time, since the days of George Fox, that Friends have been so active in Missionary work as they are to-day."

—In Emory M. E. Church, Pittsburgh, Pa., the Women's prayer Meeting has been turned into a holiness meeting. On a late Sabbath, three were converted—holiness will get sinners converted.

The Builders' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

JULY EXERCISES.

1. Holy love. Col. 3: 4.
3. Holy zeal; see Isaiah 59: 17.
2. Holy patience, in traveling and at home. James 1: 3-4.
4. Holy wisdom; the heated term will call for this. James 3: 17.

ONE WITH CHRIST.

JESUS prayed in behalf of the disciples, "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." This is a wonderful petition! It teaches this important truth, viz: That oneness with Christ on the part of the Christian believer is essential to the demonstration of Christ's Messiahship, and that by this the world will be led to accredit His claims.

He had prayed that they might be sanctified through the truth, and kept from the evil, kept of the Father. Now, He prays for this oneness with Himself, even as He and the Father are one. Of course we cannot be one with Christ as respects His divinity. In that sense He is divinely one with the Father.

But, up to the measure of our finite capacity, we may be one with Him—one in nature, in likeness, and in devotion to the Father's will. Alford says: "The *subject-matter* of the prayer is, that they may be kept in God's name, and sanctified by God's truth, and if this be so, their unity with the Son and the Father follows." 1 John 1: 3. But here it is not merely "with," but *in*, the Son and the Father—because the Spirit proceeds from the Father and

the Son, and "He that is joined to the Lord is one Spirit"; see verse 11. This unity has its true and only *ground* in faith in Christ, through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them!"

This unity with Christ is therefore a spiritual unity—real, vital, and glorious in its character. It is as close as that of the branch with the vine. It is assimilating, bringing the individual under the transforming potencies of the Gospel, so that He is "changed into even the same image," as by the Spirit of the Lord. And this unity is perpetuated by the continual inworking of the Holy Spirit whereby the soul is in connection with Christ, who is "*our life*." And the same unity in the individual is to characterize the whole visible Church. She is to maintain "the unity of the Spirit in the bond of peace." No matter what may be the denominational names, or differences as to doctrine and polity, this unity may permeate the whole body so that she may present an unbroken front before all men.

Then, see the fruit of this unity! It is evidential fruit—"that the world may believe that thou" (the Father) "hast sent me." It is overwhelming. The world has no argument against a Christly life. Such a life, whether in the family, in the workshop, or in the marts of trade, is potential—it is positively irresistible. The influence is before us in the history of the primitive Church. They were

"Mighty their envious foes to move,
A proverb of reproach and love!"

And what is needed now, more than aught else, is a Christly life—a beautiful, consistent, impressive Christ-life. This will remove prejudice, disarm skepticism, penetrate the mail-clad devotees of ungodliness, open highways for the march of truth, and effect the speedy conquest of the world. Reader, make sure, for yourself, this oneness with Christ, and so be a living, moving volume of evidence of His Messiahship.

BISHOP SIMPSON'S DEPARTURE.

Another great man of our Israel has fallen. Bishop Simpson, the senior superintendent of the Methodist Episcopal Church, after having nobly served his generation, fell on sleep, at his residence in Philadelphia, on the 18th ult. He was born in Cadiz, Ohio, June 10, 1810, and has therefore completed his 74th year. In the pastorate, in educational positions, and in the episcopacy he has won high distinction. At home and abroad, in the pulpit and on the platform, his unctuous ministrations have made profound impressions.

He was elected bishop in 1852 at the General Conference in Boston, hence has been in office thirty-two years. His presidency in the Conferences was marked by Christian wisdom, and affability. His brethren always had access to him, and they felt that he had a great sympathetic heart, upon which they might lay their itinerant trials and sorrows. Only one Bishop Simpson has ever lived—we shall not see one exactly like him.

The Church sustains a great loss in the removal of one of such eminent wisdom from her councils, and such mighty eloquence—genuine Gospel eloquence—from her pulpit.

Bishop Simpson was a real friend of the work of holiness. He had words of cheer for those who were specially engaged in its promotion. He attended National and other Camp meetings where this was the prominent theme. His son was converted at the National Camp Meeting at Vineland. The scene is never-to-be forgotten. Those who saw the excellent father kneeling by his son, lifting up holy hands, and making supplication to Heaven for him, hold it in lively remembrance.

Well, the great and good bishop, full of years, full of honors, with unblemished Christian, ministerial and official character, has gone to his grave. The whole Church will shed sorrowful tears. Her throbbing heart will bow submissively to Jehovah's wise behest, but from centre to circumference she will feel the heaviness of the stroke. Our only resource, in such an hour, is to the bosom of The Infinite Father, and there we may rest secure until these calamities are overpast. Earth feels the sweep of the calamity—heaven exults over a sublime triumph.

— Give no place to the devil; he is on the alert, and will ensnare you, if possible.

SUMMER CAUTIONS.

In a late Tuesday Meeting a brother asked prayer for the Churches that they might put away "*Broom Drills*," worldly concerts, and dramatic entertainments. We confess to ignorance as to the precise character of a "*Broom Drill*," but we suppose that it is one of the modern inventions to prop up a dilapidated Church. We are quite sure that the Apostle Paul, could he make a tour among the Churches, would consider it beneath his dignity to attend a "*Broom Drill*," or any such nonsensical and disgusting entertainment. And were the blessed Jesus to reveal himself in bodily presence, no getter-up of such an affair would have the temerity to send him a card of invitation.

These devices under the guise of Christianity are disgraceful. They are making infidels more effectually than Ingersoll with all his foul blasphemies. Worldly men sneer at the Churches so employed—devils are merry over such performances. A "*Knee Drill*," as practiced by the Salvation Army, is decidedly better than a "*Church Broom-Drill*."

The Drills, and Concerts, and Comedies, and Sunday School Farces, are, we presume, mostly suspended during the heated term. But Satan does not sleep in the Summer any more than in the Winter. He is either present in person, or representatively, at the "*Summer Resorts*," and is not unmindful of the Camp Meetings. The Ice-cream Stands, Boarding Tents, and other operations at some of the Camp Meetings, and on the Sabbath too, are a reproach to Christianity. We are opposed to toll-gates on camp grounds. If the voluntary contributions of the people will not sustain a Camp Meeting, it ought to go under.

The crime of Sabbath-breaking in our land is rampant. Beware, ye Christians! Keep your garments white! Traveling by Sabbath trains, or otherwise taking pleasure on the Lord's day, will surely bring condemnation. God will judge us as a nation if we break down the Sabbatic institution.

— *Are you fully in the Spirit—in good trim for holy activity and soul-saving? If not try some closet exercises, quickly. The Lord hath need of you.*

WHEEL INTO LINE!

The time for action has come! The Summer campaign is opening. The saints of the Most High are flocking to the tented groves. Lift the banner high—the banner of “Holiness to the Lord.” Let the trumpet have a certain sound. Give sin and iniquity, whether in high or low places, no quarter. God’s true ambassadors must lift up their voices, strongly, resolutely, unflinchingly. Sin must be called by its proper name, and holiness by its proper name. Let Bible terms have prominence. Lean hard on Omnipotence, behave like men and women of Israel! Some of the Camp Meetings will be conducted on the *high order*, catering to literary taste and the refinements of the age. They will have their ten days—very dry, very full of death. With such so called Camp Meetings we have no sympathy. The Lord pity them.

Our friends will consult the Camp Meeting Calendar elsewhere. Our brethren of the National Association will have a grand gathering at Douglas, Mass., July 29, *Pitman Grove*, N. J. Aug. 7, will be in remembrance—another real Pentecost may be expected. Ocean Grove encampment opens Aug. 19, we hope it may be held to the line of holiness. Woe unto us, brethren, if the world and Satan get the mastery there! We hope the “*Women’s National Union Holiness Camp Meeting*” at “*Mt. Tabor*,” the Newark Conference Camp Ground, which commences Aug. 6th, may be remembered. Let the sisters go, from near and from far, and the brethren too. The Lord will be there! We ask special attention to the new and deeply interesting

INTERNATIONAL CAMP MEETING!

at NIAGARA FALLS, Canada side, one mile below the great cataract, in sight of both falls—to commence Aug. 25th, and continue until the 30th. This enterprise is being inaugurated by Rev. W. B. Osborn, the father of the “*National*” and “*Ocean Grove*” enterprises. The meeting will be on the

holiness line. Ministers and other workers, from the United States and Canada, will be there. We advise every one who can, to go to Niagara Falls, at that time. Let there be a grand gathering of God’s elect. We expect a cataract of salvation to go leaping forth upon the multitudes. Pray for it—and be on hand. Those desiring tent accommodations should communicate at once with Rev. W. B. Osborn, Niagara Falls, N. Y. Our Western brethren, as usual, have a full programme. The Lord give victory everywhere.

— *Be pure, be watchful, be vigilant, be active!*

A SABBATH BY THE SEA.

We spent a Sabbath recently at Ocean Grove. We were quartered with our good friend Rev. W. C. Stockton, at the “*Hotel Grande*,” of which his brother, A. H. Stockton, is proprietor. It is located on Ocean Avenue, fronting on the sea, a most desirable place, and terms reasonable. We were permitted to observe some of the workings of the “*Salvation Army*,” which has been instrumental in saving quite a number of hardened sinners. We were at what they call “*Knee-Drill*” at 7 A. M., and it was a wonderful meeting—to hear the testimony of men rescued from intemperance was glorious. In the afternoon a large meeting, called a “*Praise Meeting*” was held in Educational Hall. After Bro. Stockton had preached in the Janes Tabernacle in the evening, we went over again to Educational Hall, and found the Army in full operation, perhaps 2,000 people there, and sinners seeking the Lord. The little sister “*captain*” dashed up into the gallery and soon had two hard drinkers, Roman Catholics, on their knees, and they were converted. We were astonished to see this sharp work. They claim to have had about 300 conversions, and are proposing to continue all Summer. “*Captain Rainey*,” who has charge of the New Jersey forces, was on a visit to see how his troops were behaving, and he did valiant service. A very pleasant Children’s service was held in the Tabernacle at the Grove in the morning; Bro. Westcott, the pastor, preached an interesting sermon to the “*little people*,” and a liberal offering was made to the Education Fund.

— *Keep a package of tracts on hand—leaflets at least. Be ready to distribute.*

OUR INQUIRY ROOM.

1. A brother in Iowa writes: "Having experienced the blessing of entire sanctification about a year ago, and being questioned by the pastor about the terms I use in testifying of it, I ask your opinion. The word they take exception to is, '*Perfect*.' I say I have perfect peace, perfect trust, perfect faith—Am I right?"

We repeat, as we have said heretofore, that it is strange that any *Methodist* minister should so object. We remind our brother of what Paul says to Philemon: "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." If you have perfect peace—say so—it is simply saying that you know the truth of the promise: "Thou wilt keep him in *perfect* peace whose mind is stayed on Thee, because he trusteth in Thee." If you have *perfect* love, say so, explicitly. It is simply an acknowledgment of the "*good thing*" that is "within you"—which acknowledgment Paul declares will make your faith "*effectual*." In so doing, your testimony will honor the beloved John who says, "*Perfect* love casteth out fear." Speak plainly, despite ministers, or others, who may oppose. The living ones must not put their light under a bushel, in these days when so many in the Churches are being given up to strong delusion. Give your testimony, brother—but do it with "*meekness and fear*." It is well before saying you have "*perfect peace*," or "*perfect love*," to preface it by saying: I testify *humbly*, that through God's grace, or mercy, I have &c. The thing said may be right, but the *manner* of saying it may be faulty. We must guard our manner of testifying. Let the mark of *humility* be seen.

THE HALF YEAR.—The present number brings us to the close of another half year. The changes made at the beginning of the year—the enlargement of the pages, new type, &c.—have received hearty commendation. The "*Even Bible Lessons*" are highly appreciated. We hope during the remaining half of the year to continue to enjoy the favor of our readers. We shall spare no pains to accomplish this. Our friends will encourage us, if they will make every possible effort to add to our list of subscribers.

— *Have you any plan for saving a soul this summer? Set your mind to work—whom can you reach?*

PRAYER FOR AFRICA ANSWERED.

During the General Conference in Philadelphia, Rev. B. M. Adams and Chaplain McCabe, held a prayer meeting each morning. On the morning of the day on which Rev. William Taylor was elected "*Bishop for Africa*," a son of Africa was in the prayer meeting, and prayed something like this: "O, Lord, give us a bishop to-day! They have elected bishops for all the places, except Africa—poor Africa is left out. The sheep have no shepherd! Lord, give us a bishop for Africa to-day!" And, sure enough, the heartfelt prayer of the poor African went up into the ear of the Almighty, and that very day a bishop for Africa was elected in the person of Rev. Wm. Taylor, 250 recording their votes for him. It was not a fixed-up arrangement, but resulting from a spontaneous outburst of godly wisdom. "*The Bishop for Africa*" will give a good account of himself, we believe. He will not relax his hold on South America, either, so continue to pour in the funds.

And it is not a little singular that the good "*Chaplain*" who can sing money out of people's pockets by the thousands, the one who was the co-leader of that morning prayer meeting, by a similar demonstration of godly wisdom, was elected *Missionary Secretary*. We shall now have an end of the paltry \$600,000; the Chaplain has already hoisted his flag with the inscription upon it, "*One million!*" Success to the African Bishop, and the *Chaplain Secretary*. Let the people say, AMEN! The Chaplain has gone abroad to recruit a little. He will soon be on the *million line*.

CAMP MEETING REQUISITES.—Persons in going to Camp Meeting, expecting to remain there, are careful to have their tents or cottages fully furnished. And the same care is exercised in regard to apparel. This is all well. But every lover of Jesus ought to have a full supply of books and tracts to use as occasion may demand. A tract donated, or, the reading of a chapter or passage in a book, may lift a soul into clear light. Be well furnished, then, for the good work.

OUR PRAYER UNION.

MOTTO FOR JULY.—*My heart is fixed, O God, my heart is fixed. I will sing and give praise. Psalm 57 : 7.*

"The God of all-redeeming grace
My God I will proclaim,
Offer the sacrifice of praise,
And call upon His name."

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket companion. We wish every one of our readers could have one. It cost but 15 cents.

SCRIPTURE CALENDAR—JULY.

1. Lam. 3; 26. Tim. 4; 8. Isa. 25; 9.
2. Ephes. 4; 29. Prov. 11; 25. Psa. 25; 9.
3. Psa. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psa. 138; 6. Psa. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psa. 37; 27. Psa. 37; 23-24. Psa. 25; 4.
7. Ephes. 4; 22. Psa. 4; 3. Psa. 41; 4.
8. Matt. 16; 24. Psa. 126; 6. Heb. 13; 16.
9. 1 Thess. 5; 22. Heb. 10; 16-17. Psa. 51; 2.
10. Matt. 6; 3-4. Matt. 6; 4. Psa. 119; 108.
11. Heb. 12; 5. Job 5; 17-18. Isa. 33; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccles. 9; 10. Heb. 4; 9. Psa. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 23.
15. Matt. 10; 28. Nahum 1; 7. Psa. 28; 31.
16. Exod. 14; 13. Job 5; 19-20. Psa. 22; 11.
17. Amos 5; 14. Matt. 28; 20. Psa. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 13. Heb. 10; 37. 2 Sam. 22; 4.
20. Psa. 37; 5. 2 Sam. 22; 31. Psa. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Colos. 2; 6-7. Psa. 84; 11. Psa. 40; 11.
23. Hag. 1; 7. Psa. 25; 8-9. Neh. 9; 17.
24. Psa. 55; 22. Psa. 55; 22. Psa. 42; 6.
25. 1 Sam. 12; 24. Eccles. 8; 12. Psa. 27; 9.
26. Luke 13; 24. Psa. 22; 27. Psa. 25; 16.
27. John 14; 15. John 14; 16-17. Psa. 139; 23-24.
28. Matt. 6; 19. Mark 10; 29-30. Psa. 119; 25.
29. Phil. 3; 1. 1 Chron. 29; 30. Psa. 71; 16.
30. Psa. 37; 8. Psa. 37; 9. Psa. 35; 1-2.
31. Ephes. 4; 32. Matt. 10; 41-42. Psa. 84; 5.

I.—CLOSET DEVOTIONS.

PROMISE FOR JULY.—*The sun shall not smite thee by day, nor the moon by night. Psalm 121 : 6.*

"I rest beneath the Almighty's shade;
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stayed,
Wilt keep me still in perfect peace."

DESIGN OF THE UNION.—We would remind our friends that *The Guide Prayer Union* was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired, as far as possible, at the noon hour to be engaged in prayer in the Closet. 1st. For the members of the Union and their families. 2d. For the full baptism of the Holy Spirit upon the universal Church. 3d. For a wide-spread revival of Bible Holiness. 4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this department.

THE CLOSET HYMN.

Let wordly minds the world pursue;
It has no charms for me:
Once I admired its trifles too,
But grace hath set me free.

Its pleasures can no longer please,
Nor happiness afford:
Far from my heart be joys like these,
Now I have seen the Lord.

As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed.

Creatures no more divide my choice;
I bid them all depart:
His name, His love, His gracious voice,
Have fixed my roving heart.

John Newton.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*For gracious outpourings of the Spirit at the Camp Meetings this Summer.*

Requests by Letter.—O—, Kans. : For a sister to be submissive to trial and suffering. N. P.—For a drunkard to be saved, and for the success of Women's Temperance Union in this place. W.—Va. : For a sister deeply afflicted. S. M.—Tex. : For a sister to have the blessing of holiness restored. A.—, N. Y. : For one in doubt and perplexity. A.—, Me., For a sister to be made holy. Cal.—, For one seeking the fulness. W.—Va. : For one seeking sanctification. N. Y.— : For a son who is drinking. P.—, S. C. : For an unsaved man at the point of death. Mich : For an invalid sister to be restored, especially to have her will lost in God's will. D.—, N. Y. : For an intemperate son. H.—, R. I. : For a class leader to be filled with the Spirit. E. S.—, Mich : For salvation of a brother. S.—S.—, O. : For a brother to be sanctified. Neb. : For a minister and wife to be made pure in heart.

II.—WORK FOR THE MONTH.

"As Satan selects his disciples when they are idle, so our Saviour chose His while they were busy at their trade—either mending their nets or casting them into the sea."

1. Win a soul for Jesus at the Camp Meeting.
2. Recommend the Saviour to the guests at the Summer Boarding House.
3. If you stay at home this Summer try to help some one alike situated.
4. Distribute tracts if you go on a Summer excursion.
5. When traveling on the cars get in a word for Jesus with some passenger.
6. Go into the parks in the city and converse religiously with some of the strollers.

CAMP MEETING CALANDAR.

- July 4—Ohio Holiness Association, Zanesville, O.
 July 8—Beulah (near Fall River), Mass.
 July 9—South Kansas Holiness Association, near Augusta, Kans.
 July 18—Also, near Udall.
 July 21—Silver Lake (near Brandon), Vt.
 July 24—Zenorville, Iowa.
 July 29—Douglas, Mass.
 July 29—Pitman Grove, N. J. (annual camp).
 July 30—Yarmouth, Mass.
 August 1—Michigan Holiness Association, Grand Rapids.
 August 5—Women's Union National, Camp Tabor, N. J.
 August 7—Pitman Grove, N. J. (National).
 August 12—Merrick, Long Island.
 August 18—Martha's Vineyard, Mass.
 August 18—Willimantic, Conn.
 August 19—Ocean Grove.
 August 19—Syracuse, N. Y.
 August 20—Old Orchard, Maine (National).
 August 20—Intervale, N. H. (Dr. Cullis' Camp).
 August 20—Richmond, Maine.
 August 21—Ohio State Association, Orrville, O.
 August 25—Sterling Junction, Mass.
 August 25—International, Niagara Falls.

—It is possible for persons to backslide at Camp-meeting. Watch and pray.

GOOD TIDINGS.

A sister in Iowa writes: The *Guide* came in due time and words fail to express my gratitude to you for the same. After sending you my letter asking you for it, I kneeled and prayed that it might have the desired effect, and after receiving your card informing me the *Guide* was mine for a year, I again knelt and thanked God that my poor feeble prayer had been answered. O, how eagerly and anxiously I have watched the mail for its arrival, and last week when it was placed in my hands I exclaimed, "Praise the Lord, praise the Lord!" Very many thanks for your kindness.

A minister in Iowa writes: "I received the grace of sanctification two years ago. I have been trying to tell how great a salvation Christ has wrought out for us. O, He keeps me in peace! When trials come I can look beyond the clouds and there is my Father's face, all smiles." (Let our friends pray that God may send out thousands of ministers to tell the story.—ED.)

A brother in Canada writes: "I thank you for your kind attention in sending the *Guide to Holiness*. It has been a great comfort to me. I esteem it next to my Bible. It has helped me to study God's Word. At times when I have been down in the valley, I have gone and read it and found comfort. (This is the way that God is making our humble efforts a blessing. We praise Him for it.—ED.)

SUMMER-WORK—ATTENTION!

We trust our friends will use every effort to extend the circulation of the *Guide* during the summer. If you want extra copies to canvass with at Camp Meeting, or elsewhere, send for them; also for a catalogue of our books and tracts. We can still supply the May and June numbers, *free*, to new subscribers. Continue to work, and let us hear from you promptly. Good, earnest work, everywhere, will add greatly to our subscription lists. We have some choice matter to enrich our pages during the next six months. All who wish to discontinue should notify us by July 10th.

NOTES BY THE WAY.

- Read the cover pages.
- Be in the Spirit all Summer.
- Keep close watch of Satan this month.
- Go to Camp Meeting full of love Divine.
- Beware of worldly Festivals under Church auspices.
- We have good tidings from the National Camp Meeting in Michigan.
- Send for a copy of "Earnest Christianity," by Rev. James Caughey. Price, \$1.00.
- Let every one attending Camp Meeting get at least one new subscriber for *The Guide*.
- Orders are coming in for the "Life of Dr. Palmer." Every subscriber will want it. *Only one dollar*.
- The tract, "*Billy Bray*," by Mark Guy Pearse, can be supplied by us; 50 cents per dozen; \$3.50 per hundred.
- A few copies of the beautiful little "Holiness Almanac" remain on our shelves. Who will have them? Good to circulate at Camp Meetings as a tract.
- We announced to put Dr. Peck's sermon in a tract, not knowing that it had been published elsewhere. We can furnish that edition at the rate named—3 cents each; 30 cents per dozen.

BOOKS AND AUTHORS.

THOUGHTS ON HOLINESS, by Mark Guy Pearse, author of "Daniel Quorn," &c., with an Introduction, by Rev. William McDonald. It has a series of eleven chapters on interesting topics, having relation to holiness, written with point and power. It is published by McDonald and Gill. Price, 50 cts. On sale by us. Neatly bound in cloth—219 pages.

FRANCES RIDLEY HAVERGAL. A full sketch of her life, with choice selections from her Prose and Poetical Writings. By Rev. E. Davies. This is on the line of the cheap edition of Hester Ann Rogers, published by Bro. Davies. Price, 50 cts. We have it on sale.

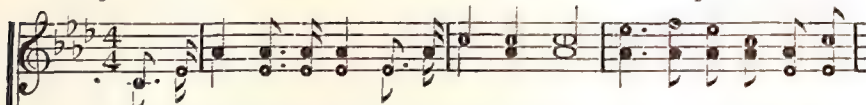
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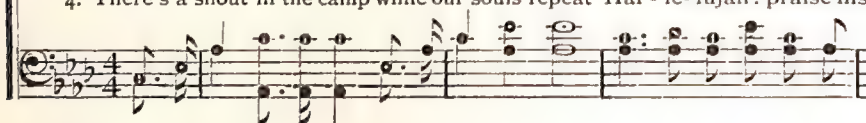

A Shout in the Camp.

FANNY J. CROSBY.


JNO. R. SWENEY.



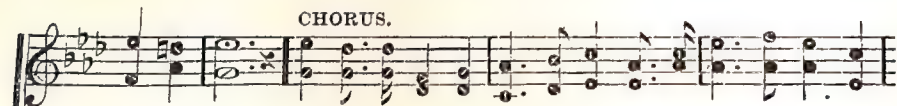
1. There's a shout in the camp, for the Lord is here, Hal - le-lujah! praise his
 2. There's a shout in the camp like the shout of old, Hal - le-lujah! praise his
 3. There's a shout in the ranks of the King of kings, Hal - le-lujah! praise his
 4. There's a shout in the camp while our souls repeat Hal - le-lujah! praise his



name; To the feast of his love we again draw near, Praise, oh,
 name; For the cloud of his glo - ry we now be - hold, Praise, oh,
 name; While we drink at the Rock from the living springs, Praise, oh,
 name; There is room for the world at the Saviour's feet, Praise, oh,
 praise his name;




CHORUS.



praise his name. Room for the millions! room for all! Halle - lu-jah! praise his

name; Come to the banquet, great and small, Praise, oh, praise his name.
 praise his name;



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—AUGUST, 1884.—

THE WORD FOR THE MONTH.

And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor. Ephes. 5:2.

“O Jesus! thou the beauty art
Of angel-worlds above;
Thy name is music to the heart,
Inflaming it with love.”

“Thee, Jesus, may our voices bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.”

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

CHRISTIAN life is a walk—a beautiful, steady, Christ-like walk. Jesus prayed not that His disciples should be taken out of the world, but kept from the evil. He needs representatives in this world. Christians are therefore to occupy their providential earthly sphere, putting forth wonted activities, walking in love. The physical, the intellectual, the spiritual faculties are all to move on the line of love.

And, observe, the standard which is to govern our love—“As Christ also hath loved us.” Wonderful! How did He

love us? Infinitely, intensely, constantly, unto the death, even the death of the cross. And as His love was in the fullness of His infinite nature so our love must be in the fullness of our finite nature—to the measure of our redeemed faculties. And it is to be in manifestation, just as the steps of one whose walks are discernible. Men must take knowledge of us that we walk in love in accordance with the Christian model.

And this walk of love will elicit tokens of Divine acceptance. Christ's sacrifice was as a sweet-smelling savor unto God. Just as the sweet odors ascending from the burnt-offering were grateful to man, so Christ's offering was well-pleasing to the Father. And so our oblations of grateful love—our walk in love—will be acceptable to God.

A Sermon.

THE KING'S COMMAND.

BY REV. MARK GUY PEARSE.

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."—MATT. 5: 48.

AT the outset, here is "perfection." Perfection taught, perfection encouraged, perfection commanded. The Son of God comes down from Heaven to teach us what we should be; and He bids us be perfect.

Let us look this full in the face. For whilst on the part of some there is an earnest seeking after the light, others get rid of the whole subject with a flippant or a fierce contempt, "O, I don't believe in 'perfection'!"

May not this be an awful and even a blasphemous thing to say? You may not believe in this or that man's way of explaining it. You may differ from everybody's view of the subject. But perfection as it stands here is not part of any human creed—it is the command of God. Our opinion about it cannot get rid of the word. Here, in its majestic authority, it abideth forever. But we may bring upon ourselves the penalty of those who neglect the commandment; perhaps even the greater penalty of those who reject it; or, possibly, the penalty of those who "despise" the word of God.

But beside these are others, very different—earnest and holy people, who have a conscious shrinking from anything that hints at the possibility of perfection. It is to them inseparable from a perilous tendency to spiritual pride, that most miserable and loathsome of all pride. Certainly none of us would like to hear a man say of himself, "I am perfect."

Yet here is the word of the Lord, and we cannot afford to hold any view which rejects or weakens any utterance of His. Let us try, honestly and earnestly, to get at the meaning of this Scripture, praying

for light to see, and grace to be, that which the Master commands.

To whom are the words spoken?

They are not meant for all. The answer is very plainly given, "And seeing the multitude, He went up into a mountain; and when He was set, *His disciples* came unto Him, and He opened his mouth, and taught them saying * * Be ye therefore perfect." The words are for His disciples, and for them only.

This is by no means the doctrine with which Christ meets all hearers. In the strong and almost terrible words of this Sermon on the Mount, He warns us against casting pearls before swine, or giving that which is holy to dogs. We are forbidden to take our treasures to those whom they cannot enrich, or our holy things to those who cannot be blest by them. When the Great Teacher stood in Jerusalem, the stronghold of the Scribes and the Pharisees, He did not bid them be perfect. It was exactly what they thought they were—perfect in their prayers, and their almsgiving, and their robes, and their phylacteries. To them He pours forth the terrible denunciation, "Woe unto you, hypocrites! Woe unto you, blind guides! Ye serpents! Ye generation of vipers! How shall ye escape the damnation of hell?"

At another time there came unto Him "the publicans and sinners for to hear Him." He did not bid them be perfect; that could only have discouraged them, almost mocked them. Jesus meets them with the gracious and beautiful stories of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son.

"*His disciples came unto Him.*" They knew Him. They loved and trusted Him. They sat at His feet and looked into His face, and listened wondering at the gracious words which proceeded out of His mouth. And to them He said, "Be ye perfect." These words, like the whole Sermon on the Mount, require that we come in the disciple-spirit. Not as theorists only; not as curious critics;

but as simple, earnest, loving followers of the Lord Jesus. It may be that we come full of mistakes as they were ; full of prejudices ; with a great many things to learn and a great many things to unlearn—yet coming with boldness, that we may learn of Him.

Here is Christ's idea of His Holy Religion.

This is what it is to do for us : *It is to make us like God.* This is the aim and purpose of it all.

What is our idea of religion ? Very much, one might almost say everything, depends upon the answer. The prayers we offer, the sins we confess, the standard by which we measure ourselves, the aim and effort of the daily life, all depend upon our thought of what religion is and what it is for.

There is an idea still lingering amongst some that religion is in doing the best we can, and God will do the rest. We must not do anything very outrageous—must not steal or lie, that is, any more than other people do, and then we need not fear. Now, all of us are prepared to condemn severely such a view of religion as that. Such a one has neither part nor lot in the matter. There may be exceptions but, generally speaking, such a man dare not look into the Bible honestly and find out what the will of God is. He dare not ask himself earnestly what is the meaning of the Cross. He dare not let his thoughts go on to meet the great white Throne where there sitteth the Judge of the whole earth. For such a one the only comfort is to get away from all these uncomfortable things as far as he can.

But amongst many of those who would most zealously repudiate such a false thought of religion, there is an idea a hundredfold more common, and perhaps a hundredfold more mischievous. *That the death of the Lord Jesus has provided for us an easy escape from the punishment of sin.*

Christ has died for us, and now we are saved—from what ? *From hell.* We may be cross, uncharitable, envious, spiteful,

but we believe Christ died for us, so of course we are saved.

We perhaps may be given to exaggeration, over-coloring, under-coloring, to suit our prejudice or convenience—but it is all right—we believe that Christ died for us.

We may be eager after gain, as eager as any man of the world ; we may be keen and hard at a bargain ; swift to take advantage of ignorance or innocence ; but there comes in the comfortable explanation, “Of course, you know, we don't pretend to be perfect, but we believe that Christ died for sinners, the just for the unjust.”

Now set these two ideas of religion side by side. The old idea of doing the best you can is a purer, truer, better doctrine than this : That Christ came into the world *for this one thing*—to make it easy for us to be forgiven ; that all the great love of God, and the life and death of Christ, and all the round of religious service, are for this one end and purpose—to *save us from hell.* Christ has taken away the penalty of sin—never mind about its power ! Christ has borne the curse of sin ; but the source and cause of it is left !

Surely it were better Christ had never come at all. This is to make Him a very cloak and minister of sin. He who brings down Christ's holy religion to such a level can never have looked with any care into the Scriptures ; he can never have learnt the meaning of the Cross. This is to make the Cross of Christ of none effect—and worse. Surely it was such as these who stirred Paul's soul to indignant grief, so that he could only speak of them with tears. “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ.”

What saith the Scripture ? “His name shall be called *Jesus*, for He shall save His people *from their sins.*” “Christ loved the Church, and gave Himself for it.”

Why? That He might save it from the future punishment of sin? No. "That He might sanctify and cleanse it by the washing of water with the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish."

We lift our eyes to Calvary and think, "It is finished; my debt is paid; the law is satisfied." That is true—blessedly true. But though salvation begin there, it cannot end there. The death of the Saviour is not a great legal transaction outside me, which was finished long ago. Paul leads us up the hill again, and points us to the Cross. "*I am crucified with Christ.*" Paul himself hangs there, hands and feet yielding up to the crucifixion, and the old life of sin and self dead and buried with Christ.

What! has the glorious Son of God died that I may find a light and ready excuse for my self-indulgence? that I may live an indolent, easy-going life? Again the grip of the Apostle's hand is upon us. Again he hurries us up to that great scene of Calvary. "*They that are Christ's have crucified the flesh with the affections and lusts.*"

What! has Christ died to save me from hell, and now I can be eager for the world, and its honors, and its gain, and its coveted positions of eminence, even as others! Once more Paul takes us up in sight of the crucified Saviour, and in an outburst of passionate protest and entreaty cries, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." To know Christ is this—we dare not make it less than this—to know the power of God in us overcoming sin, and self, and the world. To know Christ is to be in the blessed mystery of oneness with Him—crucified with Him, buried with Him, risen with Him in newness of life, seated together with Him in the heavenly places. In one word, it is gathered up

in this command, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

This, then, is Christ's idea of His holy religion. It is to make men like God, corresponding to Him, answering to Him. This is the aim and end of every part of it—to make men think as God thinks; to make men will as God wills; to make men do as God commands.

To think as God thinks—that is, to love God with all the mind.

To will as God wills—that is, to love God with all the heart.

To do what God commands—that is, to love God with all the strength.

And not only of Christianity is this the great aim. It is impossible to think of any true religion of which this is not the purpose—to be like God. This is religion in the angels; this was the religion of Paradise—a power sustaining and developing the likeness of God. This was the whole aim of the Jewish religion. Christianity is one with all these in its purpose.

But Christianity differs from all these in *The way in which that purpose is to be fulfilled.*

The Son of God becomes the Son of man that through Him the sons of men may become the sons of God. The great revelation that Christ makes is not of God only, but of God as OUR FATHER. This is the text of the Sermon on the Mount, "Your Father, which is in Heaven." And in that new relationship lie these new and infinite possibilities. The relationship between God and Israel was the relation of a covenant. God was the God of Abraham; Israel was the seed of Abraham. Our relationship to God is the relationship of a *new nature*. Born of God, we are His children, and if children, then heirs; heirs of God, and joint-heirs with Christ. Here lies the glorious possibility of perfection: "Be ye therefore perfect, even as YOUR FATHER which is in Heaven is perfect." Dwell upon it until the thoughts are filled with

the mighty wonder of it, and the heart glows with an adoring love, and all the soul is thrilled with its boundless promise. Not in any figure, but in very act and deed they that are Christ's are "begotten of God;" "partakers of the Divine Nature." Accept it as the pledge of an infinite blessedness. Herein lies not only the possibility of perfection, but the ground of this command and demand. This new and closer relationship of sons has new claims upon us. God as our Father had a right to a full obedience, to a hearty and entire confidence, to a perfectly loving service. He calls upon us to live in the enjoyment of our high and holy privilege. Hence all the precepts of the Sermon on the Mount. Christ is "not come to destroy the law, but to fulfill," to make it possible by this new relationship for us to keep it perfectly—to turn the *thou shalt* of the table of stone into the *I will* of the new heart.

And because we are sons we are brought into a new relationship with each other, with new duties and new opportunities of mutual service. Of old time, men were neighbors; now that we are the children of God, every man becomes a brother; and the friendliness of old is to be quickened and kindled into a brotherly love, with forbearance and gentleness and generous self-sacrifice.

This, then, is holiness; *the healthy development of this Divine nature that is within us*. Born of God, we have the beginning of a life in which lies all the possibility and promise of a perfect likeness to God. It may be sought after with an agony of endeavor; it may be a simple, glad, unconscious effort that just pleases Jesus all day long, because it seems as if love cannot help it. It may be a rapture; it may be a conflict; it may be a gloom. Mark—it may be! Holiness may go with all these—and it may go without any of them. For holiness is simply a *perfectly religious life*. By faith in the Lord Jesus, and by the gracious energy

of the Holy Ghost, you are born of God:—*now live!*

"Live," you say; "is that all? I live without any trouble. I eat and drink and sleep and live. This is a very short and easy cut to holiness."

Is it so? Think of all that life means. Air, food, light, warmth, society, exercise, rest. Let the spiritual life within us have these as freely and ungrudgingly as we give them to the bodily life, and holiness asks no more. Breathing the atmosphere of communion with God—the breath of God; desiring the sincere milk of the Word that we may grow thereby; walking in the light as He is in the light; warmed with the glowing love of Jesus filling the soul; running gladly in the way of His commandments; resting in the care of the gracious Lord who careth for us; this is to ensure the all-round development of the life of God within us.

Yet again, think of all that life means. The getting up in the morning, and all the philosophy of being clothed. The breakfast, compassing two worlds that you may have a cup of tea. Then business—letters and telegrams; the markets, with the anxious scanning of appearances; the manufacture, with its trained skill and caution; the money-making and the money-losing—life means all this. Dinner, with all the hundred hands that have toiled to feed us; the harvest of the ages meets us in the commonest crust of bread. The home, with all its arrangements—domestic, social, sanitary.

Holiness means that *in all this round of life we SEEK FIRST the kingdom of God and His righteousness*. So thinking and purposing and doing that everywhere the life of God within us shall have freedom and opportunity for growth; much more that it shall be kept from the blight of the world's east wind and frost, and from being trodden under foot and crushed in the crowd of cares. This first: not gain, not honor, not pleasure. First in all things *to be like God*.

That it is which marks us off from others as the sons of God. "Be not anxious, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed, for after these things do the Gentiles seek." This is the sign of the heathen, "But *seek ye first* the kingdom of God and His righteousness." Now are we the sons of God, and therefore citizens of another city—which hath foundations. Born again, the objects and aims of our life have been transferred; the affections set on things above. We are natives of the Heavenly Country, subject to its laws, claiming its privileges—not the mere promise of future blessedness is it that we enjoy, but we are *now* the freemen of the Celestial city, having a voice and influence in its high affairs; having a share in its prosperity; having a keen regard for the honor of its King, and an eager love for His service. What others find in this present world, in its pleasures, honors, gains, we are to find in the kingdom of our Father. How soon would this world come to believe in that other world when its citizens set before them first His kingdom! How soon would men believe in Him if we set foremost His righteousness—that always supreme, and all things else so ordered as to secure that!

Holiness, then, is simply this: *perfect health of soul*. And what is perfect health anywhere, in anything? It cannot be other than this: *perfect reception and perfect distribution of all that life depends upon*.

"CHRIST, WHO IS OUR LIFE," PERFECTLY RECEIVED for forgiveness, for deliverance, for victory, for all.

"CHRIST, WHO IS OUR LIFE," PERFECTLY DISTRIBUTED over the home and the business, throughout the thoughts and wishes and words and deeds.

This is holiness. This reception checked, then at once the life is a sickly one. This reception stopped, then the sickness is unto death.—*Thoughts on Holiness*.

"CHRIST sweetens all our comforts and sanctifies all our crosses."

IT IS BY FAITH.

Rev. Dr. Fuller, in his address before the Evangelical Alliance, said: "Nor did you find relief, peace, strength, victory over your corruptions, until you repaired to the fountain open for sin and uncleanness, until looking to Jesus, casting your soul upon Him for sanctification, just as you did at first for pardon."

THE SWEETNESS OF THE GOSPEL

BY REV. C. H. SPURGEON.

Christ in you—that is, first, *Christ accepted by faith*. Is it not a wonderful thing that Christ Jesus should ever enter into a man? Yes, but I will tell you something more wonderful, and that is, that He should enter in by so narrow an opening as our little faith. There is the sun; I do not know how many thousands of times the sun is bigger than the earth, and yet the sun can come into a little room or a close cell; and what is more, the sun can get in through a chink. When the shutters have been closed I have known him to come in through a little round hole in them. So Christ can come in through a little faith—a mere chink of confidence. If you are such a poor believer that you can hardly think of assurance or confidence, yet if you do trust the Lord, as surely as the sun comes in by a narrow crack, so will Christ come into your soul by the smallest opening of true faith. How wise it will be on your part when you see your Lord's sunny face shining through the lattices to say, "I am not going to be satisfied with these mere glints and gleams, I would fain walk in the light of His countenance. Pull up those blinds; let the heavenly sun shine in, and let me rejoice in its glory." Grow in faith, and enlarge your receiving power till you take in Christ into your inmost soul by the Holy Spirit; for it is Christ in you by faith that becomes the hope of glory.

By Christ in you we mean *Christ pos-*

essed. You see nothing is so much a man's own as that which is within him. Do you tell me that a certain slice of bread is not mine, and that I have no right to it? But I have eaten it, and you may bring a lawsuit against me about that bread if you like, but you cannot get it away from me. That question is settled; that which I have eaten is mine. In this case possession is not only nine points of the law, but all the points. When a man gets Christ into him, the devil himself cannot win a suit against him to recover Christ; for that matter is settled beyond question. Christ in you is yours indeed. Men may question whether an acre of land or a house belongs to me; but the meat I ate yesterday is not a case of property which Chancery or any other court can alter. So, when the believer has Christ in him, the law has no more to say. The enclosure made by faith carries its own title-deeds with it.

It means, too, *Christ experienced* in all His power. There may be a valuable medicine that works like magic to expel a man's pains, and cure his diseases; but it is of no efficacy till it is within him! When it commences to purify his blood, and to strengthen his frame, he is in a fair way to know it without depending upon the witness of others. Get Christ in you, curing your sin; Christ in you, filling your soul with love to virtue and holiness, bathing your heart in comfort, and firing it with heavenly aspirations—then will you know the Lord. Christ believed in, Christ possessed, Christ experienced, Christ in you, this is worth a world.

Moreover, Christ in us is *Christ reigning*. It reminds me of Mr. Bunyan's picture of Mansoul, when the Prince Immanuel laid siege to it, and Diabolus from within the city strove to keep him out. It was a hard time for Mansoul then; but when at last the battering rams had broken down the gates, and the silver trumpets sounded, and the

prince's captains entered the breach, then on a day the prince himself did ride down the city's streets, while liberated citizens welcomed him with all their hearts, hung out all their streamers, and made the church towers rock again as the bells rang out merry peals, for the king himself was come. Up to the castle of the heart he rode in triumph, and took His royal throne to be henceforth the sole lord and king of the city. Christ in you is a right royal word. Christ swaying His sceptre from the centre of your being, over every power and faculty, desire and resolve, bringing every thought into captivity to Himself, O, this is glory begun, and the sure pledge of heaven. O for more of the imperial sovereignty of Jesus! It is our liberty to be absolutely under His sway.

It may sound strange to add that Christ in you *transfigures the man till he becomes like Christ Himself*. You thrust a bar of cold, black iron into the fire, and keep it there till the fire enters into it. See, the iron is like fire itself—he that feels it will know no difference. The fire has permeated the iron, and made it a fiery mass. I should like to have seen that bush in Horeb before which Moses put off his shoes. When it was all ablaze it seemed no longer a bush, but a mass of fire, a furnace of pure flame. The fire had transfigured the bush. So it is with us when Christ enters into us: He elevates us to a nobler state; even as Paul saith, "I live, yet not I, but Christ lives in me." Jesus sanctifies us wholly, spirit, soul and body, and takes us to dwell with Him in the perfect state above.

Christ in you—how can I explain it? We are the little graft and He is the strong and living stem. We are laid to Him, bound to Him, sealed to Him, and when there is nothing between the new shoot and the old tree, at last the sap flows into the graft, and the graft and the tree are one. Ye know right well how Christ enters into us and becomes our life.

Christ in you means power in you. A strong man armed keeps his house till a stronger than he comes, and when the stronger enters the first tenant is ejected by the power of the new comer, and kept out by the same means. We were without strength till Christ came, and now we war with principalities and powers, and win the victory.

Christ in you! O, what bliss! what joy! The Bridegroom is with us, and we cannot fast: the King is with us, and we are glad. When King Charles went to live at Newmarket it is said that a most poverty-stricken village became a wealthy place; truly when Christ comes to dwell in our hearts our spiritual poverty suddenly turns to blessed wealth.

Christ in you! What a wonder it is He should deign to come under our roof! "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." See the honor which his entrance brings with it! He glorifies the place where His foot rests even for a moment. If Jesus doth but enter into your heart, His court comes with Him: honor, and glory, and immortality, and heaven, and all other divine things follow where he leads.

"O," says one, "I wish He would come and dwell in me." Then, be humble, for He loves to dwell with him that is humble and of a contrite spirit. Next, be clean; for if they must be clean that bear God's vessels, much more they that have Christ Himself in them. Next, be empty; for Christ will not live amid the lumber of self, and pride, and carnal sufficiency. Learn abundantly to rejoice in Christ, for he who welcomes Christ will have Him always for a guest. Jesus never tarries where He is not desired. If His welcome is worn out, away He goes. O, desire and delight in Him; hunger and thirst after Him; for Christ delights to dwell with an eager people, a hungry people, a people who value Him, and cannot be happy without Him.

Hands Full of Honey.

PERSONAL ADORNMENTS.

Rev. J. A. Wood says: "Adornments serve to engender pride, excite unhallowed passions, and love for the gilded trifles of a depraved world. They not only cultivate and develop the passion for display, but excite envy, jealousy, evil speaking, covetousness, hypocrisy, hatred, and discontent."

THE BEATITUDES.

BY REV. CHARLES W. L. CHRISTIEN.

VIII.—The Persecuted.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 10-12.

SPEAKING of our Lord, St. John says: "He needed not that any should testify of man, for He knew what was in man." And knowing men to perfection He must needs know "the carnal mind," which is "enmity against God." Before His omniscient gaze it stood revealed, with all its powers and possibilities. He saw its proneness to evil, its pride and vanity, its folly and deceit, its deep and malignant opposition to the rule of God. He knew absolutely what it was, and what it would stoop to do and dare. He looked forward to His own cross, conscious that nothing but His death by violence would satisfy the bitter hatred that sinful hearts were cherishing toward Him. And He foretold the tragic end. But He looked down the stream of time and saw the same deeds re-enacted towards those who bore His name. Men would revile them, and persecute them, and say all manner of evil against them falsely, for His sake. The world would search diligently for faults and failures. It would misconstrue the holiest deeds, and deny the most manifest

graces. It would slander greedily, and "make a hash of good men's names." Nay, it would delight in the sufferings of the saints, and glory when it trod them as the mire of the street. The fierce fiery hand of persecution would be red with the blood of the saints. The rack and the thumbscrew, the lions and the wheel, and the chariot of flame would show aversion to the saints, not simply for their own sake, but for His. But the Jeromes, the Latimers, and the ten thousand others—less known to fame, but equally precious in His sight—who should glorify Him by resigning their life rather than renounce their loyalty, the men and women, "whose blood has been the seed of the Church," were all known to Him. The martyrology of the future ages was a vision present to His mind.

We cannot but notice, however, that our Saviour wished no one to join the ranks of His followers under misconception, not knowing the things that might befall them. He desired none to imagine that the way to heaven was one of unmingled earthly bliss, all roses and no thorns. Quite the contrary. Just as He said to one who hastily decided to become His disciple: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head;" so He told His chosen twelve what they would have to endure after He had passed to the right hand of the Father: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and unto prisons, being brought before kings and rulers for my name's sake. And ye shall be betrayed, both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." When Saul of Tarsus was "called to be an apostle" the Lord said, "I will show him how great things he must suffer for my name's sake." And no one can read his New Testament

carefully to see how the Christian life is described, and then be taken by surprise, if faithful adherence to Christ and His truth does bring upon him heavy pains and penalties. It will be so as long as the carnal mind is what it is. The fallen nature of man is the same to-day as when it caused the flood, or when it crucified the Lord of glory. Knowledge, culture, custom, laws, may do somewhat to restrain its expression, but the nineteenth century has as deep an enmity against God in its unrenewed heart as the first had. And to-day it is as emphatically true as when the words were first penned, "All that will live godly in Christ Jesus shall suffer persecution." Indeed the more the believer is like his Lord, the more striking the contrast between his character and that of the godless world around, the more will the world resent the difference, and turn against that lofty goodness which shames its sin.

But side by side with the declaration of inevitable cross and trial there comes the beatitude at the head of our paper: "Blessed are ye," when all this shall come to pass. Those whom the world admires Christ often has to pity, but those whom it scorns and despises are high in the estimation of the Master for whom they bear it all. Nor is it an ordinary, but a special blessing which Christ pronounces. He says to the persecuted saint what He says to no other in the beatitudes, "Rejoice, and be exceeding glad," or, as St. Luke puts it, "Rejoice ye in that day and leap for joy." And there are many reasons for the joy.

Of course everything depends upon the cause in which a man suffers. A worthless cause ennobles no man, however much he may pass through to advance it. But to bear disgrace and shame for a cause that is noble is to win nobility to myself. I rise or sink with the cause to which I am attached. But the loftiest point of dignity is reached by

him who braves the storm for Christ and His truth. He suffers for righteousness' sake, for that which can raise, and purify, and celestialize the world, for that which comes with no evil and all good, for that which is the friend of all and the enemy of none, for that one Divine remedy for the ills of lost humanity, without which the world has literally no hope. But though to suffer for the cause is great, it seems greater still to suffer for its glorious Author. And no one suffers for righteousness but Christ calls it suffering for Him; yea, even "with Him." The believer takes his stand by the very side of his Master, the exalted Prince of Peace. For down the ages the words come and come again to the persecutor on the track of the Church, "Why persecutest thou Me?" And when I consider the cause and Him who brought it into being, any suffering for it and for Him is a very patent of nobility.

Still, although this is true, Christ gives as the reason for exceeding joy, "For great is your reward in heaven, for so persecuted they the prophets which were before you." There is a peculiar reward for those who stand the battle and the storm for Christ. If a cup of cold water given to a disciple shall not be overlooked, surely neither life-long struggles with an opposing world, nor the martyr's baptism of blood will be forgotten. Granted that the Christian only does his duty, and that the highest heroism for Christ and truth can never exceed duty, still He who hath said that every man shall be rewarded "according to his works" will present a special reward of grace to those who specially bear His reproach.

"These are they that bore the cross,
Nobly for their Master stood,
Sufferers in His righteous cause,
Followers of the dying God."

And when the stripes are laid upon the Christian he has the glorious inspira-

tion of knowing also that he is following in a grand procession, "for so persecuted they the prophets which were before you." We bless God for the brave spirits who have dared a thousand deaths and dangers rather than prove faithless to conscience and Christ. We revere their memory, we honor their names and teach them to our children. We build monuments to their well-earned fame, to keep their illustrious deeds green in the world's great mind, and to stimulate others to follow in the way they led. And when, in God's inscrutable permissions, the believer of to-day walks in paths made thorny for him by unholy hearts, he is but one more in the long line of battle. Part have piled their arms, and part are in the stern conflict still, but the unity is unbroken. And the latest born in time, helped to final victory by the same almighty grace, "shall sit down with Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God."

And if, through living out a life of entire consecration, walking the pathway of holiness, abiding unflinchingly by the truth, maintaining Christian principles at all risks, scorning the bare thought of compromise with evil, and daring to offend all men rather than sin—if through this consistent Christian life men avoid, and scandalize, and even hate *us*, let *us* chant this last beatitude, and like the earliest disciples, rejoice that we are "counted worthy to suffer for His name's sake."

ALL our creature comforts are either weights or wings—harmful or helpful—as we use them. Let it be remembered that one reason that God so often takes away the good things He once gave His people, is because they will make them weights instead of wings. They love and enjoy, and yield themselves up to those things, which were meant to be tasted rather than consumed, and God would have His people use. The sand-bags of the balloon must therefore be cast overboard. The weights must be changed to wings, the loss must be made a gain.

THE DIFFERENCE.

Rev. Charles G. Finney says: "To me it seems very manifest that the great difference in ministers, in regard to their influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy."

LET THE BEAUTY OF THE LORD
OUR GOD BE UPON US.

BY ABBIE MILLS.

A beautiful boquet had been brought into the house of the Lord, one Sabbath morning, and placed on the desk. The speaker, fearing for the safety of the vase, had an ornamental stand brought to hold it. In the hurry of the moment it was not freed from the dust which had accumulated, while it had been standing one side unused.

As I looked first at the beautiful flowers and then at the dust-laden stand, I thought of the beauty of the Lord that He wills to put upon us. But if He should do this before we had shaken ourselves from the dust, how out of harmony it would be.

The Lord says "He will beautify the meek with salvation," not the captive daughter of Zion; dust-covered, with bands of the neck unloosed, sitting in unclean places, with uncircumcised heart. Many who have a name among the Lord's people, have been so inactive in His service, that the dust of worldliness has thickly laden their souls, so that when the Lord would call them to do, or bear for Him, they are not ready. They hear of perfect love, but instead of being ready at once to go over and possess the goodly hand, they must first have their backsliding healed. They must arise and shake themselves from the dust before they can sit down in heavenly places with Christ Jesus.

They have sold themselves to their business, to home work, to useless toil to

appear like those who have no title to mansions in the skies, and they have often felt how poor were the returns for their pains. A little more money, a little more applause, but unrest of soul, the garment of praise given at conversion, dust-covered, and instead of thanksgiving there is a howling within that is manifested in censorious remarks concerning others, which only tends to increase their hurt instead of healing it.

Still the compassionate Saviour waits for such to turn to Him that He may make the heart's waste places break forth into joy, because the glad tidings of salvation have again gained an obedient hearing.

Now they are ready to cleanse themselves from all filthiness of the flesh and spirit, and to touch no unclean thing, having heard the Lord's command, "Be ye clean that bear the vessels of the Lord." Down, down in the cleansing tide they go, their hearts all emptied and prepared for the Holy Spirit's indwelling. Meekness takes the place of pride, then the Lord takes pleasure in them, and beautifies them with salvation—a salvation as full as it is free. O the beauty of an entirely sanctified Christian! Washed, planted by rivers of water, adorned with the graces of the Spirit, bearing much fruit, evergreen, bearing leaves, flowers, and fruit at the same time; chosen of God, to set forth His beauty before a lost world who, having a love of beauty implanted in the soul, wander in dry and desert places seeking it, and know not that it is found through submission to Him who seems but as a root out of dry ground, without form, comeliness or beauty that He should be desired, but who is the only One who can proclaim liberty to the captives and open the prison to them that are bound. He comforts those who mourn, giving beauty for ashes, making His redeemed kings and priests unto God, employing them in most delightful service, causing them to be joyful in glory because of vic-

tories gained, by means of the praises put in their mouths and the two-edged sword of His word, in their hand.

God loves to have His people very beautiful. Shall we come with meekness to be washed in His blood, and arrayed in linen clean and white?

THE GREATEST WISH.

BY AMELIA M. STARKWEATHER.

I long to reach the golden strand,
That borders on the better land,
And enter through the gates of pearl,
My banner, "Home at Last," unfurl;
And walk its glorious streets of gold,
And all its treasures there behold;
But most of all I want to see
The One who made that home for me.

To see the city without night,
Whose brightness is above the light
Of moon, and stars, and midday sun,
And know my rest was here begun,
To end but with eternity;
E'en this is not enough for me,
For O, I want to see the grace
And glory of His unveiled face.

I long to see the friends so dear,
Who went away and left me here,
And that great company that bow
Before the throne in homage low,
And all the blessed ones there greet,
And with them hold communion sweet;
But most of all I want to see
And know the One who died for me.

And when I've reached the better land
That borders on the golden strand,
Then I would join in that great hymn,
With cherubim and seraphim,
And all the angels, and the throng
Of the redeemed, till with the song
I love the best, all heaven should ring,
The "Love of Jesus Christ my King."

A LANDSCAPE.

BY LELIA WATERHOUSE.

VII—HILLS.

There was a time in your experience when you groped in the darkness of spiritual ignorance. No stars shone as you stumbled on through thickets and briars.

Suddenly you stopped, looked up, and on the brow of a hill you saw a dear, far-shining light. Making your way thither you found that, as the fair moon reflects the light of the great sun, so human souls may reflect the great Light and thus serve to light a dark world.

You can recall times when some light, which was shining upon your way, suddenly went out and left you in darkness. Beloved, remember your sufferings at that time, and "Let *your* light so shine before men that they may see your good works, and glorify your Father which is in heaven."

VIII—VALLEYS.

Look from your eastern window toward life's morning. Those valleys of your experience over which sunshine and shadow are flitting, will never be forgotten by you.

Do you remember how He sent the springs into the valleys? Starting from some experiences far above yours they flowed into your humbled, desponding soul and refreshed you.

Other springs were from His own Word and, whether they leaped from crag to crag and sparkled at your feet, or whether they worked their winding way through the varied experiences of other souls, and thus came to you, all were springs, and were sent by Him into the valleys. Psa. 104-10.

THE ADVOCATE WITHIN.—"There are two sorts of advocates; the one plead before the judges, the other are consulting advocates, who instruct and advise their clients. Jesus is an Advocate of the first of these classes. He is our pleading Advocate before the Judge. But the Holy Ghost is our Chamber Counselor who advises, instructs, and comforts us, gives us courage to address ourselves to God, boldness to speak to Him so that we may prevail. Happy are we in having two such Advocates, one of whom pleads for us in heaven, and the other teaches us to form our requests on earth."—*Dubosc.*

"WHEN a believer is in darkness, and endeavors to reason against his unbelief, he will find all his reasoning but lost labor. There is only one thing he can do to purpose, and that is, simply to cast anchor on God's naked promises."—*Madan.*

IN WHAT IT CONSISTS.

Bishop Burnet, on the thirty-nine articles, says: "Christian perfection consists in this: that we love and fear God with all our hearts. It is in this that true perfection consists."

TRUTH AGAINST ERROR---LIFE AGAINST DEATH.

BY MRS. L. A. BALDWIN.

Many times souls are not brought into that peaceful, holy, and intimate union with God, which they covet, simply because they reject the instruments He would use to accomplish this. Those whom He would employ seem altogether too insignificant to bring out such grand results. They decline to accept the gift through His appointed means. The command that we must be in subjection one to another requires more humility than they are willing to exercise. If the spirits of the prophets were to be subject to the prophets, it is still a command for us to yield up our own natural choice or preference, and be directly under the guidance of the Holy Ghost. Thus we may be taught lessons of deep significance and infinite value; the very ones doubtless most needful ere we can enter into the rest desired. We need lessons of humility which will take us into the very dust of submission, into the lowliest of postures in our own eyes, and in the eyes of others. Thus only can pride and self will be crucified. The word of life teaches us this in its pages, and so does the life of the Prince of Peace in this self-abnegation, "Who humbled himself," "Who was made perfect through suffering," "Who made himself of no reputation," that He might be our example. Heb. 5: 7-8. Fenelon and La Combe were taught the grand secrets of that inner holy life they professed and lived by a woman! The soul is of no sex, and the man who refuses to learn of a physically "weaker vessel" may miss of the very *spiritual* light he is most seeking. It is so difficult for some to admit the su-

premacY of any woman's teaching, and willing to be simple and childlike enough to admit one can unfold to them the truth that hitherto had been hidden. A soul that is deeply in earnest will not quarrel with the instrument that God is pleased to employ. We have seen hoary heads meekly bow to receive instruction as to the way of life, from a mere stipling. We have seen souls thirsting and hungering after the rest of faith, sitting patiently and trustfully at the feet of some of God's despised little ones. We have known a woman of not superior intellect to exercise a power through simple faith, that was truly marvelous, in leading men of mighty intellect out of the labyrinths of error into the light of truth. So, too, we have known a simple child of God to lay her hands in fervent prayer upon those for whom for years the skill of the best physicians had been expended without avail. By her faith Divine power rebuked the disease and sent the sufferer forth to tell of the matchless grace of Christ Jesus.

There are charlatons even in the way of healing. We may readily distinguish them from the false. Heb. 5: 4.

If the Spirit of burning has passed through our souls so that all is consumed that is not of God, surely His power will rest upon us. Having endured the furnace heat, and come forth without the smell of fire upon our garments, we are fitted for the Master's use. Having learned how to obtain the blessing for others through the kind of fasting and prayer of which Jesus speaks we have no right to shrink or hide away because of the jealousy or opposition of unsanctified ones. We are called to drink of Christ's cup until the travail of His soul has been satisfied. Shall we beat a retreat because the enemy darts poisoned arrows at us? Nay! Let our shield of faith be not only single or even double-plated, but overlaid with gold—gold over a pure heart. Then may we face the foe, though his name were "legion."

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—HOLY ENDUEMENT.

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

STATEMENT.—At length we have come to our definition of Entire Sanctification. In the Lessons for April we showed that *heart purity is a Divine work*. And now we are prepared to show the identity of this Divine work—*Entire Sanctification—with the baptism of the Spirit and of power promised by our Saviour in his last address to his disciples*. Says Dr. Steele, in LOVE ENTHRONED, "The conclusion is inevitable, that the baptism of the Holy Ghost includes the extinction of sin in the believer's soul as its negative and minor part, and the fullness of love shed abroad in the heart as its positive and greater part; in other words, it includes entire sanctification and Christian perfection." Note the steps by which we come to this conclusion:

I. THE ENDUEMENT OF POWER PROMISED. John 7: 38, 39. Christ here promises that when He shall be glorified the disciples shall receive a blessing which they could not receive while His bodily presence remained with them. That blessing was not the forgiveness of sins, for Jesus was daily dispensing pardon. This passage determines this much, that there was for the disciples a blessing distinct from pardoning grace, and there is an indefinite interval between them. Again,

John 14: 15-17, 26; 15: 26; 16: 7. Note here that the abiding Comforter is not promised to penitent sinners, but to believers who already love and obey Christ. (Read John xiv-xvi. He asserts, "Ye believe in God," and assures them that they are heirs to the "many mansions.") Again, Luke 24: 49. Here the "endowment of power" is as definitely promised to believers as the advent of Jesus was promised to the world. Acts 1: 4-8. Our Lord, about to ascend from Olivet, and while the chariot is waiting for Him, renews the promise of the Spirit, and tells His disciples that they should receive power in receiving the Spirit.

SECOND WEEK.—LESSON II.

TOPIC—HOLY ENDUEMENT.

(Continued.)

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

STATEMENT.—From the last Lesson the following points are clear: 1. That the baptism of the Holy Ghost, the gift of the abiding Comforter, the endowment of power, was not promised to penitent sinners, but to believers who already love Christ. 2. That the distinctive condition of receiving the Comforter is love toward Christ, evinced by obedience. 3. That the unction of the Holy One is a greater blessing than the bodily presence of the Lord Jesus raised from the dead and daily conversing with us. In this Lesson we note the next step:

II. THE FULFILLMENT OF THE PROMISE OF ENDUEMENT. 1. *In the upper chamber*. John 20: 19-23. The apostles were now met together for the first time since His death, and He appeared in their midst. He breathed upon them and said, "Receive ye the Holy Ghost." According to this, the Apostles received the Spirit in some measure before the day of Pentecost. With His word, doubtless both peace and power were given; yet it was not the baptism of fire. 2. *In the temple on the day of Pentecost*. Acts 2: 1-4; 4: 31. In the time which intervened between the upper chamber and Pentecost, whatever might have been the advancement of their spiritual condition beyond what it was before, it rested far behind that which immediately followed

upon the baptism of fire. It was only *then* that they were "filled with the Holy Ghost." The apostles were then *filled*, which is the same as being *baptized*, with the Holy Ghost, for it was the fulfillment of the promise, "But ye shall be baptized with the Holy Ghost not many days hence."

THIRD WEEK.—LESSON III.

TOPIC—HOLY ENDUEMENT.

(Continued.)

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

STATEMENT.—In a form and manner the very highest, the words, "they were all filled with the Holy Ghost," had their verification in the experience of the praying ones in the temple of Jerusalem. There was nothing to hinder—nothing. The conditions had been met, viz.: 1. Up to the Pentecost they *loved* Jesus, and were *tenderly beloved* by their Master. 2. They *expected*, therefore *waited*, His time. The way of the Lord was prepared, and along the prepared way the Lord came. Now note the third step:

III. THIS ENDUEMENT THE PRIVILEGE OF ALL CHRISTIANS. Was this enduement simply apostolic? Or was it a part of universal Christian experience? We are not left in doubt as to what they themselves thought on this matter.

1. *The words of Peter immediately after the Apostles had come under this new power.*—Acts 2: 37–39. He declares the promise is just as specifically for all Christians as for those early disciples. 2. *And that afterwards it was general we are not left in doubt.* Examples: (1) *The case of the Samaritan converts.* Acts 8: 14–25. These happy Samaritans had already been converted under the preaching of Deacon Philip. Acts 8: 5–13. But proceeding upon the fact that the "enduement of power" was for all, Peter and John were sent down from Jerusalem for the special work of leading these converts on to Christian perfection. They held a special meeting, and Dr. Whedon says, "They received the Holy Ghost in his miraculous and extraordinary manifestation, not merely sanctifying but charismatic. They had doubtless been regenerated by that Spirit before their

baptism, in his secret and ordinary power and operation."

FOURTH WEEK—LESSON IV.

TOPIC—HOLY ENDUEMENT.

(Continued.)

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

2. *Apollos and the twelve disciples at Ephesus.* Acts 19: 1–7. There lies plainly on the surface of the apostle Paul's question here, "The implication that Christian discipleship is not a proof, *prima facie*, of 'receiving the Holy Ghost.' " If discipleship implies this blessing, St. Paul asked an absurd question when he thus catechised the twelve justified and baptized Ephesian disciples. The question propounded by St. Paul at the very first salutation was probably the interrogatory put to every convert to Christ who had been converted by the instrumentality of some other person. Ignorant of his spiritual state, and fearing that he might not have received "the greatest gift that man can wish or Heaven can send," he asks that all-important question, "Have ye received the Holy Ghost since ye believed?" (Dr. Steele, LOVE ENTHRONED.)

3. *This enduement of power the constant theme of Paul's epistles.* He exhorts all to be filled with the Spirit. See Eph. 5: 18. This passage is conclusive proof that the expression, "be filled," is applied broadly to ordinary believers. Whatever is meant by being "filled with the Holy Ghost is, by these plain words, laid upon us as our duty. Again, see his prayer for believers. Eph. 3: 14–21. Happy the heart thus filled, thus overflowing with the Holy Spirit! John 7: 38, 39. Where is the fountain of these living waters, that we may bring our hearts thither? See Rev. 22: 1. There is the fount, there the stream; the Spirit proceeding from the Father and the Son. To the throne of grace! to the mercy-seat! and you are at the fountain of all life. Nor seek a scant supply at that source. "Be filled with the Spirit," sounds in your ears; and, if you believe, not only will a well "spring up within" you, but rivers shall flow out from you.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118:21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by singing the 507th hymn.

Numerous requests were read and the Rev. Bro. Adams, followed by Rev. Bro. Hughes, led in prayer.

Sister Palmer read a portion of the third chap. of Colossians, "If ye then be risen with Christ, seek those things which are above. Set your affections on things above, and not on things on the earth, for ye are dead, and your life is hid with Christ in God." Mrs. Palmer remarked that she had heard a sister say, seriously, that she thought she had some life, and that she knew she was not dead. Let us settle this point, whether we are dead to the world and sin! Where there is death to sin we know there is life in God. Let us put off the old man with his deeds and obey the injunction given us. Her mind had been specially directed to the word, "Let the word of Christ dwell in you richly," and she had asked, "What word? What has Christ said?" Let the word dwell in you. Let us ask the fulfillment of the precious promises to us. Christ said that He would send the Comforter to bring His word to our remembrance and to teach us all things. She had been asking the Lord to fill her mind with His word, and to bring it to her remembrance with power, and she knew that the Lord an-

swered prayer, but the Spirit had taught her the importance of using the means, reading, studying, and application. The best way to get it into our hearts, is to get it into our memory. In early life she put much of the word in her memory, and now the Holy Spirit put it into her heart. Many trust to the Holy Spirit to bring the word to their remembrance without any effort on their part. Let us *let* the word of God dwell in us richly. An old gentleman once met Dr. Palmer in the street and began to thank him for the good he had done him; he had made his fortune, he said. The Doctor told him that he did not know what he had done. "Why, you have made my fortune for time and eternity by recommending the 'Life of Carvosso,' and through its instrumentality he had taken possession of his estate. Carvosso said constantly, 'Have faith in God.'" That man who had been only an ordinary Christian, after taking possession of his fortune, which was in Christ, became a peculiar Christian, and was made a great blessing to others. There is power in God, and faith takes possession of that power. We are children of the King, so let us enjoy our rich privileges.

DEATH FIRST.

Rev. Geo. Hughes was under the impression that there was somebody present that needed special help, and help that only One can give. It may be that somebody needed help, that the record might be made of them, "Ye are dead." Dead to sin and the world, with its fascinations, pleasures, idols and everything belonging to the carnal mind. God's order is death first and life next. Death to sin and self and the world, and life to righteousness. We must not reverse God's order, and expect the resurrection life before we receive the death stroke. Positive death, and then positive life. He was fully on the Lord's side. If the Holy Spirit would show him anything in him or about him that was not on the Lord's side, it should wheel in line forthwith, and say all is the Lord's, for he was determined that God should have control of all he was or hoped to be in respect to himself, his family, and all his circumstances. He was struck with the emphasis in the word "Let" in the text, "Let the word of God dwell in you." To think the holy Apostle should plead with the

Church to *let* God's word be in them! Talk about a man finding a fortune in finding the life of Carosso, what do you think of a soul that has the word of God dwelling in him richly? Such a soul is a millionaire for time and eternity, and it all depends upon your *letting* it be so. May God help us to make our fortunes! There has been a great tumbling down among the money kings, but this bank stands firm. There is nothing but our will that hinders Christ from taking full possession of our hearts.

GIVE ALL AND TAKE ALL.

Rev. E. Davies.—We may not only have the word of Christ dwelling in us richly in all wisdom, but we may have the spirit of understanding. He believed in getting steeped through in the word of God. He was sitting at the window on Sunday with the sun shining on his body, and the blessed Book before him, reading the account of the cloud covering the tabernacle, and he said, "O Lord, I am thy tabernacle, fill me now and here!" and he began to sing, "Fill me now," and he was filled. God is what we take Him to be. He is everything, if we take Him to be everything. The portion of God's people is God himself, and the portion of God is His people. Give all and take all; a grand experience. Brother Davies spoke of several meetings in Boston which he had attended where the Spirit was poured out and the people all on fire, and souls were being converted and sanctified.

LOVE FOR JESUS.

A young German woman gave in a very earnest, simple testimony, expressive of her great love for Jesus and her delight in His will. The Lord had opened her way to go to Germany to work for Him; she did not want to work for wages. She desired prayers that God would make her a blessing.

I AM WITH YOU ALWAYS.

Sister ——— blessed God that Jesus condescended to be with us under all circumstances, and while necessarily occupied with worldly affairs. God sweetly revealed Himself to her and her great desire was that souls should be saved.

NOT READY TO GIVE UP ALL.

Brother ——— said: The grandest thing in the world is a salvation full and free. God wants all the heart but man wants to make a compromise and give only part of it. He heard of a revival in a poor-house and the greater number of the inmates gave their hearts to God, but there was one man that said he could not give up all. Give up what? He did not own the shingles that covered him, nor the bed he was lying on, nor the food he ate, and the suit of clothes he had on was given by charity, and he had nothing to do but believe Christ, and yet he talked about not being ready to give up all. As he was passing a bank he saw a crowd pouring in at the door, and the man at the door directed those who wanted to draw money to go to the right, those who wished to deposit to turn to the left, and they separated, one to the right and the other to the left. But we have nothing to give but rags, and selfishness, and degradation, but we come and ask for what we will. Jesus said, "Hitherto have ye asked nothing in my name; ask and receive that your joy may be full."

NOT ASHAMED OF JESUS.

Sister Clark was glad that it was written, "All things are yours and ye are Christ's. If ye are ashamed of me and my words so will I be ashamed of you." These words God spoke to her years ago when it cost something to be a definite witness for holiness. She was then the only one in a congregation of six hundred who witnessed on this line, but the Lord strengthened her and filled her heart with joy unutterable.

DESPONDENT.

A sister said that she believed that she was the one Brother Hughes referred to when he said somebody needed help. She had come many miles for the purpose of getting help. She had been a Christian for years and had no desire to sin, and had no taste for worldly pleasure, and was striving to serve God. At times she was very happy, but at other times, on account of nervous difficulties, she was tormented by fear of death and was full of doubt. She wanted victory over doubt and fear, and an abiding witness that she was the Lord's.

FEELING NO TEST OF FAITH.

Rev. H. Moore had had an experience similar to that of the sister's, previously given. He longed for perfect rest and peace. He had been a Christian for years, and a preacher of the Gospel; he had seasons of ecstasy and of depression; of exulting and desponding. When these seasons of doubt came he would go into his study and take his Bible and hymnbook and read and sing and pray, and get an experience, and when he would go out, and as long as this experience lasted he would think himself safe. But soon the emotion subsided, and he would give way to doubt, and think the Lord did not love him, and that he hadn't been saved, and the time came when he had more seasons of depression than of victory. He would come to these meetings and hear the experiences and say, "That is just what I want," and hear some one tell of a great baptism, and he would say, "That is what I want," and he would seek that thing but not get it. Then he remembered that some years ago he went to Fowler & Wells, the Phrenologists, and had his head examined, and that the phrenological chart they gave him was on his book-shelf. So he took it down and thought he would study it out; for, perhaps he was so organized and constituted that he must have seasons of depression, and that it could not be otherwise. So he examined the chart carefully and found that Caution was marked "6" and Hope "4." Then he turned to the explanation of these figures and found that it said, that one whose Caution was marked "6" and Hope "4" would look on the dark side of things, and attempt too little, and give way to despondency. That settles it, he thought; it is a matter of constitution, and he couldn't expect to rise to the seventh heaven and stay there; and he settled down to the conviction that his constitutional place was in the valley. But he was not content with his lot, and still sought another experience; and he desired now to state that a man whose Caution is marked "6" and Hope at "4" has lived for years in perfect peace and constant ecstasy. But he had to reach the point where he was willing not to seek an experience; he had to learn that feelings were no test of faith, and that our emotions are not to be trusted as indications of our spiritual state, but *do you believe what God*

says? He came to the point where he said, "I will believe, though there is nothing to be seen; and hope, though there is nothing to be expected, and without any feeling believe God's word to be true." Whether our feelings go up or down, *God's word is true.* "Believe in the Lord Jesus Christ," comes with the force of a command. "Rejoice in the Lord always" is not a piece of advice, but it is the word of a King and it is treason for us not to obey. The text that was the means of delivering him from that condition of despondency was this one, from which he preached a sermon, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." He described this condition, and as he went home he said, "I have been describing a peace of which I know nothing. In the evening he exchanged with a brother minister and preached from the same text again, and he went from the church under a heavier cloud than he had ever had before in his life, and wished that he might never have to enter the pulpit again. He had not gone more than 150 feet, and struck the curb stone at the corner of 7th avenue and 42d street when he was as unhappy a man as ever lived. When he reached the middle of the street the questions came very distinctly to him, "Why does God keep one in perfect peace?" "Is it because he is faithful, or because he is good?" Why? "Because he *trusteth in Him*," and he said, "I trust," and immediately on the first Sunday of 1875 he trusted God, and had perfect peace from that time. O what peace he had enjoyed! If every emotion subsided, he should still believe. He would not believe that God had forsaken him, but that there was some physical trouble, or a temptation of the devil. God's word is true, and it is our duty to believe it.

IT IS CHRIST TO LIVE.

Rev. Bro. See.—Hope in a Christian sense differs from hope in any other sense. When a child of God says he hopes for something he means he positively expects it. The reason is two-fold. We have hope as the anchor, which fasteneth itself in the word of Christ, and is sure and steadfast; and the other reason is Christ as our hope. The philosophy of our yielding up our will to God is because our will has power to lead us right,

and when we yield our will to His will, which is Himself, it is yielding ourselves to Himself. He had no future, no past, but there was one point, the present moment, in which he lived. It is Christ to live. He lives, and because He lives we live also. There was nothing in I. M. See to talk about, but, O how lovingly Jesus had led him up to the present moment. If in despair, don't let the devil drive you from God. Despair of self, and the next step is into the glory of the presence of Christ. It is to see nothing in yourself, but to be everlastingly united to Christ, that He may be all and in all. If you are in despair, leap into His loving arms. The devil will use many arguments, but we must come to the point where we are willing to let Jesus be all and in all. His soul was filled with joy and he cared for nothing outside of God's dear will

JESUS DOTH SATISFY.

Dr. Ball liked to have starved to death spiritually by trusting in experiences and looking at emotions. It is a great mistake. He did not come to a realization of peace and rest till he abandoned that, and came to the end of the self-life. He was a conscientious Christian, but served God legally; but he had passed out of that state and had found deep satisfaction in God, and if any are not satisfied it is because they do not take the remedy provided. At the time he was converted he believed Jesus Christ a reality on Calvary, and he had an objective Saviour who loved him, and there sprang up in his own heart love and gratitude, and he knew Jesus as his wisdom and righteousness, but there he stopped. But there came a time when he became dissatisfied with his experience, and he surrendered all to God, and stepped out of bondage into liberty, and he died to self and lived to God. He was troubled with the passage, "Reckon yourself to be dead indeed unto sin." He said that he had been doing that for ten years, and yet kept on sinning, and he thought it had no meaning. But when he found Jesus, he had sufficient power to reckon on. We need to be wholly saved, and it is important that young Christians should come into the liberty and power of the gospel and know Christ as a Saviour from all sin.

A WORD FROM CANADA.

Sister M. E. A. writes: I have read with much pleasure and profit the testimonies in the *Guide*, and may I not with others tell of God's loving kindness and tender mercies. When first I realized it was by faith alone we could be saved how quickly I hastened to cast myself, with all my sins, upon the Saviour. And what a shout of thanksgiving and praise went up to God when I exercised that faith and claimed forgiveness through the blood of Jesus. And though I praised God for this at all times yet I was not satisfied. I made the alarming discovery that there was still sin in my heart. The next question which presented itself was, can this be exterminated, or must I, all my life long, be a slave to my passions? After a careful study of the Bible I became convinced it was our glorious privilege to be saved to the uttermost, saved from all sin—but I hesitated about giving up all for Jesus. The responsibility involved seemed terrible. Satan kept me from giving up all by presenting to my mind all sorts of inexplicable problems, which completely baffled me. And I believe if I had stopped to reason with him it would have ended in my being left in total darkness. I remembered, however, that Jesus had promised to bear our burdens, and that He says, "My grace is sufficient for thee." I determined, therefore, to cast myself unreservedly upon my Redeemer and trust Him to cleanse my heart, and my confidence was not misplaced. No sooner had I consecrated all than the witness came testifying that "the blood of Jesus Christ cleanseth from all sin." The glad shout that rang through my soul reverberating to its innermost recesses seemed borne on the wings of the wind until things inanimate were praising praise God. Gradually this feeling subsided; great calm ensued and I was filled with the peace of God—perfect peace.

God's character, like the pure light of day, is one uniform and unbroken mass of light. But when we take the prism, and divide the rays, we are surprised with their variety and brilliance, and wonder how they should all thus harmoniously unite. By revelation we see how God's justice and mercy, His holiness and truth, are each distinct attributes of the godhead; by redemption we behold, and wonder at, their gracious union.

The Social Meeting.

Trusting in Jesus Daily.—Lydia Maria Rider, Lowell, Mass.: I am to-day trusting in Jesus my Saviour and Friend. He is my guide and constant benefactor. I am not my own, having been bought with the precious blood of Jesus. When He went away He promised to send the Comforter. I do feel the presence of the blessed Holy Spirit in my heart. I will praise Him for what He has done for me.

From one near the kingdom.—Margaret R. Blakemore, Eel River, Ind. I am a veteran of the cross (77), and I thought I ought to give my testimony. It will soon be sixty-four years since I stepped on board the old ship of Zion. As I near the shore I feel more anxious for my discharge, though not weary of my long pilgrimage. While I write I feel the love of God burning upon the mean altar of my heart. I am ready to say with the poet—

"O, glorious hope of perfect love!" &c.

I am almost in sight of the heavenly land, and I shall cross over, and I hope to meet the beloved editors, with all the faithful of the Lord.

Walking With Jesus.—Mrs. Chas. Haskins, Kirkwood, N. Y.: I read in the *Guide* some time ago of "*Fifty years walk with Jesus*"—heaven begun on earth, peace, joy, and rest. It was written by that precious saint, Mrs. James, whose last words on earth were, "*I am ready!*" What a great help and comfort her words have been to many. She worked in the strength that Jesus gives to His disciples. I have experienced this rest, having walked for nearly two years hand in hand with Jesus, leaning upon Him and taking all my cares to Him. Whatsoever I have asked my dear Father in His name He has granted. O, to have Jesus dwelling in the soul, a full Christ, bestowing upon us as much of His Divine excellence as He wills that we should have! The land of Beulah to me is replete with constantly increasing manifestations of God's love and mercy. I would like to say to the whole world, I am living in a state of sanctification, made pure through the rich atoning blood of Christ. As I go to Him in prayer three times a day He fills my soul with that peace that passes all understanding.

The 91st Psalm I have learned by heart; in it there are great promises. God tells us to call upon Him and He will answer.

Unsearchable Riches.—Hannah M. Porter, Indian Lake, N. Y.: I am a gray-haired old woman. About twelve years ago the Lord sanctified me, since which I have lived by the moment. O, the unsearchable riches of Christ! Glory to His name! I am poor in this world's goods, but rich because my heavenly Father is the King of glory, and He says all things are mine.

One of the Little Ones.—Mrs. E. McGill, Dawson, Pa.: I can say, "as the outer man perishes the inward man is renewed day by day." I feel like Sister Scarles, that I am one of the little ones. I feel glad that a little child is not cut out of the heirship. I have a hope within me of the inheritance. While thus writing of this hope the enemy has suggested "that I was saying too much," but I told him I would say it—glory to God!

Afflicted Yet Comforted.—Mrs. M. A. Bennett, Davenport, Ia.: Last winter I was afflicted and could not go out in the cold to Church. This proved a great blessing to my soul. While pleading for sinners during the revival meetings, the blessed Lord came to my room often, and made it a Bethel. But I wanted a more direct outpouring of the Spirit. And, O, how glorious it came upon me! I was overwhelmed with His presence. Pray that my way may grow brighter, daily.

Saving Looks.—Lelia Waterhouse, Conway, N. Y.:—I look upward, and I see the shining of Christ's face, the smile of reconciled love. I look backward, and I see the bottomless abyss of His love in which my sins are swallowed up. I looked within, and I find the enthroned Trinity. I look ahead, and I see light for one step more. Then the great curtain of God's love falls before my sight, and all trials, and joys, and blessings come to me by heart-beats. I look around, and I see tired hearts, aching hearts, struggling hearts. careless hearts, wicked hearts. How can I reach them? I lift my eyes and look out upon the fields, and I see dusky, swarthy, almost soulless faces with dreary apathy and stolid endurance and ignorant infringement of God's physical and spiritual laws written upon them. "O, God, send forth laborers into the harvest."

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101:2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

HOME.

BY MRS. KATE SUMNER BURR.

What a vast responsibility rests upon parents. We are simply *stewards*, and not *owners*. Our children belong to the great Father of all, who will reward faithful, self-denying labor, but who will judge those who love the creature more than the Creator, and who seek in the training of their children to please themselves instead of seeking first the glory of God.

A professed follower of Jesus very bitterly mourned the death of her eldest daughter, whom she anticipated would be the staff of her later years, and the guardian of a younger daughter whom she had cared for with motherly affection. Years have flown, and the little daughter has grown to the estate of womanhood, while the mother, though ever sadly bereft, has lived to know that God in His providential care is not limited to the ministry of any particular individual. It is better to trust in the Lord than to lean upon *any* arm of flesh. "O Lord of hosts, blessed is the man that trusteth in Thee."

O that the baptism of the Holy Ghost might fall upon all Christian parents, clearly discovering unto us the vastness of our opportunity, and consequent responsibility, and endowing us with all needed grace, that both by our precepts and our examples we may inspire our children with a love for the beauty of holiness, and lead them to *feel* the breadth of God's requirements and their own accountability.

How shall we instruct our households in ways of loyalty and obedience, if we ourselves disregard the very first command of the decalogue? Only they who themselves

submit to rightful authority are prepared to govern others.

There is no principle which so dignifies and beautifies human character as the cheerful recognition of rightful authority; and that parent whose children know him to be unconditionally and lovingly loyal to God holds a vantage-ground of vast importance as ruler over his own house.

But our work must be in harmony with the operation of the Holy Spirit upon the hearts of our children if we would reap the fruit of our labor. A quiet, firm persistence in our requirements, long patience with the erring, much tenderness and willingness to suffer with and for them, will surely be rewarded. "Fathers, provoke not your children to wrath lest they be discouraged."

SONG TO THE REDEEMER.

BY REV. T. B. CONDIT.

My gracious Redeemer, Thou art my delight,
My trust, my dependence, my all;
No one half so lovely, so dear to my sight—
On Thee, and Thee only I call;
My Shepherd to lead me in pastures of love,
To guard me by night and by day;
My kind Intercessor in glory above,
My light, my salvation, my way.

Thy love, everlasting; Thy mercy, how free;
How rich Thy compassion and grace!
Salvation revealed when in death on the tree,
Thou didst cancel the sins of our race;
But death could not hold Thee, the grave lost its power,
Its chain was dissolved in Thy love;
The lost were restored and from that very hour
Light beamed from the mansions above.

O lead me, my Saviour, and cheer me along,
Nor leave me in sorrow to roam;
O send down Thy Spirit to waken my song,
And bring me to glory, my home;
O speak, blessed Master; the sound of Thy voice
Shall charm me from folly away;
In Thee, and Thee only, my soul would rejoice,
And sing in the mansions of day.

HOME SUGGESTIONS FOR AUGUST.—*Heart Questions*.—The summer is passing, let us ask ourselves, 1. Is my joy in God abounding? 2. Is the inward presence of the Holy Spirit precious revealed? 3. Is the fear of death fully extinguished?

Home Bible Readings, for each Sabbath evening of the month: August 3d, Isaiah, 35th chap.; 10th, Luke 9: 28-43; 17th, Genesis, 41st chap.; 24th, James, 1st chap.; 31st, Eccles., 11th chap.

Home Songs, to accompany the above: August 3d, 937; 10th, 198; 17th, 159; 24th, 328; 31st, 919.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

"It is More Blessed to Give than to Receive."

Did you ever think of these "words of the Lord Jesus?" You know how nice it is to receive. You have been receiving all your life. What do you know about giving? May be you think of that Christmas gift to papa, and how you enjoyed getting it ready, and how you were delighted at his surprise. I hope you have often shared your toys and candies with children poorer than yourself, and have found the happiness of that. Surely all our "Try Company" are giving every week to missions and other benevolent objects.

To carry the pennies, put in your hand for the purpose to Sunday School may not be giving. You may be only the carrier, not the giver. To find the true joy in giving we must give what belongs to us and what we could use for ourselves, but choose to use to help some one more needy than ourselves.

Some little reader may say, "I have hardly any money and can't give much of my own." Not much, to be sure, but something. From the pennies received from friends, or earned, or from the produce of your garden, or in some way you can get money of your own. Make it a rule to give part of this to some good cause.

A little girl who became greatly interested in missions, and was anxious to help them, went without butter on her bread for a time and gave the worth of the butter to the cause she loved. She is now grown up and I have heard her speak of the pleasure it gives her to think of the sacrifice she then made.

Another important thing is to give "as God hath prospered us." That is in proportion to what we have. You know the old Bible rule is a "tithe"; that is, one cent in every ten. What a grand thing it would be if every child who reads the *Guide* would form the habit of giving in that proportion and keep it up through life!

' And then "God loveth a cheerful giver," as we learned from one of our "golden texts." When we think how much Jesus has given to us we ought to be glad to do all we can for Him; and all we can do is to help some of His needy ones in this world. The more we give for Jesus sake, because He is pleased to have us, the easier it will be.

The blessedness of giving does not come all at once. It is a pleasant thought that we have done something to make others happier or better. Besides, the habit of giving helps us to overcome our selfishness, which is the chief source of our unhappiness. We become *like Jesus* only as, like Him, we *give*. So we may "lay up treasures in heaven" to be ours when all that we have received on earth is forgotten. Will you not seek this blessedness?

THE SLANDER BOOK.—What a red mark the word of God sets on the slanderer's forehead, when it calls him a backbiter! Many a child goes about with that red mark flaming on his brow, and his conscience tells him that it is so. We have need to look well to it. A gentleman writes that he once saw the title "Slander-book" printed on the binding of a small ledger. On examining it, he found that the various members of the household were charged so much a piece for each slander. The accounts were very neatly and correctly kept, credits entered, &c., as in a merchant's office. He was informed that this plan of fining for slander originated with a good young girl, with a view to prevent evil speaking and its consequences. Youthful as she was, she observed the wretched effects of it in families and neighborhoods—what great fires were kindled by it, what sweet fountains were embittered by it, so she hit upon this expedient to knock it on the head. Perhaps others might take the hint.

-- "Pleasure must first have the warrant that it is without sin; then the measure that it is without excess."

THE TRY COMPANY.

VERSES FOR AUGUST.—The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Psalm 33: 11.

"Blessing and honor, praise and love,
Co-equal, co-eternal with thee,
In earth below, in heaven above,
By all thy works, be paid to Thee."

Commit these to memory. Every one of our little friends of the Try Company who writes that this has been done shall receive a copy of our beautiful little almanac.

New Questions.—1. What was the height of the giant Goliath? 2. Who slew eighty-five priests, and by whose command? Let us have the answer to the above, if possible, by August 15th

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his Saints.—Psalm 116: 15.

CHARLES KELLY was born February 19, 1809, in Lodi, Seneca Co., N. Y., and departed this life June 2, 1884, in Oregon City, Oregon, being seventy-five years, three months, and fourteen days old. He united with the M. E. Church in early life, and was devoted to its interests for more than a half century. Father Kelly loved the Church of his choice more than anything else on earth, and was always alive to its interests. His death was sudden but calm, and he has gone to dwell with his Saviour forever.

SARAH ROSLENBOUGH fell asleep in Jesus, at Charleston, W. Va., January 22, 1884, aged fifteen. She was converted and joined the Methodist Episcopal Church when eleven years of age. She was a faithful young Christian, a worker in the Sabbath School, being appointed teacher of one of the primary classes, and was beloved by the scholars and all her friends. The day before she died she called her father to her bedside and told him "it was a good thing to have a home in heaven." Then she invited all her friends in the room to come near and bade them an affectionate farewell, and sang a beautiful hymn, "Wait for me at heaven's gate!" In this delightful frame of mind she passed away to her home above.

MRS. HARRIET WAGONER, wife of Robert Wagoner, departed this life at Clarksburg, —, Dec. 24, 1883. She was converted in her thirteenth year, and lived in the clear light of justification until 1877. Under the ministry of Rev. C. H. Lakin she was aroused to seek the full baptism of the Spirit, and at length received it. Thenceforward she was wholly the Lord's. She was a great sufferer, but fully resigned to the Divine will. Her greatest desire was to do good, and she would lend the *Guide to Holiness*, which she loved next to the Bible, and urged all with whom she came in contact, to lead a holy life. She often shouted the praises of God at Church, and at home. When at the last she was told by the physician that she must die, she was anxious to depart and be with Christ, and

she had a blessed entrance upon eternal life.

MRS. AGNES CARTY, wife of Bro. Alfred Carty, of Florence, N. Y., fell asleep in Jesus May 5, 1884, aged 48 years. She had been a Christian from her youth, and always took a deep interest in everything relating to the Church. Her residence was two miles from the Church, yet she was nearly always present morning and evening on the Sabbath with her husband and family; also at the Sabbath School and weekly prayer-meeting. Their beautiful Christian home was ever a welcome resting place for ministers of Christ, and all Christian workers, and many will recollect the happy hours spent there. About four years ago Sister Carty, through the preaching of the Gospel, the careful reading of the Bible and holiness literature, became intensely interested in Christian holiness, and soon after sought and obtained purity of heart. From that time her life was full of sunshine, praise and thanksgiving, and of good works to men. She truly gloried in the cross of Christ and was ready to do any thing she could for her Master. She visited and prayed with the sick, sought out the destitute children for the Sabbath School, taught the infant department, and was one of the leading spirits in establishing a female prayer-meeting—a work in which she greatly delighted, and which was the means of the conversion of several souls. She was a great lover of her Bible, and an enthusiastic admirer of holiness literature. The *Guide*, the "Advocate of Holiness," and the "Christian Standard" were her constant companions.

For nearly two years past Sister Carty was called to be a sufferer; was confined to her home and much of the time to her room with sickness and general prostration. But through riches of grace she was enabled to be perfectly resigned to the will of the Lord, frequently saying she had no more fear of death than of passing to the adjoining room. She gradually grew weaker till during the last few weeks of her life she could converse but little. Yet as the closing scene drew near she said, "all was well," bade her family a good farewell, gave to each a parting message and an earnest request to meet her in heaven. Thus lived and died an intelligent, faithful Christian woman, and greatly will her presence be missed in the family, in the Church, and in the social circle in which she moved.

S. Townsend.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

A BUDDHIST FULLY SAVED.

REV. C. P. HARD, BOMBAY.

Weereesoorye, now a Captain in the Salvation Army, is from Ceylon, a Singhalese, of a beautiful nut-brown color, having straight and glossy hair, a mental make-up, and a spiritual experience reminding one of Dr. Daniel Steele. From being a Buddhist he has gone far into the interior of the Canaan of perfect love. We extract one article in the series being published in the *Indian War Cry*, giving his experience:

"The desire of the true salvation of others along with the distinct call to give up all and follow Jesus, by degrees increased. I said plainly what the Lord wanted. Now unforeseen troubles rose from quite a different quarter. All sorts of evil began to be spoken of me every where. They got together and pointed at me as I passed, my friends began to avoid me. Every day I met a large crowd in the street where I told them of Jesus. I was asked by a few friends not to go to the street because there were enemies everywhere trying to injure me. I laughed at all this. Before my conversion if half that trouble had come upon me I would have gone down with it. Now, praise God, it was all sunshine. "Peace, perfect peace, with sorrows raging round." Now, I did nothing myself, because I did not know what to do. I lived for the moment and prayed for the moment. At times of prayer, my faith rose very high up. Often I remember to have stopped praying, quite startled to see my heart filled with the answer. I did not like to ask any more, fearing that I would get all.

"Delight thyself also in the Lord and He shall give thee the desires of thine heart." This verse led me into a great secret, which opened the treasures of heaven to me. I knelt down and without making any particular petition, simply delighted myself in the Lord. Before long I was in a fill of love. The mind thus well seasoned, every petition, without any effort, moved before the Lord, according to His will. I did feel proud. I opened my eyes, laughed and longed if possible to show these things to the unbelieving young men and boys of the school. The whole day I would be thinking and getting ready for the glorious time at night. This, I felt, was my only business now—talking to the Lord and delighting myself in Him. Some nights it was a dreadful struggle. Things done and said during the day kept floating before my mind. I was determined not to pray till my mind was fixed before the Lord. My soul was drawn out of the body in agony in trying to get hold of the Lord. Mind and body were equally engaged, sometimes upsetting a stool or chair in the room. I did argue and almost quarrel with the Lord. The more I failed the more I was determined. Through the weakness of the body, some nights I had to postpone the struggle. Bless His name, He often took me by surprise. In desperation, I sometimes groaned out, "Wrestling, I will not let Thee go! *Break my thigh bone* if you like; but look at me and smile." Ordinary Christian people, who are strangers to such blessings, hearing the language I used at such times they would have blamed me for blasphemy. I, myself, wondered, rejoicingly at quiet times, at such unlimited boldness. Now I look at the Bible. From the former dry surface, and dead letter, soul-stirring truths seemed to leap out. I was fast forgetting the world and all my connections with it. The play ground, the evening walk, or the witty company of young men had no charms for me. My old companions looked at me with jealousy, because I had found a friend in Jesus. They seemed to say that "the horn that came afterwards is greater to you than the ear." Satan seemed to ask from me often, "Are you not going to think about your troubles, difficulties, enemies and whisperers against you?" "Let not your heart be troubled," said I. I clung to that. Let the troubles take care of themselves. I will take care of the Lord and not bother my head about them. "Don't you hear what they

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

SUMMER KEEPING.

Keep your love—"Keep yourselves in the love of God." Jude 21.

Keep in purity—"Keep thyself pure." 1 Tim. 5: 22.

Keep in unity—"Endeavoring to keep the unity of the Spirit in the bond of peace." Ephes. 4: 3.

Keep in peace—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phill. 4: 7.

ROOTED AND GROUNDED.

In the wonderful prayer of the apostle in behalf of the Ephesians we find this petition: "That ye being rooted and grounded in love, may be able to comprehend with all saints," &c. This sentence, "*being rooted and grounded in love*," is very significant. It leads us to consider a very important Christian duty.

There is a double metaphor employed by the apostle—one, agricultural; the other, architectural. Like a tree well-planted, in a fertile soil which, under natural law strikes its roots deeper and wider into the soil, so the Christian is to take deep root in the soil of Divine love, the infinite love of God. And like the wise builder who would upraise a stately, perfect, and strong superstructure, who looks well to the foundations, grounding it upon the rock; so the Christian must be well-grounded upon Christ, the one foundation which God has laid in Zion—the tried foundation. Building thereupon he may lay stone upon stone, and at length the topstone be brought on with shoutings of "Grace, grace unto it!"

We have, in these times, too many unstable Christian professors. Their goodness is like "the mourning cloud and the early dew." For

awhile it appears in wonted beauty, but how quickly it passes away! As Jesus describes it in his parable of the Sower, the seed of the kingdom has fallen on stony ground, and "when the sun was up it was scorched, because it had no depth of earth." We have much of that sort of Christianity which has no depth of earth, and when the burning rays of the sun are turned upon it the scorching results. It will get along very well at a Camp Meeting amid songs and prayers and hallelujahs. But when remanded to every-day life and exposed to the solar ray—the hot ray of temptation, adversity or calamity, how soon it is scorched! Alas, for us! This is not the kind of Christianity to bruise the head of Satan and vanquish this world. We need something purer, brighter, stronger, mightier. The trouble is people do not get "*rooted and grounded in love*." Love is the mightiest element in the universe, because God is love, and God is almighty. Let a soul be rooted and grounded in love, or, to make it more explicit, *rooted and grounded in God*, and there are no rays, however intense, that Satan or the world can turn in upon it that can touch it. God's presence is a canopy over the head so that "the sun shall not smite it by day, nor the moon by night." It is an unscorched, living, potential, all-conquering reality. The one rooted and grounded in love may well sing,

"Sink down ye separating hills,
Let sin and death remove;
'Tis love that drives my chariot wheels,
And death must yield to love."

There is a style of so-called *holiness* that sadly needs the rooting and grounding process. It will not stand the burning rays of a summer-sun; it has no depth of earth. It is a flashy, sentimental sort of holiness, very much like the "crackling of thorns under a pot." It is put up for fine weather. It will not do for storms. Thunder and lightning are appalling to those who array themselves in such flimsy garments. We know some ministers who were once flaming heralds of full salvation, lifting the banner high, who have been so badly scorched that they are now proclaiming rank heresy, even the heresy of *Zinzendorfism*. How were they scorched? Ah, there is a story of moral defection which we cannot declare! But

the fact remains. "How are the mighty fallen and the fine gold become dim!" Some professors of holiness cannot stand the calumnious whisper. The stoical countenance of an unsympathizing minister withers them; or, the glance of the scornful eye of some worldly-minded Church-member scorches them, and they are for leaving the Church instant. Away with this gossamer sort of thing!

We need holiness planted in Gospel soil—a holiness that has roots, and a vitality in it which strikes its roots deep into the soil of love; a rooted and grounded holiness—rooted and grounded in love: that is, God. That will stand the sun's directer ray in the summer-time, and be unmoved by the terrific winter-blasts. O, beloved, do let us get NEW TESTAMENT HOLINESS—an unscorched and *unscorchable* holiness; something that can be reckoned on in the day of battle; a character that has none of the *fear and fly* element in it; a bright, lovely, resolute, UNCONQUERABLE HOLINESS!

—*The Rose of Sharon has given the fragrance of life to the chambers of death.*

ANOTHER SAINT CROWNED.

Rev. Henry Belden, known to our readers generally, passed to his heavenly home on Tuesday, June 24th. He has been for some years past paralyzed. He has borne his affliction with Christian fortitude. At times, with great difficulty, he found his way to the Tuesday Meeting, and gave some precious testimonies. For awhile prior to his departure his mental faculties were considerably impaired, and he was not able to converse with his friends with his accustomed freedom. But he has been a deeply devoted Christian and minister, clearly enjoying and distinctly witnessing to the grace of Christian holiness. To do this it cost him something, but his crown is all the brighter for it. Quiet and appropriate funeral services were conducted at the residence of his son, William Belden, 841, Fifth Ave., New York, and the remains of this precious man of God were interred at Greenwood. We shall have more to say of this dear saint hereafter. Indeed we contemplate the preparation of a memoir and shall be glad to receive facts and incidents from those who were conversant with him.

—*A man is never so free as when led by the Spirit of God.*

INTERNATIONAL CAMP MEETING.

One of the great enterprises of the age is to be inaugurated on the twenty-fifth of this month, at Niagara Falls, namely: "THE INTERNATIONAL CAMP MEETING." It is the project of Rev. W. B. Osborn, the father of the National Camp Meeting Association, and the Ocean Grove Association. Ministers and laymen in the United States and Canada are co-operating with him. Able workers from both sides of the line will participate in the Camp Meeting services. Rev. Bishop Carman of Canada, Rev. Wm. Taylor, Bishop for Africa. Rev. Dr. G. D. Watson, and many other holy men and women are expected to attend. Great hopes are being indulged in regard to the spiritual results of the Camp Meeting. Let the friends of holiness everywhere pray earnestly for the "*Niagara Falls International Camp Meeting.*" We are looking for a real Pentecost, and we hope, ourselves, to share in the plenteous outpouring of the Spirit. The ground selected is one mile from the Falls, on the Canada side, in sight of the great cataract. Dr. Watson pronounces it one of the most magnificent forests on the American continent. What a place for the worship of the Lord God of Israel! Prepare the way, ye saints; lift up a highway for our God in full view of the wondrous water-fall! Bro. Osborn fixed his eye on the spot twelve years ago, saying, "There is a grand place for a holiness Camp ground." And, sure enough, the roll of twelve years brings us to the realization of his ideal! Well, we advise every one who can get to Niagara Falls to be there August 25th. The meeting is to continue one week, unless, indeed, the providential indications should point to an extension of time. It is proposed to have short, sharp, decisive salvation work. No speculation of any sort. Everything to be conducted with singleness of eye. Those desiring tent, or other accommodations, should address Rev. W. B. Osborn, Niagararia Falls, N. Y., without delay. He writes that he is being overwhelmed with communications. Above all, dear friends, *pray for the meeting*, daily, especially on the Friday preceding the encampment. May God give us help!

—"The reproof of a good man resembles fuller's earth. It not only removes the spots on character but it rubs off when it is dry, and has answered its purpose."

OUR NEW BOOK---THE BELOVED PHYSICIAN.

This latest issue of our Publishing House is on our table. Our printer has put it in neat and attractive form. It is printed on good paper, in clear type, and is bound substantially, in good taste. As to its merits it does not become us to speak. We shall leave others to pronounce judgment. We have done our best, under the circumstances, to collect facts concerning our departed colleague, and to weave them into an interesting narrative. We believe that God has guided our pen, and that the book will be for His glory, at which we have aimed, and will benefit those who read it.

Our valued friend, Rev. N. Vansant, the author of our premium Tract series, and "Rachel Weeping for her children," a comforting work for the bereaved, &c., has been kind enough to send us the following note, requesting its publication :

Rev. G. Hughes—Dear Brother :

Having carefully examined your life of Dr. W. C. Palmer, just issued under the beautiful poetic title, "*The Beloved Physician, and his sun-lit journey to the Celestial City*," I wish to say with great emphasis that it is a charming book, written in a style at once devout and elegant, containing numerous quotations from the lips and pen of the doctor and others, of peculiar terseness, originality, and force, and with paper, type, and binding to render it both attractive and easy to the eye. In reading it my heart has been filled to overflowing again and again with joyous emotion, and my faith in the all-sufficient Saviour greatly strengthened ; and I am sure that no one can peruse it carefully and prayerfully without an experience of similar results. It forms a most valuable addition to the already rich stores of our biographical literature. Should its circulation be equal to its merits you will be obliged very soon to issue a second edition.

N. VANSANT.

New Providence, N. J., July 21, 1884.

We depend upon our friends to circulate it. Our good brother Vansant writes strongly. We hope he has not wrongly estimated our work. We believe it would be well to have the book in our Sabbath School libraries as well as in the home.

—"The best shield against slanders is to live so that no one will believe them."

THE MITE-BOXES.

Our friends are opening their *Mite-Boxes* and reporting the amount gathered during the half year. We desire to hear from every one who has a box, whether anything has been collected or not. It is a satisfaction to receive a letter, if nothing more. We greatly need that the "PHOEBE PALMER FUND," should receive generous consideration. Our calls are numerous and we are reluctantly compelled to deny many of them, on account of our limited resources. We could use thousands of dollars if we had them, greatly to the glory of God, and the good of souls. This benevolent work brings out many pleasing incidents, as the following extract from a letter recently received will show, giving an interesting account of a dear little boy, and his work for Jesus :

I send you, for my little boy, the money he has saved in his mite-box since January. He is ten years old, but for more than two years has had epileptic spasms, the result of having scarlet fever and measles. He had been one summer in school and had learned to write, but he has now forgotten how—his life since sickness being almost a blank to him. He has a few days of unclouded memory at a time, followed by many days of suffering and unconsciousness. Fortunately, or providentially rather, the time when he opens his box is when his mind is clear and his body free from the enemy's power ; so he wishes me to write you, "that he sends all he could." It has been his greatest pleasure to put pennies in his box to help furnish means for good books for little children ; they are his choicest treasures. He says if God spares his life he is going to be a minister, and he knows that "God can cure him, but God has plenty of time ; God never hurries. His faith in prayer is beautiful ; he makes requests as simple as he does of his papa, expecting them granted if they are right. Often when suffering he has said, "Jesus had more than this to suffer, and I ought to stand this little," and awhile later exclaiming, "I'm all well now, the pain is all gone!" He does not ask *why* God does not cure him now, but seems satisfied to wait, knowing that He can, and that His word is sure to come to all who trust Him. The history of David from his first victory over Goliath, his troublous life until Saul's death, and his complete triumph over his enemies seems to take especial hold upon his fancy. Many prayers of faith have been offered for him, and many dear Christian friends have told us of their remembrance of him to God in prayer, and he has been anointed by a noble minister of God's truth, so that he thinks, as God at last gave David victory, so he will cure him, and he will be well. Surely he is the Lord's, and truly I can say in my inmost soul, "Thy will be done."

—It was the admirable advice which Mr. Wesley records as having been given to a preacher by an old woman: "Preach," said she, "the law first, then the Gospel, then the law again."

INQUIRY ROOM.

1. A brother in Pennsylvania writes that he had become conscientious about wearing a gold chain, and had laid it aside, but latterly has been led to think he might wear it, and asks our opinion.

Our opinion is easily given. We believe the first suggestion, *to lay off*, was of the Lord; the second, *to put on*, of Satan. We are at a loss to understand how Christians, especially those professing holiness, can appear with gold ornaments on their persons in view of such passages as these: 1 Tim. 2: 9; 1 Pet. 3: 3. We were led, we believe by the Spirit of God, two years ago, at the Syracuse Camp Meeting, to give our gold watch to the Women's Foreign Mission Society, although it was highly valued as the gift of a very dear friend. Now, we do not say that every one having a gold watch should do this, but we felt better to so dispose of ours, and a glorious baptism came upon us during the night. But gold chains, rings, bracelets, studs, and all such foolish ornaments are unwarrantable, for Christian men and women.

2. A sister in Ohio asks: Is it right to take the jewelry that a person lays off from religious principle, and sell it for other people to wear?

Answer: If we were to sell it to another *Christian* to wear, it would be wrong. But the jewelry business belongs to the world, legitimately. When, therefore, we take the articles laid off and restore them to the world where they belong, we conceive it to be right and to take the proceeds and apply them to benevolent purposes, according to the design of the giver. But in no way should we countenance *Christians* to ornament their persons in this way. And the testimony of their abstinence is thus given against the sin of the ungodly world. All this ornamenting of persons is on the line of gratifying fleshly lusts and to be avoided.

3. A sister in this State says she is perplexed about persons saying they have received the gift of the Holy Ghost before having any evidence of it or feeling different; that a sister told her at Camp Meeting that she must first believe that she had received the blessing and the evidence would come; that she tried to do so but without satisfaction.

Such instruction is wrong. We are to believe

the Divine promise, then the result will be realized, for God's promise cannot fail. But we cannot take the promise of purity by faith until our consecration is complete. And of this completion of our consecration God distinctly reports to our inward consciousness by His Holy Spirit. And when our faith grasps the promise, for example, this: "The blood of Jesus Christ His Son cleanseth us from all sin," "the Spirit will bear His indubitable witness in the soul, as clearly as in conversion." Then, and not till then, may we say we have received the gift of the Holy Ghost. What is that evidence? A feeling? No! What then? An inward evidence, or conviction given, by the Holy Ghost, whereby we know that the work is wrought. Beware of this intellectualizing—these attempts to persuade ourselves that the work is wrought, when the Spirit has not made His report. With the *heart* we believe—with the heart we receive—and in the heart we know by the Spirit's testimony, not our own. There is a conscious change corresponding with the Bible description of the gift, and no one should rest in anything short of this, witnessed by the Holy Ghost.

4. A brother in Pennsylvania requests that we will state what is the sin against the Holy Ghost.

This is a question that has puzzled many, even Bible critics. Satan has made use of it to throw timid and nervous persons into despondency. There is no need of this. It is a very extreme case to which Christ refers, called *blasphemy* against the Holy Ghost—the strongest form of criminality. We believe Dr. Clarke, our eminent Commentator, has clearly and truthfully defined this sin, when he says, "It is neither less nor more than *ascribing the miracles Christ wrought, by the power of God, to the spirit of the devil*. There were those in Christ's day who said that He cast out devils by the Prince of devils. That was blasphemy against the Holy Ghost, the unpardonable sin. But who would do that now? Possibly some one might, but rarely—hence nervous ones need not be troubled on this point. The enemy of souls is very apt to take advantage of those having a weak body to torment the mind with questions like these. So long as Jesus is recognized as the Saviour, and the Holy Spirit as the Comforter there is no room for fear.

CAMP MEETING CALENDAR.

August 1—Indiana State Camp Meeting, near Warsaw.
 August 1—Michigan Holiness Association, Grand Rapids.
 August 5—Women's Union National, Camp Tabor, N. J.
 August 5—Canada Holiness Association, Grimsby.
 August 7—Pitman Grove, N. J. (National).
 August 5—Sing Sing, N. Y.
 August 6-14—Illinois State, Toledo.
 August 7-15—Silver Lake, N. Y.
 August 12—Merrick, Long Island.
 August 12-18—Troy Conference, Round Lake, N. Y.
 August 19-28—New Haven District, Vt., at New Haven.
 August 19—Ocean Grove.
 August 19—Syracuse, N. Y.
 August 20—Old Orchard, Maine (National).
 August 20—Intervale, N. H. (Dr. Cullis' Camp.)
 August 21—Ohio State Association, Orrville, O.
 August 25—International, Niagara Falls.

UNION MISSIONARY CONFERENCE.

MR. EDITOR: You may have seen some notice of a Union Missionary conference to be held on the Niagara Falls International Camp Ground August 18th to 23d.

As its name indicates, this conference is not held in the interest of any one denomination or missionary society, but is designed to include all denominations and missionary organizations, and we hope to have representatives from all the different missionary societies in the United States and Canada, and from many mission fields. The object of this conference is to excite new and greater interest in the blessed work of bringing the world to Christ. As one means of doing this, it is proposed to have much if not all of the time occupied by returned missionaries.

But we have met this difficulty. Letters are coming from different directions almost every day from returned missionaries saying: "I should like very much indeed to attend this conference, but I am not able to meet the expense."

Now, are there not among your readers friends of the missionary cause who would esteem it a privilege to contribute towards these expenses? We shall be glad to be able to issue a general invitation to all returned missionaries of all denominations to attend this missionary conference, and offer them not only entertainment during the week but say to them that through the kindness of the friends of missions their traveling expenses would be met. When we remember that many of these dear men and women of God are in poor health through their work for the salvation of the heathen, as well as poor in purse, it must surely be that the money needed can be obtained.

What a blessed thing it will be to see these heroes and heroines of the cross, many of whom have hazarded their lives for the name of the Lord Jesus, mingling their prayers and songs and tears as they tell to each other and the friends of missions assembled from different parts of the land of their toils and trials, and the triumphs of the Gospel in heathen lands. And what an impulse to the missionary cause such a convocation must give.

If this suggestion strikes any of your readers favorably they may send any amount, however small, to either of the undersigned pastors in this vicinity, and due acknowledgment will be made in any paper they may designate: Rev. C. S. Stowitts, Pastor Presbyterian Church, Niagara Falls, N. Y.; Rev. H. B. Hudson, Pastor Congregational Church, Suspension Bridge, N. Y.; Rev. G. A. Mitchell, B. A., Pastor Methodist Church, Niagara Falls, N. Y.; Rev. G. W. Calvert, Pastor Methodist Church, Niagara Falls, Canada; Rev. Wm. B. Osborn, Pastor Methodist Episcopal Church, Niagara Falls, N. Y.

THE SUMMER CANVASS!

Be vigilant, be earnest, be persevering, in getting new subscribers for *The Guide*. Our friends are doing well. Let the work go forward. Get all you can to subscribe; improve the time at Camp Meeting. New subscriptions now date from July—May and June numbers still included, free.

NOTES BY THE WAY.

—Wanted! Five hundred, or more, to act as agents for our new book, "*The Beloved Physician*."

—The price of Mrs. Palmer's Life and Letters is \$1.50, not \$1.00 as erroneously printed.

—The Salvation Army is doing grandly at Asbury Park, N. J. Great sinners are being saved.

—Our good friend and brother, Rev. Lucius Hawkins, has started a monthly magazine, "*The Old Paths*," at Savannah, Mo. It looks well. We wish him success.

—Ocean Grove Camp Meeting opens August 19th. Great preachers and great workers on the programme. They will need to put in some extra strokes this summer. God help them!

—Those who can attend the Merrick, L. I., Camp Meeting, Aug. 12th, may expect a salvation meeting. Rev. I. Simmons, presiding elder, will have charge, the banner of holiness will be uplifted.

—Many are going to the Camp Meeting of the National Holiness Association at Pitman Grove, N. J., fifteen miles below Philadelphia, commencing August 7th. Those who would like to enjoy an *old-fashioned* Camp Meeting had better attend.

—The Camp Meeting near Syracuse, under the direction of Bro. B. I. Ives, presiding elder, commences Aug. 19th. They believe in quiet, well-ordered Sabbath arrangements; unnecessary work is discouraged. Go! We hope to be there.

—We hear of signs of promise in regard to the Women's Union Holiness Camp Meeting, at Mount Tabor, N. J. It is on the line of the Delaware & Lackawanna Railroad, about thirty miles from New York—excursion tickets.

—We ask attention to the annual Camp Meeting of the Canada Holiness Association, at Grimsby, Aug. 5. Sing Sing, N. Y., 5th; Silver Lake, N. Y., Aug. 7-15. New Haven, Vt., Aug. 19-28. Holiness has the right of way at these meetings. We hope to attend the latter two.

—Douglas Holiness Camp Meeting will be in progress when this reaches our subscribers. It is a glorious encampment on the holiness line. Those going should take the Norwich Line to Putnam, and thence excursion tickets to Douglas are furnished. A full-orbed Pentecost expected.

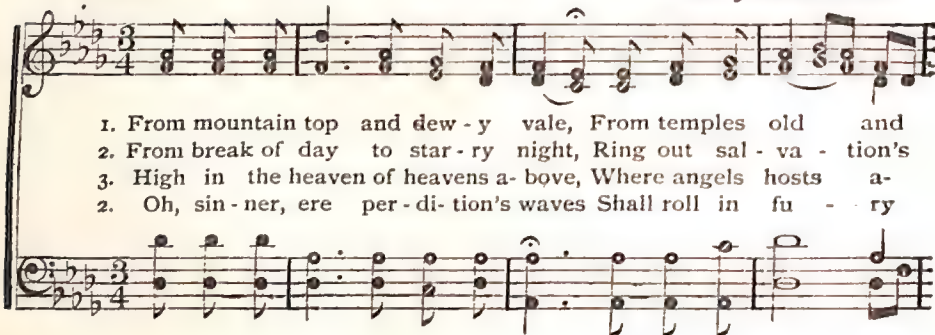
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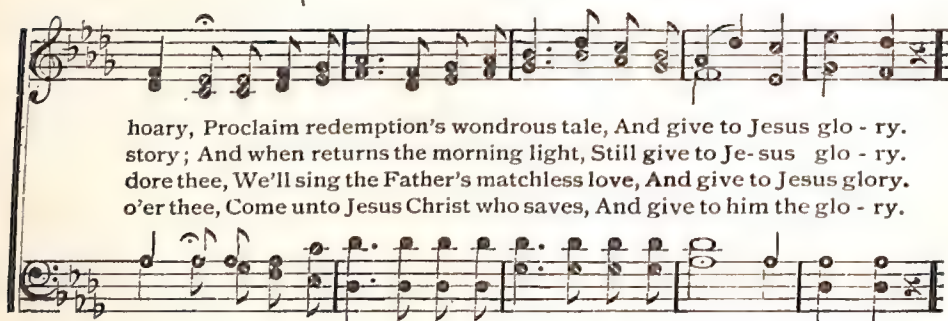
Give to Jesus Glory.

W. H. CLARK.

WM. J. KIRKPATRICK.

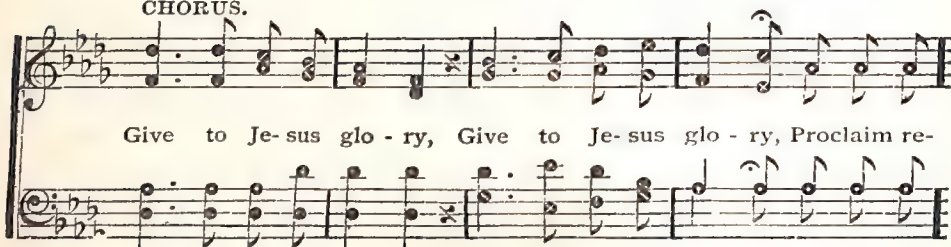


1. From mountain top and dew - y vale, From temples old and
 2. From break of day to star - ry night, Ring out sal - va - tion's
 3. High in the heaven of heavens a - bove, Where angels hosts a -
 2. Oh, sin - ner, ere per - di - tion's waves Shall roll in fu - ry

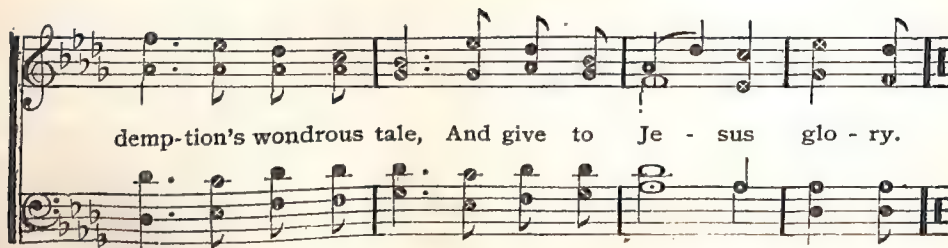


hoary, Proclaim redemption's wondrous tale, And give to Jesus glo - ry.
 story; And when returns the morning light, Still give to Je - sus glo - ry.
 dore thee, We'll sing the Father's matchless love, And give to Jesus glory.
 o'er thee, Come unto Jesus Christ who saves, And give to him the glo - ry.

CHORUS.



Give to Je - sus glo - ry, Give to Je - sus glo - ry, Proclaim re -



demp - tion's wondrous tale, And give to Je - sus glo - ry.

From "The Wells of Salvation," by P. S.

DO RE MI FA SO LA SI



—SEPTEMBER, 1884.—

THE WORD FOR THE MONTH.

For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.

2 Chron. 16 : 9.

"The tempter to my soul hath said,
'There is no help in God for thee ;'
Lord, lift thou up thy servant's head ;
My glory, shield, and solace be."

"I will not fear, though armed throngs
Surround my steps in all their wrath ;
Salvation to the Lord belongs ;
His presence guards His people's path."

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

THE above is a wonderful promise. It is the common heritage of God's people in all ages.

First. Note those who may claim it—those "whose heart is perfect toward God." Such a heart, then, is obtainable, and has its natural outcomings. Its demonstrated existence is eminently pleasing to God and will secure His marked favor.

Second. Behold how Divine Providence works for their interest: "The eyes of the Lord run to and fro, &c." The omniscient eye of Jehovah is cognizant of every want and peril. The minutia of

saintly life claims His constant notice. His eye runs, O, so swiftly—swifter than the winged lightnings! And how wide the compass—"throughout the whole earth"—mountains or oceans cannot obstruct the Divine observation.

Omnipotence, too, is joined with omniscience. His eyes run to and fro for a definite purpose—"to show Himself strong in the behalf of them whose heart is perfect." The eye and the hand move in harmony—the resources of infinitude are called into exercise in response to the exigencies of holy persons, for sustenance, defense, and glory.

Reader, be thou possessed of a perfect heart toward God. Mind that! toward God—then, for time and eternity thy interests are secure.

A Sermon.

CHRISTIAN INFLUENCE---ITS
SOURCE AND POWER.

BY REV. BISHOP WILLARD F. MALLALIEU, D.D.

ON OLD DOUGLAS CAMP GROUND, MASS., AUG. 1, 1884.

*(Reported for the Guide.)*TEXT.—“Who is sufficient for these things?”
2 Cor. 2 : 16.

THIS question can best be answered by reference to the context. In verse thirteen the apostle speaks of Titus, his “brother” in the ministry. In the fourteenth verse he says, “Now thanks be unto God which always causeth us to triumph in Christ.” This statement is not applied to Paul and Titus alone, but to all real followers of Christ. The world may say of exceptional cases that they are failures. Here is one old, infirm, sick, poor, and friendless. The thoughtless observer says his life has been a failure, the apostle says he has triumphed in Christ. Whatever conflicts one may have, it is our privilege to walk though the world with the light of eternal victory shining in our faces. We always triumph in Christ.

This triumph is in “making manifest the savor of the knowledge of Christ.” Christian people are a revelation of God among men. Nature manifests its Creator. The flower, exquisite in color, form, and fragrance, tells of His skill. The sun is a shining forth of His glory. Every twinkling star is a revelation of God to thoughtful men. But all are not thoughtful. There are those who make the Sabbath a holiday instead of a holy day; who go to parks and groves, as they say, “to hold communion with nature.” To such, nature never furnishes a revelation of God. The Bible alone is this revelation. It is a letter from the throne revealed by the Spirit of God. Yet multitudes never read the Bible. In Boston more people read the Sunday papers than

the Bible, and vastly more Sunday time is spent over their columns than over the Word of God. I beg you never buy and never read a Sunday paper. While people neglect God’s Book they read us. The wife reads her husband, studies his inconsistencies in temper and words. The *ungodly* husband reads his professedly Christian wife. He does not reproach or taunt her, but he wishes she had more patience. The people who see us in our stores or shops, in our daily life, are reading us. God help us to be true! The Lord knows every one that is true, and, whatever others may say, they will be “a sweet savor unto God,” recognized in this world and in all worlds.

The thought of the tremendous responsibility pressing upon every one is too little pondered by us. Christian people toil hard all the week, but let trifles keep them from the place of worship. If they realized their responsibility for their presence in God’s house they would give as complete a day of service as does the most earnest worldling to his business. Their thought is “I shall not be missed.” They are not a sweet savor unto God. The unconverted manifest the same lack of sense of responsibility. They measure themselves by backslidden Christians, and say, “I am as good as they.” The question is not whether you are as good as some Church member, but are you loyal to Christ—His devoted servant and follower? Upon this will hinge the question whether you will be saved or lost, and each must stand or fall for himself.

Christian influence, association, labor, may become, through perversion, the occasion of infinite damage and loss. You to whom such influences, with their tender heart-moving power have come, if you fail to accept the offers of salvation, as you sink down the precipitous steep to eternal death will feel that it would have been better if you had never been reached by Christian influence and labor.

All these will be a savor of life unto

life to all who improve them. I remember how I went to a meeting as a little boy, a stranger in a strange place. Of all that company, I knew the name of only one, yet those people gave me a chance to stand up and say I wanted to be a Christian. Memory brings tears to my eyes as I think of their kindness. From that day the arms of Christian love and tenderness have been around me and helped me on. All I am I owe to the sympathy and prayers and help of those who have seemed to stand nearer to the cross than myself. I have been blessed by what I have heard and seen to-day, though I have been here but a few hours. It does not take long to get blessed if one has a willing heart and a face toward the sunshine.

This is substantially the apostle's train of thought. And yet the question of the text is not answered. Stated in other words it is this:

"HOW CAN WE EXERT THE BEST POSSIBLE INFLUENCE?"

In view of our opportunities and responsibilities, and the world's need, it ought to be the ambition, the absorbing desire of every one to do this. Without thinking of this we cannot get ready for the Judgment. There are those who say "I have no influence. My circle of associates is small. My opportunities are few. My capabilities are meagre. I am a little, unknown quantity." I wish I could drive that idea out of every heart. God only knows what any man can do. The other day I met a man who lived in the town where Bishop Simpson was born, and he gave me a fact that I do not remember to have met with before. The people at a little country camp meeting struggled and toiled several rainy days without apparently accomplishing much. There were only two conversions. One convert was an old colored man, the other a little white-haired boy. That boy was Matthew Simpson. If this Camp Meeting could

convert another such it would be worth while to keep it up through the month of August. None can compute the possibilities of influence. All the vast work accomplished by the British and Foreign Bible Society, and kindred organizations that have grown out of it, may be traced to the remark of a little girl to a passing traveler, "We haven't money enough to buy all the bread that we need, and we can't buy a Bible." The necessity for some arrangement by which Bibles could be furnished to the poor pressed upon the heart of that man until this vast enterprise was commenced. Each one of us touches every body that lives. This gathering touches a wider circle, and that another still wider, and so the effects of what we do to-day will go on widening forever. There is a bond that connects you with the remotest individual on the most distant island of the sea. I have no natural fear, but I confess that I almost dread to stand before a congregation. O that the words of our lips and the meditations of our hearts, our looks and voice and gestures may be such as God approves! For by these we may influence generations yet to come.

A few months ago, before I had any expectation of being in the position I now occupy, I spent a little time in a grave-yard two hundred years old. As I saw tombstones tumbled down I thought, suppose the head-stone at my grave shall fall down a hundred years hence, will anybody think enough of me to set it up again? I said, "No!" And I doubt now whether any one will think enough of me to set it up. But I looked up to heaven and said, I will give myself to God, with all there is of me for time and for eternity, and try to get so close to Christ and to bear about so much of His Spirit that there will be some heart that will be lighter and better for my having lived.

An infidel was dying. He had been the means of ruining numbers of young men. As he lay there, thinking of his

pray for the world and the Church, and pray to some purpose. I wish I could make those weak and discouraged people who think they cannot do much for God realize what a glorious thing it is to pray. During my twenty years in the pastorate in Boston I have threaded narrow streets, and climbed up creaking stairways to attics under scorching roofs, and I have gone down into cellars dark and damp and cheerless. In such places I have found God's saints. O, such praying people! I have knelt by them, and as their hands have pressed upon my head, as I have heard them pray for me, I have felt the power of God as never in any consecration service. I have had hours of richest blessing in the abodes of forgotten poverty.

The arms of such love and faith are under this wretched, sin-crushed earth, lifting it up gently toward God's love and mercy; lifting it where poor, perishing sinners can catch a glimpse of that mercy. These are the saints that move the world toward God.

Here are mothers and wives discouraged and almost heart-broken. Let me beg you find the place of secret prayer. Go away and meet God. Tell Him what you want. It is your privilege to tell God what you *must have*. Tell Him you can wait no longer. Keep knocking till He shall give you the bread you need for yourself, for your family, for the stranger within your gates.

This world is to be saved not by colleges and schools, though I believe in them, nor by eloquent preaching, though I wish every minister were eloquent. This world is to be moved up toward Christ and Calvary by people who have a living Christian experience and trust God for mighty results. You will exert the best possible influence when you have this experience and pray. But—

3. This must be combined with faithful Christian labor. I rejoice in what I have heard of the blessings you have received here. Now go and find somebody

that you can lead to Christ. Unconverted people come to such a place as this with a latent hope that they will meet some influence which will tide them over the hard place they have found and bring them to Christ. Labor with them, directly and personally; not only here and to-day but after you go home. Have a list of the names of those for whom you shall pray, and whose salvation you shall constantly seek, bring them one by one to Christ. It is almost impossible for a sinner to get away from such a Christian.

In these three things, then, is our sufficiency. Not in our own strength, but in the fullness of Divine power resting upon us, and in prayer and labor. Filled with the Spirit, praying and working as you may, the weakest saint in this congregation may do wonders for God.

The Bishop closed with an earnest invitation to all to secure at once the baptism of the Holy Ghost. Among other appeals he said, "You want to keep your young people away from skating-rinks, and theaters, and card-tables, and dancing-halls, and beer-saloons. You can not do it without this experience." Multitudes came seeking the enduement of the Spirit and an altar-service of great power followed.

IN AN INSTANT BY FAITH.—Mr. Wesley says: "I believe this perfection is *always* wrought in the soul by a *simple act of faith*; consequently *in an instant*." He further says: "Look for it every day, every hour, every moment. Why not this hour—this moment? Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by *works*, you want something to be *done* first before you are sanctified. You think, *I must be or do thus or thus*. Then you are seeking it by works unto this day. If you seek it by faith, you expect it as you are; and if as you are, then expect it now. It is important to observe that there is an inseparable connection between these three points—expect it by faith, expect it as you are, and expect it now. *To deny one is to deny them all.*" Sermons, vol. i. p. 391.

PROGRESSIVE AND INSTANTANEOUS.

Dr. Raymond says: It is obvious that the work of complete sanctification is both progressive and instantaneous; progressive as to the acquisition of knowledge and the ability to know, and instantaneous as to the appropriation of the blessing apprehended.

THE BEAUTIES OF HOLINESS.

BY REV. JOHN SCARLETT.

What is holiness as manifested in heaven, its source? There it is properly appreciated by "the pure in heart," that see God. Their perfect taste, spiritually refined and enlarged capacities for Divine things, qualify them, under the best possible advantages, for worshipping God in that unclouded kingdom. What is holiness, as there developed? I answer: Holiness is demonstrated by the joyous activities of the inhabitants of that beautiful world, who are all in harmony with the LIVING God! There Christ is the central glory. Could we Christians on earth be gifted with supernatural ability, and possess the faculty of spiritual discernment to such an extent as to comprehend the thoughts and emotions peculiar to the thinkers of the celestial world, what would be our state? Not so well for us nor so much for the glory of God as it may be here and now. Could angels have granted to them the power to put into bright and visible forms their own thoughts, and drop them down among us so that they should be incarnated, and our souls become angelic, it would not be to the interest of mankind.

Sinners, saved from sin and having their "conscience purged from dead works," are connected with Christ in a way that angels are not. Angels need not to be saved from sin, and yet they desire to look into the scheme of saving grace because they are "ministering spirits, sent

forth to minister to them who shall be heirs of salvation." Although holiness, in its essential characteristics, is the same, there the relations sustained to it by angels in heaven and believers on earth are different.

Here Christians are called to be holy, and "to the perfecting of holiness in the fear of God—we are to cleanse ourselves from all filthiness of the flesh and spirit." By this "there is a casting down of imaginations and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Holiness distinguishes the Christian soldier. It prompts to obedience, and this is beautiful. Fidelity to the Captain is a trait of "good report." See the treachery of Arnold. What a contrast between him and Washington! Behold, also, the perfidy of Judas; what infamy must ever cling to his name!

Good soldiers are obedient and loyal. They are brave when comes the "tug of war." In the battle, amid blood and havoc and the groans of the dying, they show how "fields are won." They are obedient, brave, and dauntless. The glitter of arms and nodding plumes, while marching orderly with measured tread to martial music, make a beautiful appearance. The glance of sunbeams from the burnished steel of a thousand swords is an attractive sight to the lovers of "war that makes ambition a virtue." May such war speedily have an end.

The Christian warfare is connected with implements, evolutions and issues that make it a thousand times more beautiful than sanguinary strife! Behold Paul in his contests with the foe, his marchings (not countermarchings), and his many bloodless victories! He was "valiant for the truth." He was a disciplined soldier, and endured hardness. Under the banner of the cross he fought. Faith, Hope, and Love were its stars; trials were its stripes. His stately marching was in the footsteps of his

Captain. His Captain had gone before, on the "white horse." He is now where it is "glorious in holiness."

From the source of holiness we should infer its beauties. The King, in His beauty, makes the Church "all glorious within." "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth." "The Ancient of days" was born of a virgin mother. From the womb of the morning come forth the drops of dew! The virgin, maternal morning, pure, fresh, and lovely, gave birth to Jesus! Now, Christ is the sun of righteousness, and creates His own witnesses to holiness as the morning sun gives his image to the myriad drops of dew! "The Day-star" arises in the believing heart in the same way. As in advancing day dew-drops are exhaled to purer skies, so are holy souls drawn to heaven at death. Morning begins in the east, revealing pearly drops of dew, along the horizontal line, the world, turning around from west to east, making the sun, seemingly, to carry the day westward. In imagination behold the line where morning meets the night, and dissolves the darkness! There are begotten the drops of dew. The green belt of the torrid zone, with its continual verdure and fruitfulness, may fitly illustrate THE BEAUTIES OF HOLINESS.

READER, HAVE YOU THE SPIRIT?—"The indwelling of God the Holy Spirit is the common mark of all believers in Christ. It is the Shepherd's mark of the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God which separates them from the dross and mass of false professors. It is the King's own seal on those who are his peculiar people, proving them to be his own property. It is the earnest which the Redeemer gives to his believing disciples while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. This is the case of all believers. They all have the Spirit."—*Rev. J. C. Ryle.*

SANCTIFICATION AND GROWTH.

Dr. F. G. Hibbard says: "It is only when all sin is cleansed from the heart, when the whole desire centers on God, and the whole consent of the will embraces each even command of God—that the virtues of Christ or the graces of the Spirit can grow with unimpeded progress."

FILLED WITH THE SPIRIT.

BY REV. DAVID NASH.

It is evident that to be "filled with the Spirit" is something more than simply receiving Him. It clearly denotes our being brought entirely under His control, so that not only is every faculty sanctified and directed by Him, but purified, controlled and influenced in a high degree. Yet we are not so to understand the expression of being "filled" as to suppose that nothing further from the Spirit is to be desired, expected and obtained. When a vessel is filled with water, or any kind of fluid, it can hold no more, and all attempts to add to its contents are futile. What is attempted to be put in after it is filled is simply wasted. But this is not the case with respect to the Holy Spirit and the soul of a believer. The Psalmist speaks of the enlargement of the heart, 119: 32, and if the heart be enlarged it may be filled again and again without limit. Higher and higher attainments may be, therefore, presented to the Christian to excite his hopes, and stimulate his requests. There is, indeed, a religious state attainable in the present life to which the term "perfect" is applied by the inspired writers. Yet it is not an absolute but comparative perfection. It is a perfection which admits of continual increase. We are not authorized to set any limits to the grace of the Spirit, who is equally able and willing to do for the adopted and regenerated children of God "exceeding abundantly above all that we ask or think, without producing anything that is strictly new, but according

to the power that already worketh in us." Eph. 3 : 20. The difference, therefore, between a believer in the early stages of his religious life and one who is so far advanced in the Divine life that he may be said to be "filled with the Spirit," is not a difference with respect to nature, but of degree. One is a babe in Christ, the other has attained to the state of "a perfect man, unto the measure of the stature of the fullness of Christ."

By taking a brief survey of the work of the Holy Spirit in the hearts of the people of God, we shall more distinctly perceive what it is to be *filled* with Him. All believers are constituted the children of God by virtue of His gracious adoption of them into His family; and it is the office of the Spirit to witness the cheering fact, so as to give them satisfaction on the subject. With regard to those who are "filled with the Spirit," that witness is strong and permanent so as to leave no room for doubt and painful anxiety.

The Spirit that thus fills believing hearts is denominated "the Spirit of power." "For God hath not given us the Spirit of fear, but of power, and of love, and a sound mind." 2 Tim. : 1-7. When men fully receive Him, He imparts to them a power to resist the wicked one in his fiercest onsets, to withstand all the allurements of the world, to repress every unholy desire, and to offer unto God an acceptable moral obedience. Thus they not only vanquish every adversary, but are more than conquerors, they conquer with comparative ease and triumph in the very conflict.

The joy of the soul filled with the Spirit is great, arising from an assurance of the power of God, and the bright hope of eternal life. It is described by St. Peter as unspeakable and full of glory. Pet. 1 : 8. It is a foretaste of the joys of heaven. In the possession of it he has often occasion to say, "My cup runneth over." Their "peace also passeth all

understanding," "it flows like a river," and is unruffled by outward events, however adverse. They bring forth the fruit of the Spirit abundantly, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Theirs is a life of praise, thanksgiving and, prayer for which they are capacitated by the indwelling of the Holy Ghost. Few things are more delightful to spiritually-minded Christians than sanctified intercourse with each other. I apprehend this is what makes the Tuesday Meetings at Mrs. Dr. Palmer's so precious to those that can attend them. The reading of the Scriptures, with mutual prayer and holy song, are comforting and edifying. And I may here say, it would be difficult to find hymns of a higher order, either as to expression, sentiment, or more in accordance with the experience of persons filled with Spirit, than are many of those supplied by the sanctified poetic genius of Charles Wesley.

The professed believer in Jesus, who does not aim at this, and put forth strenuous efforts to attain the fullness of the Spirit cannot be guiltless in the sight of God. How, then, may Christians attain unto this blessed state? Will the Lord, the Spirit, in very deed not only visit the children of men, but condescend to *dwell* in them, and that in all the fullness of His life-giving and sanctifying power? *He will!* This is the office He sustains in the economy of human salvation, and He delights to fulfill it. Let every Christian, then, set his heart upon high spiritual attainments, and upon all the usefulness of which he is capable, both in the Church and in the world. Let it not be imagined that spiritual advancement, or even the maintenance of spiritual religion can be reconciled with sinful indulgence in any form or degree. The Holy Ghost will not dwell in a polluted temple. We must cleanse ourselves from all filthiness of the flesh and Spirit, and "The Lord will to His temple come" when the heart is thus "prepared to make Him room."

WITNESS OF THE SPIRIT.

Mr. Wesley says: "None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification as clearly as his justification."

A BIBLE TALK AT OCEAN GROVE.

BY REV. G. D. WATSON, D.D.

Abounding Love.

Dr. Watson, in one of the morning meetings, read and expounded Phil. 1: 9-10: "And this I pray that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." Outside of the holiness people not one in one thousand believes in instantaneous sanctification. Many take the word "more and more." But the Scriptures speak of "more and more" love, but not more and more cleansing. The people who believe in gradual sanctification will not attend meetings where they get clear light. There is not a place in the Bible where it says more cleansing, or cleaner, or purer. Pardon is pardon, and no one speaks of more and more pardon. The work of cleansing is as complete as the work of pardon—there is no comparative or superlative degree, but positively clean. We are to grow in grace, not purity. Some think they get to see deeper in their hearts and so get cleaner; so when we get to heaven and get more and more light, we will need to be washed, because we have more light. Some think one point of depravity is washed away at a time. The Bible says, "now are ye clean," but when we come to the filling, there is more and more. We grow in grace—that is, in light, love, wisdom, strength, knowledge, etc. The negative work is complete. The apostle prays that we may be "sincere": that is religion with the carnality taken out, free from sin, and then let love abound.

Faith grows exceedingly, but cleansing does not grow. When you take the briars out of the garden that does not make vegetables, it is only preparing the way. Faith, love, hope, grow after the heart is prepared by cleansing. That our love may "abound," the apostle says. Abound means "high-tide." If we have but little religion love is at low tide; but when the heart is clean love will abound and it must abound in all knowledge. Some Christians think they know a great deal, but their knowledge is without love and consequently without power. We must have sent an abundance of love that it will rise high enough to cover all our knowledge and judgment and common sense and discretion. We cannot help forming opinions of others, it is instinct, but we will misjudge and form wrong estimates unless our judgment is full of love. Love of God gives us discernment and perception so that we can see through people, and it requires a great deal of love to live in this perverse generation without fretting. God knows everything and sees everything without fretting, but without love how terrible would be His punishment; but His love equals His knowledge. Sanctification gives discernment, and without love would be bitter, harsh, sharp. We need a great deal of love to be well balanced. Love conserves everything. Faith without love is fanaticism, presumption. Humility without love is fanaticism, like the brother who wished to prove his humility by lying at the door and letting the audience walk over him; and yet if somebody had opposed him in something he might have been provoked. That was humility run mad. Everything in religion will either rot or run away with itself without love. Love is the bond of perfectness—the conservator of perfection. We can be radical, if loving. One person can say things that will cut into the human heart without making anyone angry, while another person saying just the same things will make the au-

dience leave and say that he was a meat-axe. Why the difference? One spoke in love and the other did not. The apostle wants love to be at high-tide, filling all the mind and judgment. The way to be happy is to love. Happiness does not depend upon how much we are loved, but how much we love. Let us consent to let everything go but a loving spirit, and determine to obey God.

Mrs. Palmer related an experience that she thought might be helpful. She had never refused to obey God when God called her positively, but she would often hesitate whether it was the Holy Spirit prompting her, till the opportunity was gone, and then she would feel condemned. She knew that she should not obey every impression, and how was she to know when to obey? She had heard that Satan was ready to become charioteer when any one was trying to do right, and drive them over the mark; but she promised God that she would obey every intimation of His Spirit. It cost her a great deal to come to this decision, but the Lord gave her to see that He would guide her in judgment, and whatsoever was of love was from the Lord, and she determined to obey the Spirit, though it might cost her life or friends.

Bro. Watson said that no one could discern between the spirits until they were willing to obey instantaneously and lean not to their own understanding. If we commence to argue we get into a mist, and cannot discern God's voice. We must be in a condition to obey God instantaneously and without debate. The devil is always in a hurry, and rash, and comes with a loud voice. Jesus is always calm. If we keep in a condition of recollection and attitude of obedience, and watch for God's voice, He will lead you right. Jesus says, "My sheep know my voice." Bishop Taylor says that if, in all his labors, God has ever led him astray he has never found it out. God will lead you, and you will know His voice.

SIN ENTIRELY DESTROYED.

— Dr. George Peck says: "Sanctification, in its earliest stages (in regeneration) implies the subjugation of the body of sin; and complete sanctification implies its entire destruction."

POINTED TRUTHS.

BY REV. JAMES CAUGHEY.

Satan hates holiness as he hates God. He has been showing it in your case. You are not the first to whom he has caricatured it. "It would not make you happy; besides you could not keep it." Nay, Satan! but it keeps him who has it, and thou knowest it! Besides, holiness is but another name for happiness. Get thee hence, Satan! And now, tempted one, listen to me! Holiness is not what Satan has represented it. If you could see it in its true relation to your own happiness, you would never be without it; in its exquisite beauty you would love it. It was said of Catharine Adorna, after her conversion, that she went away bearing in her heart a flaming arrow of Divine love. O that I could plant such a flaming arrow of love in your heart, a love for holiness—"the beauty of holiness!" It is said, "A virtuous woman is a crown to her husband." Prov. 12:4. And so is holiness a crown to the soul. Nor is it crowned here or hereafter without it. It is the crown of its happiness here and the crown of its glory hereafter. A "kingly crown" has many cares beneath it; but this crown frees the heart from care and fills it with happiness. Holiness and happiness are really the same. They differ only in name. They are but interchangeable terms. And what is unholiness? Is it anything else than another name for unhappiness? These also differ but in name. To sin is to miss the mark. Linguists say this is the proper definition of the word in the original.

He who called sin a system of discords without concords, of noise without harmony, the disorderer of creation, and the

curse of soul and body, was about right. "Man is a wretched being through all generations," and why? Because he has been unholy in all generations. He who desires to find happiness in God, and will not allow God to find holiness in him, is sure to be disappointed. Equally so when we look for happiness in the creature, when the Creator looks in vain for holiness in us. This is the reason why many of us have knocked at the door of creature comforts and have been sent empty away. How many waste their whole lives in trying to cope with this determination of God! I appeal to that aged man, who is earnestly seeking the peace which the world cannot give, if it is not so! I appeal to another, into whose heart the arrow of conviction has not yet flown. O, that now at last he might give up the vain and sinful contest! Where is the arrow of the Lord's deliverance? Speed it, O Lord, and let it not linger on the string, else that aged sinner may be in hell!

O, ye who have ears to hear and hearts to appreciate, ponder these things well. "Be ye holy, for I the Lord your God am holy," is the command of the God we worship. And along with the command there is a still small voice to this effect: "It is for your happiness you should be holy as well as for my glory. Be holy and you shall be happy—but never till then." O, may a flaming arrow of Divine love reach every heart, and my heart too, O Lord, my God! May it kindle such a flaming desire after holiness that nothing short of it shall ever satisfy. May it become a *spirit of judgment and a spirit of burning; not in wrath, but in love; till upon every dwelling of Mount Zion and upon all her assemblies there shall be a cloud and smoke by day, and the shining of a flaming fire by night, as the prophet Isaiah predicts, and upon all this glory may there be a defence; even that of thy continual presence, O Lord, our God,* as pronounced by thy holy prophets. Zech. 2: 5.—*Glimpses of Life.*

A LANDSCAPE.

BY LELIA WATERHOUSE.

IX—DESERT PLACES.

You will surely not forget to let your eye rest for a moment upon those scorched stretches of desert land through which your soul walked, seeking for rest. It is now easy for you to understand God when He says, "I did know thee in the wilderness."

Just beyond that level field yonder is where your Saviour said gently, "Come ye, * * apart into a desert place and rest awhile." While there, do you remember how the multitudes were fed, and the fragments were gathered up? Whether it be in desert place, or garden; apart or amid throngs, it is always safe to follow when Jesus says, "Come!"

X—GARDENS.

As this is our last morning together in this Chamber of Rest let us glance east and west.

First to the east. In that garden over yonder you once knelt in sorrow while your will faltered at the "Nevertheless." You turned and saw one kneeling at your side. He spoke not to you, but as you looked at the filial trust and sublime resignation in the uplifted face, and as you heard the firm words, "Nevertheless, not as I will, but as thou wilt," you hesitated no longer, and when you submitted, sweet, ministering spirits ministered unto you.

Now look westward. O the gardens! the gardens! The wilderness grows like Eden and the desert like the garden of the Lord. See how the Lord causeth righteousness and praise to spring forth before all nations. The *seeds which have been sown* are springing forth. O what gladness in the wilderness and the solitary place! How the desert rejoices and blossoms as the rose!

Go forth from thy Chamber of Rest and "The Lord shall guide thee continually and thou shalt be like a watered garden."

THE law of love in the Church is like the *law of attraction* in the material world; without it all the several parts would be in a state of repulsion to each other, and only disorganization and desolation could result.

TRIUMPHING IN THE FURNACE.

BY MRS. E. J. WATTS.

I take up my pen to tell the readers of the *Guide* of the dealings of God with me during the past nine years of invalid life. Nine long years of calendar reckoning, but from a spiritual stand-point the light, momentary affliction, of which the apostle speaks, 2 Cor. 4: 17. O, for the pen of a ready writer to declare the goodness of God unto me!

On the night of Feb. 14, 1875, I was suddenly stricken down. So terrible were the spasms that convulsed my weak frame it seemed that death was inevitable. No words of mine can describe the peace, yea, rapture, that filled my soul as I drew near, apparently, to the hour of dissolution. I almost lost sight of three little ones who were at the time prostrate with scarlet fever, and of the dear companion who was doing all that was possible to ward off the stroke of the destroyer. Thoughts of Jesus, my precious Redeemer from all sin, overshadowed all these painful circumstances. My joy surpassed anything that I had heretofore experienced.

In a few hours the paroxysms of severe pain ceased, leaving me in a prostrate condition. I was deprived of the use of my lower limbs, since which I have not been able to walk. But, O, in what great mercy has God meted out to me life's changes in the intervening years! For months together I have been unable to leave my bed, and then for a time able to sit up and ride out a short distance. Many days and nights have been spent in fevered tossings, severe pain and labored breathing. And still disease is preying upon my emaciated form. I know not what awaits me during the residue of my earthly pilgrimage, but God is my witness that I ask not a changed cross. The one Infinite Wisdom and Love gave me to bear nine long years ago is the one to which I cling, if not according to His will that it should be laid aside. "The cup that He hath given me shall I not drink it?" Shall my dearest me shall I not drink it? Shall my dearest Lord alone drink the wormwood and the gall? Nay! "Most gladly will I glory in my infirmities that the power of Christ may rest upon me."

These sufferings have all been a needed discipline. The lessons of faith, love, hope, trust and submission which I have learned

have been my richest gains. To-day I gladly testify to the power of Divine grace to save from all distracting fears, and to comfort and sustain while heart and flesh fail. "The one like unto the form of the Son of God" is with me in the fiery furnace. And while the dross is being consumed He so attempts the fire that the spiritual remains unscathed. I walk unburnt in fire, therefore, in "the glorious liberty of the children of God."

Soon my storm-beaten bark shall safely cast anchor within the vail. At the longest it will not be long, and my freed spirit quitting its prison-house shall soar to drink eternal pleasures at God's right hand. In the resurrection morn these feet, so unaccustomed to walk, shall tread the gold-paved streets of the New Jerusalem. Dear Saviour, how can I love Thee enough for what Thy precious blood hath purchased for me! "What shall I render unto the Lord for all his benefits toward me?" I will consecrate myself anew to Him, and sing—

"O, to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel
For the Master's use made meet!"

If Jesus may only be glorified by this unprofitable life of mine (Luke 17: 10) most gladly will I share with Him a sufferer's part. It is but little I can do for Jesus in my secluded sphere, but I am ready to be used as will most redound to the glory of God. I give praise to the Divine One that I was ever made the happy recipient of this rich grace. Twenty-three years I have been sheltered in Christ's fold, and nothing but free, boundless grace has accompanied me in my journey. O, grace, grace, grace! thou hast crowned Love's redeeming work, and still thy supplies are ample. Had not the eternal God been my refuge I could never have borne the extreme suffering of the years of the past.

I would, ere I close, offer words of comfort to earth's sorrowing and afflicted ones. I am not alone in the crucible of affliction. To those suffering like myself allow me to say, the name of Jesus calms my fears and bids my sorrows cease. There is nothing like a little talk with Him; as at "the blood-bought Mercy-seat" I make all my wants and wishes known, casting every care and burden upon Him. An indwelling Christ in the heart is a satisfying portion. He sustains

me under the load from which the physical nature would shrink, and enables me patiently to wait my appointed time. "For me to live is Christ, and to die is gain."

Poor, weary traveler, Jesus trod that same way while on earth. And now, though crowned as Lord of lords, and King of kings yet His heart of love and sympathy is yearning toward thee, while passing under the rod.

"He'll scourge thee when naught else will do." Dost thou question concerning the *whys* and *wherefores*? The promise is, "What thou knowest not now thou shalt know hereafter," John 13: 7. Canst thou not leave all to Him who hath said, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1: 29. O, the ineffable glories that we shall behold! "The land that is afar off, and the King in His beauty will be presented to our vision. Let us not selfishly desire heaven to be free from pain and sorrow. But, in resignation to our Father's will, let us patiently await the culmination of our hopes. Hear the word of the Lord: "In your patience possess ye your souls."—Luke 21: 19. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1: 4. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10: 26-37. "Amen, even so, come, Lord Jesus."—Rev. 22: 20.

WHAT IS PEACE?—Peace is holy tranquility, even in the aspect of lost years; peace is a silent Sabbath of the heart at every occurrence, peace is a holy boldness before God and man; peace is a healed conscience, although fully aware of our guilt; peace is a feeling of victory as opposed to the world, Satan, death, and judgment. Peace is greater than all other treasures, but no philosophy can bestow it; for how can the latter cleanse from sin? Not any works, for how are they able to justify? Descend into whatever mine, shake whatever tree, knock at whatever door in the world thou wilt, the poor world cannot offer it thee. Peace is but one: One only can give it; know ye Him who says, "These things I have spoken unto you, that in Me ye might have peace? In the world ye shall have tribulation; but be of good cheer; I have overcome the world." His name is the Prince of Peace."—*Dr. Krummacher.*

GOOD TESTIMONY.—*Alexander Knox said, in the North British Review: "In John Wesley's view of Christian Perfection are combined in substance all the sublime morality of the Greek Fathers, the spirituality of the mystics, and the divine philosophy of our respective classes, have been consulted and digested by him; and his ideas are essentially theirs."*

MY STRENGTH.

BY MRS. LIZZIE FENNER BAKER.

"The Lord my strength!" Yea, day by day
I prove this changeless word of Thine;
And ever, with more childlike trust
I rest upon the Arm Divine.
And every prayer hath deeper faith
As upward wings its flight to Thee—
My soul upon "The Lord thus saith,"
Builds sure as Thine eternity.

"The Lord my strength!" Earth brings her load
Of crowding cares my heart to press,
And often 'mid the hurrying round
Of human duty, do I bless
Thee, O my King that Thou hast given
A promise like Thyself so sure—
A bond which never may be riven
As long as life and time endure.

"The Lord my Righteousness." My cry,
The creature's plea for help and grace,
A plea Thou never can'st deny
Ascendeth ever to Thy face.
O Holy One, who died for me,
Thou sinless Lamb, whose blood once shed,
'Mid awful glooms of Calvary,
Hath poured its riches on my head!

How shall I praise Thee? My poor life
So incomplete yet full of love,
My heart—upon whose altar shrine
Abideth Thy meek brooding Dove—
Take these! baptize them all anew
With fire from Thy perfecting hand.
'Till strong to suffer and to do
Thy utmost will—in Christ I stand.

THE ENEMY WITHIN.—"Temptations are enemies outside the castle, seeking entrance. If there be no false retainer, no traitor within, who holds treacherous parley, there would not be an offer made. It is the face at the window that emboldens the tempter; or the old story of "Parley the Porter" listening at the gate or over the wall, instead of giving the alarm of danger. Bishop Hall well says, 'He is not a fool who has foolish thoughts, but he is a fool who yields to them.'" Let us then get the enemy out of the soul-temple.

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—HOLY ENDUEMENT.

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49.

STATEMENT.—The Rev. W. H. Boole testified recently in the Tuesday Meeting that when he was called upon to preach he said to the Lord, "When I cease to preach and teach the doctrine of full salvation, as the endowment of power, take the commission from me."

IV. THE NATURE OF THIS ENDUEMENT. What was it? Was it simply the gift of certain miraculous powers? No; it was another greater, more glorious gift—the gift of the Holy Spirit as a person to us, to dwell with us and in us, Himself, forever. Proof:

1. *Our Saviour's words.* I. The night He instituted the supper He told His apostles, and all (John 17: 20) who, through their word, believe on His name, John 14: 16, 17, 26. A very distinct promise of the Holy Spirit Himself; not of special gifts from Him. II. Did our Lord say the Spirit would confer special gifts as His sole work? No; but that He would: See John 14: 26; Rom. 8: 1; John 16: 13; 16: 1, 4; 15: 26. To which Paul adds, amongst other things, that "He will strengthen those in whom He dwells, etc. Eph. 3: 16-19. Now here are the blessed offices of the Spirit—Teacher, Guide, Leader, Remembrancer, Glorifier of Christ, Witness for

the Son of God, and Strength ever of the saints Yet not one word about special miraculous gifts. III. When about to ascend from Olivet Christ renewed His promise of the Spirit, Acts 1: 5. And in Acts 1: 8, He tells them they should receive power in receiving Him, and should be witnesses. A very definite promise of the Spirit, as a person, without allusion to special gifts. "In fact, we hear next to nothing of special miraculous gifts until we come to the historical fulfilment of the promise, when they appear; but they appear simply as extraordinary accessories of the great abiding general endowment received by the disciples in the Holy Ghost Himself given unto them."—Boardman, in the "*Power of the Spirit.*"

CONCLUSION.—The baptism of the Spirit is not a gift of miraculous powers conferred upon a few, but the gift of the Holy Ghost Himself to us, to dwell in every child of God who will receive Him.

SECOND WEEK.—LESSON II.

TOPIC—HOLY ENDUEMENT.

(Continued.)

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

2. *Our Lord's distinction between the two great classes of the Spirit's office-work for us.* He makes this distinction in connection with the promise of the Spirit as an indwelling one.—John 14: 17. "He dwelleth with you, and shall be in you;" these are His words. Not, "For He will work miracles by you." That was not promised to all. But He did promise to all who are "not of the world" that He would dwell with them and be in them. These words are Divinely expressive of the disciples' religious state at the time, and of what it would be when they should receive "another Comforter." I. Meaning of, "Ye know Him, for He dwelleth with you." The disciples were new creatures in Christ Jesus. See John 1: 12-13; Luke 9: 1-2; John 17: 14. Still they were weak and defective. Showed *worldly affinities*.—Matt. 16: 23; *unwarrantable ambitions*.—Mark 9: 34; *under power of revenge*: Luke 9: 54, 55. "Though they knew the Spirit in His regenerating and adopting work, they did not

know Him in His purifying and empowering offices." *He dwelleth with them.* II. Meaning of "Shall be in you." Study the disciples' experience after Pentecost. This "shall be in you" is His coming in to possess us fully for God as His temple, Acts 2:4; to fill us with all the fullness of God, Eph. 3:19; to keep us by the power of God, 1 Pet. 1:5; and to preserve us blameless unto the coming of Christ, 1 Thess. 5:23, 24. The "dwelleth with you" is the Saviour's putting of regeneration; the "shall be in you," His putting of *entire sanctification*.

THIRD WEEK.—LESSON III.

TOPIC—HOLY ENDUEMENT.

(Continued.)

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

V. THIS ENDUEMENT OF POWER OR FULLNESS OF THE SPIRIT THE SAME AS ENTIRE SANCTIFICATION. See Peter's declaration. Acts 11:15, 16. The blessing that Cornelius and his company received was the same in character and effect as the outpouring at the Pentecost. But in Acts 15:8, 9, Peter makes the incidental remark that the Holy Ghost came to Cornelius and his house in His office of the Sanctifier, "purifying their hearts by faith." Dr. Steele says, "The last text is an incontrovertible demonstration that the fullness of the Spirit is a synonym for entire sanctification." Hence the terms, the baptism, the anointing, the fullness, the abiding, the indwelling, the constant communion, the sealing, the earnest, of the Holy Spirit, wherever they occur, are equivalent terms, and all express that state of Christian perfection which we call entire sanctification.

VI. WHILE THIS ENDUEMENT OF POWER IS DISTINCT FROM THE NEW BIRTH, THERE ARE INSTANCES OF ITS RECEPTION, WITH THE INTERVAL OF ONLY A BRIEF PERIOD. See day of Pentecost; John Fletcher's experience; Wesley's Journal, Aug. 6, 1762. The experience of all who receive this baptism is given, Eph. 1:13. To all believers who have not received it, the words of Christ are just as applicable to-day, John 14:15-16. The revealed order of Divine procedure is this: *Re-*

generation; then obedience; and, lastly, "the sealing and earnest of the Spirit" received by faith. God gives the Spirit (Acts 1:32) "to those who obey Him," and those who obey (Gal. 3:14) "receive the promise of the Spirit by faith."

FOURTH WEEK—LESSON IV.

TOPIC—HOLY ENDUEMENT.

(Continued.)

CENTRAL THOUGHT.—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

VII. THIS ENDUEMENT SYMBOLIZED IN THE OLD TESTAMENT. The prophet Isaiah came into it when he was cleansed from sin by the fire from the altar laid on his lips. Isa. 6:1-8. Notice the steps in this vision. I. At this time the splendid temple of Solomon was still standing, and God dwelt in the Holy of Holies. Isaiah saw into the Holy of Holies, and the type so far raised itself up into the Antetype that he saw more than ever priest saw. Ver. 1. The Lord was Christ—the Divine Word. He sat there in human form, and the splendid borders of His trailing robe were a train of glory filling the temple. II. The vision of the thrice holy God and of the "burning ones," was too much for Isaiah. He never felt before how unholy he was, and he cried out, ver. 5. We see our uncleanness and unworthiness in proportion to our nearness to God. III. His extremity God's opportunity. Verses 6-7. Here is the baptism of fire—the enduement of power. Self sinks—Isaiah became all soul, all fire, all light, all love—*yes, in this life*. Glory! O, God, for a baptism of fire! Brother, sister, you want to work for the salvation of souls. You must have the fire. It must burn in your bones. You must love God burningly, and men the same way. IV. Isaiah was now ready for work, ver. 8. Who is this? Why, he is the same man who was crying awhile ago, "Woe is me!" What a change the baptism of fire makes in a man! Upon Mr. Moody this baptism came. Thus this servant of Christ became "the mighty man of God" he has since been.

IN searching the Scriptures exercise a critical habit in a spiritual atmosphere.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118:21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting was opened by Rev. Geo. Hughes giving out the 528th hymn—

"God of all power, and truth, and grace,
Which shall from age to age endure," &c.

Requests for prayer from various places were read and others were presented by persons present.

After singing "All hail the power of Jesus' name," Rev. Geo. Hughes read a portion of the second chapter of Philippians, remarking on the thirty-second verse, "Let nothing be done through strife or vain glory," that "this is a lesson we all need to learn;" and upon the twelfth verse, "and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father"—that it was ever intended that our tongues should be employed in His service.

Rev. Bro. Graves.—I have for many years read that chapter in Philippians, and always considered it a wonderful chapter—a wonderful proclamation; but before I proceed to speak upon it I wish to say, that for twenty years I have been in the habit of attending these meetings, although for the last twelve years only about once a year. Invariably I have been led to be a better man for coming. Many have been the chidings of soul, but I

have had more exalted feelings, more love for my dear Lord, and more holy courage to live and die in His service. And so I have come again to-day seeking the same heavenly influence, and hope to go away with self wonderfully out of sight, and Christ exalted; for the more Christ goes up in our esteem and love, the more we ourselves go down. I come to-day with peculiar feelings, previous to going out again in my labors for the Lord as an evangelist, southward, and up to Victoria. I expect great trials. I desire in my visit to the Churches to hold up the standard of holiness. My wife who has generally accompanied me is not able to go this time, which is a great trial, but I go not alone for Jesus is going with me. I ask you to remember me in your prayers in the Church, in your closets, and with your families, that I may have the power of the Holy Ghost, for I am willing but weak, and I am not willing to go without the Holy Ghost.

Now this chapter in Philippians just read needs time to enlarge upon it properly. There are two passages in the writings of the apostle which have occupied my mind a good deal. I allude to the first verse in the eighth chapter of Romans; it is the same subject alluded to in the verses read in your hearing, "Let this mind be in you which was in Christ Jesus," as Dr. Palmer, I distinctly remember, remarked on the apostle's words, "If there be any consolation," &c., "I put myself in line with Christ." He must have been in the higher life. How much is involved in that word "*Let us*." A good brother in Boston was accosted in the street, by a friend, who asked, "How do you do?" He replied, "Jesus keeps me," and after a while he called after his friend, "Stop, stop!" adding "*and I let him*." We are to be the clay and let Him be the Potter, and quietly let Him do as He wishes. Let us take encouragement. The Lord's work is going on. He is working in missions, and holiness meetings. Sinners are being converted; the population is increasing, and it is as Mr. Moody says—like a ship on fire, as many as are able are getting on board. Every knee shall bow and every tongue confess to the glory of God the Father, and the time is coming when every tongue shall say, "Yes, Jesus is Lord." I have waited for Him. Grace is sweeter to-day than ever before, and I am devoutly thankful that God ever gave such words to the apostle to say. "God help us to be of the

same mind that he was, in the mind of Christ Jesus."

JESUS OUR REFUGE.

Sister Abbie Mills was glad to be able to say, Jesus is my refuge; I am walking by the same rule and minding the same thing. I need not, therefore, fear, for God will not forsake me.

LONGING FOR SOULS.

Sister Clark expressed her desire to be instrumental in the salvation of souls. She was ready to cry with the poet, "O for a thousand tongues to sing my great Redeemer's praise!" She longed to set tongues in motion. She wanted to be humble, even as Christ humbled Himself—even to the death of the cross, and let the love of Christ conquer all other passions. Her heart responded to the testimony of Brother Graves who was going far away. We must do as the sick brother did of one he loved. He said, "I must pray about it." We all have work to do. If we go not on a mission to the South, or other distant places, we have to bear up those who do in our prayers to our Father for His help, His care for them and His blessing.

Singing: "*There is a fountain filled with blood.*"

THE JOY OF THE LORD.

Sister ——— said the joy of the Lord was her strength. She was rejoicing in the Lord. She sympathized with this dear brother who was going out to work for the Lord. She would say to him, courage brother! God is able and will take care of our bodies as well as our souls. This we often forget. Let us pray for the outpouring of the Holy Ghost that alone makes us strong, as she had proved in her own personal experience.

A sister (German) next spoke of her filial trust in her own dear Lord. She related how He had heard and answered her prayers that none else could; but it was just like Him. She begged that we would not doubt or mistrust Him, but rely on Him and He would bring it to pass. Confess Him—cleave close to Him—and He will ever bless you.

Singing: "*Saviour more than life to me.*"

SAVED OF THE LORD.

Rev. Bro. Boyd thanked the Lord for His mercy to him; for when he lay, as it were, in the grave, He raised him up, filled him with His Spirit, gave him a commission to work for Christ. How true is it that things seen are temporal, but things unseen are eternal. He blessed the Lord that he had experienced the truth of what was recorded of His ancient people who said of themselves, by the mouth of His servant: "When the Lord turned the captivity of Zion then was our mouth filled with laughter, and we were like to them that dream." He supposed this was a new experience to many. Holy laughter and shouting were deemed impolite. Many people lower their voices, thinking that it is not polite now to say amen, or lift up your voice in praise to God. When stirred to the depth of the soul they restrain themselves rather than give expression to their joy. Beloved, fear no one. When you have joy in your heart, tell it with your lips. He rejoiced in the Lord. Yes, let heart and mouth praise the Lord; let Christ be in us the hope of glory.

DIE TO THE WORLD.

Brother ——— said the apostle writes, "Let this mind be in you which was also in Christ Jesus." We have to die—die to the world before we trust God. Then only are we safe. He says, "Ask what ye will in my name." Leave all and rest in the arms of Jesus. He is our shelter from all the foes round about us. If we have heaven within us then will our peace flow like a river.

Singing: "*His name yields the richest perfume,*" &c.

Brother ——— — "Let us love Thee more and more!" is the language of many. Who ever thus addresses his mother? If the mind of Christ Jesus be in us we will be willing to do His will or suffer for Him. Jesus said, "Lo I come to do Thy will, O, God." Let us each have a back-bone to our faith, to our love, and then our holiness will be strong, for when we get the Holy Ghost in us we shall be humble, remembering that when He wants us to suffer He will go before us.

Bro. Smith referred to the cowardice of Herod in killing James, and attempting to do the same to Peter. They, however, were to-day exalted, while the haughty Herod was

eaten of worms. Have you ever considered the unselfishness of the maid Rhoda who heard Peter's voice at the door? If it had been you or I we should perhaps have been ready to take him by the arm, claiming credit for being the first to welcome Peter. But she ran in to tell of his coming, sharing with others.

Singing: "*Praise God from whom all blessings flow.*"

GOING TO SOUTH AMERICA.

Rev. Bro. B. S. Taylor testified of the power of the great salvation and requested an interest in the prayers of the brethren for a company of workers who were going to sail with him on Friday for South America. His soul truly blessed the Lord that He sanctified him. He did not know how—could not explain it. He was happy in sunshine and storm, heat or cold. It was like a great earthquake in his soul. When his wife was ill, and for seven hours he prayed the Lord, He heard and answered, and restoration came. With this feeling of union with Christ he was going to Panama. What does it matter if yellow fever or other trials awaited him. Christ was with him. How anxious men are for city appointments; but very few for *Panama* appointments. Why? Because faith, love, and trust in God are lacking. We have only to preach a whole gospel. Brethren, pray for us.

Singing: "*O, the blood, the precious blood.*"

Brother ——— said that for twenty years he had sought for sanctification, and now he rejoiced that he had found it and was growing in grace and was blessed of the Lord.

Sister ——— said for twenty years she did not understand until she came to these meetings, and now she rejoiced in this glorious salvation.

A young German sister testified in the Lord, but speaking in broken English most of it was lost.

Brother Hughes appealed to any who might be present who had not yet arrived at the hallowed experience of perfect love to stand up, requesting them, in the language of the late Dr. Palmer, to let the recording angel take their names. He implored them to make a full consecration to Christ, for "Now is the accepted time," and "now is the day of salvation." We must sell all out of sinful

associations, and touch not the unclean thing. "Touch not, taste not, handle not," was the command, and the promise is, "I will receive you and ye shall be my sons and daughters saith the Lord Almighty." We are to do as the man in the parable who, having found one pearl of great price, sold all he had and bought that field. We must sell out and get the pearl of great price. O, make a surrender of yourselves to Him that you may do nothing but for the glory of God! Let the motto be, "*None but Christ*"—complete consecration—and then the cleansing blood will be applied to every faculty by the Holy Ghost. Say, I am the Lord's, for Him to use me—for life or for death.

The whole congregation then rose and sang—

"Take my heart and let it be
For ever closed to all but Thee."

Rev. Bro. Graves closed with prayer, and specially for those who sought for entire sanctification. After singing, "*Praise God from whom all blessings flow*," Rev. B. S. Taylor pronounced the benediction, and this delightful meeting was closed.

GOD IS MY SALVATION.

BY JOSEPHINE COURTNEY.

I'm trusting in Jesus, my Saviour, my Lord,
My Father, Redeemer, my King and my God;
All along my life journey no friend is so dear,
He carries my burdens, He drives away fear.

Sometimes mid the toil and the strife of the day
I fain would grow weary and oft would I stray,
When His loving smile in my pathway I see,
He bids me look up and the shadows will flee.

Then down at the cross in humility low,
In praise and thanksgiving my heart doth o'erflow.
I drink from the fountain, so boundless the store,
My cup runneth over and still there is more.

Whatever my mission submissive I'll do,
Perhaps in affliction or trial pass through,
But His grace is sufficient, I read from His word,
And 'tis those that He loveth pass under the rod.

O, blest companionship, holy the joy,
When crucified daily to all but my Lord,
With faith never wavering I'll journey along,
Till probation is ended, with Heaven in my song.

Then in mansions of glory with God I shall dwell
Forever and ever. Can tongue ever tell
The price of our pardon, the depth of His love,
To make us His children in mansions above.

The Social Meeting.

Claiming the blessing.—G. W. Crist, Oskaloosa, Ia.: While reading the sermon of Dr. Peck in June number of the *Guide*, I was enabled to claim Christ as my sanctification. I find it a satisfying experience, and the oftener I testify the sweeter it is.

Cleansed by the blood.—P. S. Browder, Murdock, Ill.: I know that the blood of Jesus Christ cleanseth from all guilt and sin. Where sin abounded grace hath much more abounded. O, bless God for this knowledge! It makes burdens light, and labor pleasant.

An invalid rejoices.—Elizabeth B. Wells, Johnstown, Ohio: I have been an invalid for five and a half years, almost helpless. But I can say, in the language of the 23d Psalm: "The Lord is my Shepherd." How precious are those words to me in the sleepless hours of the night! And then in 1st chap. of John's gospel what words of life and power we find!

Hungering and thirsting.—T. L. Waugh, Morris, Ct.: I have been a reader of the *Guide* for several years and love the precious theme of holiness. My soul is hungering and thirsting after a fullness of Divine love and power. The Saviour is precious, and I find in Him a source of joy and comfort I never knew elsewhere. He has saved me from the pit and miry clay of infidelity, and put a new song of praise into my mouth. Glory to the Lamb!

Full and free.—A. E. Stewardson, Letitia, Kans.: How sweet are the lines—

"Blest be the tie that binds
Our hearts in Christian 'love.'"

I never saw you, but I love you and the work in which you are engaged. I believe salvation is full and free to all who will consecrate themselves fully to God. I enjoy sweet peace. O, how sweet it is to commune with God! There is no evil to fear; death has lost its sting and the grave its victory.

Almost home.—Prudence Clark, Mount Vernon, N. Y.: The love of Christ constraineth me. I bless the Lord for the *Holiness Wall Roll*, and the blessed verses by sister James. Truly, she finished up her work well. O, what stars in her crown! This morning I am anticipating, almost realizing, the great blessing of my next birthday. Sab-

bath, August 3d, ushers in my 91st year. I must praise Him. I am moving upward. He strengthens body and soul. He is Lord of all—blessed forever more. Hallelujah!

Saved every day.—Maria Bliss, Canton, Centre Co., O.: I do enjoy Jesus, not only on Sundays, but every day. I enjoy His love and His presence. I love Him more and more. He is very near me—even in my heart. I am His and He is mine. I find it glory here, and it will surely be glory hereafter. I feel that God is my Father, Jesus is my Saviour, and I do and will give Him glory.

Saved from all sin.—M. L. Wood, Belleone, Mich.: I can testify, this beautiful Sabbath morning, that the Lord Jesus, my Saviour, does indeed save me from all sin. My feet are on the Rock of ages. I have the witness in my heart that I am a child of God; an heir of God and a joint heir with Jesus Christ.

Saved through the blood.—C. B. Wood, Belleone, Mich.: I do now testify that I am saved through the blood of Christ. He is my Saviour. He saves me now. I have passed from death unto life—old things have passed away. I am safe in the arms of Jesus.

Long in the way.—H. H. W., Worcester, Mass.: I have long professed to enjoy the religion of the Bible, loving Jesus as my adorable Saviour. I have for many years been a reader of the *Guide*, and it has lifted me up many times, and been a great help to me. I hail its coming with delight. I have known what it was to enjoy perfect love, but am not now what I wish to be. I can, however, say from the heart, praise the Lord, hallelujah! Pray for me.

Good testimony from an invalid.—Mrs. Emily Reese, Amsterdam, N. Y.: I find Jesus very precious. I am so glad that I found Him when in health and vigor. Now in my weakness I can rest in His arms, and look up trustingly. I am trying to be ready to go home when the chariot stops for me. Thanks be to God I have not to pack up, and a load be to God I have not to dispose of before I start, for Jesus of sin to dispose of before I start, for Jesus has taken that burden, and hid it out of sight, covering it with His blood. Yes, blessed be God, I have the witness within that I am a redeemed child of The King. I am looking forward and the prospect grows brighter. Soon will the long-expected day of deliverance come.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

— "A Christian never falls asleep in the fire or in the water, but grows drowsy in the sunshine.

THE HOME: BIBLE TEACHINGS.

First Paper.

BY MRS. KATE SUMNER BURR.

The Word of God is very explicit in its teachings regarding the exercise of parental authority.

Abraham, the father of the faithful, has a shining record, for of him the Almighty declared, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. xviii: 19.

But Eli was very sharply reprov'd by the mouth of Samuel, who said, "For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."—1 Sam. iii: 13-14.

The well-known account of the Rechabites, found in the prophecy of Jeremiah, is a pleasing illustration of the favor with which the Almighty regarded the obedience of the descendants of Jonadab, the son of Rechab, of whom he declared by the mouth of Jeremiah, "Thus saith the Lord of hosts, the God of Israel; because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore, thus saith the Lord of hosts, the God of Is-

rael: Jonadab, the son of Rechab shall not want a man to stand before me forever."—xxxv: 18-19.

The following statute was designed most effectually to extirpate determined disobedience and intemperance: If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother and that, when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear, and fear."—Deut. xxi: 18, 19, 20, 21.

Also the following curse was pronounced upon *disrespectful* children: "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.—Deut. xxvii: 16.

But the commandment with promise is: "Honor thy father and thy mother, that thy days may be long unto the land which the Lord thy God giveth thee.—Exod. xx: 12.

May we not close this brief outline of Bible thought—we whose hearts have yearned with unutterable desire for the spiritual welfare of our children—by joining in the following petition from our Hymnal:

"Never from thy pasture roving,
Let them be the lion's prey;
Let thy tenderness, so loving,
Keep them all life's dangerous way.
Then, within thy fold eternal,
Let them find a resting place,
Feed in pastures ever vernal,
Drink the rivers of thy grace.

—"The Promises are the veins in which the gold runs; it is a work of faith to stamp this golden ore into ready money, for the present necessity of the soul."

HOME SUGGESTIONS FOR SEPTEMBER.—*Heart Questions.* Home again! The summer is over and gone. How stands the account? 1. Is my heart full of God? 2. Does my faith grasp the promises firmly? 3. Do I realize increased delight in communion with Christ?

Home Bible Readings, for each Sabbath evening of the month: September 7th, Matt. 19: 13-30; 14th, 2 Kings, 4: 8-37; 21st, Acts 5th, 1-11; 28th, Prov. 29th chap.

Home Songs, &c.: 7th, 872; 14th, 99; 21st, 555; 28th, 572.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

After Vacation.

I trust my little friends of the *Guide* family are having a splendid time resting from their studies and work. If any of them have found that in order to help mother or father they must keep on working right through the season, they must bear it as patiently as possible and trust that our Heavenly Father, who knows our needs, will give them strength for the burdens that fall on their young shoulders. A little fellow who had to work harder than was pleasant was asked, "Don't you get tired sometimes?" "O yes," he replied, "and what do you do then?" "I take the other hand," and trusting in Jesus for strength to do what he gives us is like taking the other hand. It rests us wonderfully.

But I want to say a little to those who have been having a good time wandering in the fields, or by the seaside, or at any rate playing through the long summer days. A little girl, who was going away from home for the summer, was heard to close her prayer the night before she started with the words, "Good bye, God; I am going into the country!" She seemed to think that because she would be away from Sunday-school and Church she would be away from her Heavenly Father. You know better than that. I hope you have prayed as much, and read the Bible as much, and lived for Jesus as fully during vacation-time as at any time in the past. Still it may be worth while for you to think about it, and talk it over with Jesus and, if you have been forgetful, ask Him to forgive you.

And now that vacation is over I hope you will come with new strength and a fresh purpose to put in honest, hard-work every day. This is a working world, and if we have enough to eat, and the sleep we need, hard work does not hurt any one, even a growing child. Indeed work makes the muscle

stronger, and the brain clearer. You know very well what an appetite it gives you, and that is because the parts of the body that we use in labor want more food to strengthen them. So while you are thankful for the play-spell and the fun, and often think of what you have seen and enjoyed, always thanking the blessed Jesus for all, you need to take hold of your work, trusting in Him for strength, and determined to do your very best. In school-work remember it is more important to be faithful and true than to stand at the head of the class or have the honors.

One thing we must all remember: we gain nothing by being too busy to pray, and to seek from God's Word every day that which will nourish and strengthen our souls.

— "A sinner, when his conscience has fallen asleep, will lie, like the smith's dog, at the foot of the anvil, though the fire sparks fly in his face."—*Bunyan*.

THE TRY COMPANY.

VERSES FOR SEPTEMBER.—"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10: 9.

"Happy the souls to Jesus joined,
And saved by grace alone;
Walking in all his way, they find
Their heaven on earth begun.

Our young friends have, doubtless returned from their summer excursions. School studies will claim their attention. We hope all the members of the "Try Company" have been finding Jesus very near in the midst of recreation. If each one has come home refreshed in spirit as well as in body, it is well—praise the Lord. We desire to hear from you about what you have been receiving of good, and what you have been doing for the blessed Saviour. We give you some verses to commit to memory, at the head of this department, and also a BIBLE ENIGMA, the answer to which we shall look for by September 10th. May God bless each and all.

SCRIPTURE ENIGMA.

1. What gates did Samson bear with ease away?
2. What debt did Paul take on himself to pay?
3. What god before the ark fell flatly down?
4. What father died beneath God's angry frown?
5. Whose servant bore an open letter forth?
6. What Syrian's flocks were blessed for Jacob's worth?
7. Who, by his bravery won his cousin's hand?
8. Who boldly disobeyed her lord's command?
9. What country nourished Israel's chosen race,
Till friendly kings to cruel ones gave place?

Take now the letter that begins each name:
A very precious text you'll find the same.

And now go to work and let us see who will furnish the answer to the above.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his Saints.—Psalm 116: 15.

REV. EDWARD MORRELL GRIFFITH was born in Elizabeth, N. J., March 5, 1822, and died at Hilton, N. J., May 23, 1884. In February, 1834, he was converted in South Norwalk, Conn.; was licensed as exhorter in Morristown, N. J., and shortly after, in 1843, was licensed to preach at Burlington, N. J. He was admitted to New Jersey Conference in 1844, and stationed at Tom's River; 1845, Tuckerton; 1846, Columbus; 1847-48, Mendham; 1849-50, Caldwell; 1851-52, Dover; 1853-54, Middletown Point; 1855, Hightstown; 1856-57, Belvidere. In the Spring of 1858, when New Jersey Conference was divided, he went with Newark Conference, and was stationed at Vienna two years; 1860, Rockland Lake, N. Y.; (from 1861 to 1866 supernumerary); 1867, Peapack, N. J.; 1868-69, Somerville; 1870-71, Woodbridge; 1872-74, Woodrow, S. I.; 1875-76, Frenchtown. Soon after he removed to Hilton, where he ended his days. From 1877 he had no regular charge, but preached frequently, when strength seemed to be returning. But heart-disease and general relaxation warned him that the end was near. On one occasion he said: "Tell the preachers I love them. Tell my brethren not to turn aside from the preaching of the Gospel. Tell them to preach neither from honor nor applause, but for the glory of God. It is a glorious work." He often used to say: "I love to preach the Gospel." Naturally retiring, he was nevertheless most companionable when in congenial company. Many valuable historical articles were among his contributions to "The Christian Advocate." One large manuscript volume, comprising a very exhaustive history of Methodism in Northern New Jersey, is the careful work of his facile pen. During the last year he wrote a volume, yet unpublished, entitled, "The Land of Beulah." It was written, as he said, among the shadows of death. It is full of most vigorous thought, and is a development of the doctrine of the supremacy of the spiritual over the natural. Brother Griffith's letter to the Conference of 1883 is well remembered as the statement of a thrilling experience of unspeakable joy in the midst of wasting disease. His sermons

were characterized by careful preparation, logical acuteness, and energetic delivery. He was instrumental in the conversion of many souls, but the work in which he was most successful was in the edification of believers.

He married Miss Marietta Kitchell, of Madison, N. J., March 7, 1849. Blessed with a devoted wife, two daughters, and a son, his last days were full of comfort, and spent in cheerful expectation of the promised rest. The disease which ended his days pursued him many years. Thoughtful men enjoyed his ministry, and many thoughtless were awakened by it. Hundreds in his old parishes will hear of his death with sorrow. Choice relics of Methodism, autograph letters of Bishop Asbury and others, were among his treasures. With poetic instincts, a quick sense of the humorous, strong devotional feelings, clear perceptions of the truth, and a ready expression, we do not wonder that he formed lasting friendships.

Joseph W. Dally.

MRS. SOPHIA CRIPPEN departed this life from her residence, Coldwater, Michigan, March 17, 1884, in the 69th year of her age. From her youth she was a disciple of Jesus. For many years she was quite a sufferer, but in this she did not murmur. She was ever ready to give wise counsel and to extend a helping hand to those in trouble. Although feeble in body she was often seen going to places of business, and from house to house, carrying the Word of life, and urging the people to become ~~savingly~~ acquainted with her Saviour. She was one of the oldest subscribers of the *Guide*, having taken it when it was published in Boston, and for more than twenty years has acted as agent for it in Coldwater. In her departure the Church has lost one of her best members, and the people generally feel that they have been bereft of a true friend. On the day of her burial one was heard to say, "She was next to my mother; another, "A good woman in Israel has fallen;" and others, "How we shall miss her!" But in the midst of our sense of loss we turn to God's Word and read, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We trust that those who survive will emulate her bright example, following the Lord Jesus Christ fully, and at length meet her in the better land.

REV. S. A. SMITH died March 26, 1884, at the old homestead, where he was born, in Nelson, Madison Co., N. Y., aged 74 years. My acquaintance with Brother Smith began in 1846, when, in attending as presiding elder my first quarterly meeting on Onondaga Circuit, Oneida Conference, I found him associated with Rev. Zelto Barnes as assistant circuit preacher. On leaving the circuit and resuming his place in the local ministry he returned to his farm, where, during his long life, with a growing family, he was truly diligent in business, fervent in spirit, serving the Lord. He was about twenty-seven years of age when he was so powerfully converted that he ever after had an undoubted assurance of the fact, and an experience equally explicit and durable of the blessing of perfect love some two years subsequent to his conversion. Although invariably present at the love-feast, class, and prayer-meeting, whenever possible he never omitted an opportunity, in meekness and filial fear, to give clear, oral testimony of the great things the Lord had done for him. Such was his promptitude in religious duty, uniform sweetness of spirit, circumspection, and consistency of life that, had the testimony of his life been less definite, no person of ordinary Christian discernment could have doubted that his "walk, habitually, was very close with God—an Israelite indeed in whom was no guile." In view of these excellences of character, thus briefly referred to, it is hardly necessary to say he was never in antagonism with his pastor; but always a ready, cheerful, and efficient helper in every good word and work. With very moderate views of his pulpit abilities, so far from officiously obtruding his services, or complaining of neglect, he was quite disinclined to take the pastor's place except when clearly necessary. And yet such was the high personal estimate in which he was held by his neighbors, and the unction that uniformly attended his preaching that the people generally, and Christians particularly, were glad to hear him, especially near his home where he was best known. The several pastors of Nelson Station who are now living, remembering, as they gratefully do, what a burning and shining light in the Church, as well as excellent counselor and coadjutor to themselves was our dear brother, will not be surprised to learn that the bereaved society, together with his own family, most deeply feel the seemingly irreparable

loss they have sustained in his death. Nor will they be surprised to hear that the Scripture promise in behalf of the "perfect and upright man" was verified—the end of Bro. Smith was "peace;" yea, more than peace, even triumph, as in the midst of great sufferings he frequently referred to "The Rock of Ages," on which his feet were firmly planted, with "Heaven, O how sweet, in view!" Not long before his release, like the dying patriarch of old, he blessed each of his household by name, securing from all his six children, except the first born who was not then present, the promise, by the grace of God, to meet their beloved father in heaven. Nor can they fail to do so if they endeavor as carefully to imitate his example as he followed in the footsteps of the Master. May Heaven's blessing especially rest upon the aged widow, who, for many years, has suffered from physical disability.

L. A. EDDY.

MRS. HANNAH HOLDSWORTH departed this life March 21, 1884, at the residence of her son-in-law, Mr. John Jackson, Allegan, Mich. She was one of the most interested readers the *Guide* has ever had. She was born at Farnley, in Yorkshire, England, February 18, 1804, and from her childhood endeavored to serve God in everything. She united with the Methodist Church when a young girl, and to the day of her death was a devoted Christian. She was an invalid the greater part of her life, and for many years confined to her room, yet her interest in the cause of God was a great encouragement to the active workers. In addition to her other sufferings she was so deaf that most of her conversation was by writing, yet she was never known to complain, and her thankful, submissive spirit was a wonder to many. Next to her Bible the *Guide* was her great comfort, and the topics of interest in each number were always brought to the notice of her circle of friends. She received the commonplace things of life as special blessings, and her last words addressed to the little one carried in to kiss Grandma "good night" were indicative of her character: "God bless Kate, with a good night's rest." Then both fell sweetly asleep, one to awake the next morning to its childish joys and griefs—the other to awake with the Saviour she had so closely tried to imitate. She is now realizing the joy of her Lord and occupying one of the many mansions which Jesus declared that He was preparing for us.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

THE POWER OF THE HIGHEST.

REV. C. P. HARD, BOMBAY.

In reading the following remember that the writer, Major Tucker, leader of the Salvation Army in India, was a worldly civil servant of Government here only a short time ago. He is now a bare-footed evangelist. He got sanctified and filled with THE HOLY GHOST:

"At Borsad we have had such a wonderful and grand experience of the presence and power of the Holy Ghost that I feel it would be wrong to conceal or pass over it, for the glory of God and the encouragement of workers in India, especially of our beloved officers. I will state just what has happened at the risk of being misunderstood. I have feared to entrust my pencil with the description of the grand and glorious scenes through which we have lately passed and have left Brother Weeresooriye to do so, as it was through his means that the work commenced. It is impossible to describe the depth and power of the work in Shawadi, Borsad and Ahmedabad. I have never myself seen anything to equal it, and the people seem thoroughly to understand what they are doing. At present it has been confined about entirely to the Gujaratee speaking Native Christians of the Irish Presbyterian Mission (Rev. Beatty at Ahmedabad, and Rev. Gillespie at Borsad). A very few Hindoos and outside inquirers have been touched. I wish, however, especially to describe the wonderful descent of the Holy Ghost on Borsad. As soon as we reached the place we at once recognized from the very faces of the people that He had been at work. Consequently at the very first meeting on Saturday, 5th of April, from 11 P. M. to 1.30 A. M., a great rush was made for

salvation, about 130 volunteering immediately after we had carefully explained to them about being really saved. On the following Sunday there was, however, a serious check, and though about ten or twelve volunteered, and some of them were clear cases, it was evident that there was not the same liberty as before, and many of those who had come forward the previous night had mysteriously disappeared, the chief testimonies being from a bold band of Ranipur Soldiers (none of them more than a week old) who had come over to the mela. We had resolved on this day that in order to devote ourselves more thoroughly to the work, we would live, sleep and eat under the tree in the open air. This gave us greater opportunities during the following day (7th) both speaking to the people and of recognizing the situation of affairs. The meeting on that night commenced about 9 P. M. instead of at 11 P. M., as previously. From the first we quickly realised that the Holy Ghost had been deeply grieved by the people of Borsad, and that after He had worked deeply in their souls, they had now deliberately rejected Him and He was about to leave them. My soul was poured out in prayer. I felt mightily moved as never before. The prayer was over, the meeting closed, when suddenly, through the crowd right down to the drumhead sprang the white-robed form of the leading Native Christian of Borsad. Trembling all over he began to cry for mercy. The effect on the crowd was electrical. If any one had been looked upon as being properly saved it was Elder Walji Beechar, a man much respected among all classes for his consistent life. This was the turning point of the tide. At this moment the Holy Ghost was poured out as never before. Walji Beechar gave his testimony. He had till then seen Christ, like the blind man, as a tree walking dimly before him. But now he saw Him clearly. Next day we had a noon meeting at which the results of our night of prayer were fully manifested. There was not one breath of criticism or opposition, but almost a burdensome sense of the presence of the Holy Ghost as a living power. From the first, victory was certain, and soon about thirty souls were prostrate on their faces crying for mercy. It was a glorious scene and we forgot time as we waited on the Lord. Deep convictions were followed by heart-felt confessions and real Holy Ghost conversions.

The Home Field.

—THE TUESDAY MEETING has been uninterrupted during the summer months. Each week of August has witnessed a precious gathering of God's dear saints, and believers have, we trust, entered the Canaan of perfect love.

—The M. E. Church at West Medford, Mass., is enjoying a summer revival. A number have been converted.

—Brother Sampson reports that the Tuesday Meeting for the promotion of holiness in Cleveland, Ohio, is increasing in interest and power.

—At Germantown, Ky., E. C. Pollard, pastor, thirty-six have united with the Church, the result, in part, of twenty days of special services.

—Rev. E. R. Johnson, of Summit Grove Circuit, Northwest Indiana Conference, has received fifty-five probationers into full membership, the fruit, in part, of revival work last winter.

—FRANCIS MURPHY has just completed a remarkable Temperance campaign of seven weeks in Chicago—11,000 have signed the pledge. God is marching on along the Temperance lines.

—OCEAN GROVE.—The morning meeting in the Temple at Ocean Grove has been progressing with interest. The capacity of the building is entirely too limited for this gathering. Bro. J. H. Thornley is the leader, aided by Mrs. Palmer, and each Thursday Mrs. Palmer is in charge, conducting it after the model of the Tuesday Meeting in New York. We have learned of interesting facts showing the good results of these convocations at the early morning hour.

—On a recent Sabbath, impressive services were held in Grace M. E. Church, Newport, Ky. E. T. Curnick, pastor. A number of persons were baptized, and thirty-five probationers received into full membership. The Church is enjoying great spiritual prosperity, and the work of holiness receives due attention.

—LAKE BLUFF CAMP MEETING is reported to have been the most successful meeting ever held on that ground. It was conducted by Dr. C. E. Mandenville, assisted by Rev. Luke Hitchcock. More than one hundred souls were converted. Bishops Merrill and Fowler, Bro. Thos. Harrison, and others, preached. The midnight closing was very impressive.

—Great revival interest has been prevailing in Leavenworth, Kansas, since January, in which five Churches united, resulting in 300 conversions, under the labors of Rev. T. L. Leonard, of Marshfield, Mass. Subsequently at Emporia, Ottawa,

and Belvit, great success has been realized, 200 or more having found Christ.

—At a Holiness prayer meeting held recently on a Sabbath afternoon in the home of a brother in Marshalltown, Ia., God's presence was signally manifest and several were enabled to claim the blessing of full salvation.

—Quarterly Meetings recently held at Cabot and Marshfield, Vt., were very spiritual occasions. The stated congregations at these places are reported to be large, social meetings interesting, and souls being converted.

—The Holiness Camp Meeting at Jacksonville, Ill., July 23d, was somewhat interfered with in the opening by heavy rains. Bros. Jones, Gaddis, Wilson, McElroy, and other workers held steady to the work, and God gave victory. The altar services were well sustained.

—The Holiness Camp Meeting at Sloan, Iowa, in charge of Bro. L. B. Kent, is reported in "The Highway" to have been very successful. A large number were converted and sanctified. The convictions were powerful, conversions clear, and sanctifications glorious. Bro. Kent was greatly helped of God in presenting the truth of Bible holiness.

—LOVELAND, OHIO.—The seventh annual Camp Meeting of the Cincinnati Conference opened most auspiciously, July 24th, with a sermon by Bro. J. J. Reed, pastor of St. Paul's Church, Cincinnati. Bishop Walden, Drs. Leonard, Bayliss, Sheridan Baker, and many other earnest workers participated in the services, Dr. Starr, presiding elder of the East Cincinnati District, being in charge. Bro. Sheridan Baker's Bible readings were made a great blessing. It is said that the influence of the meeting has been "to induce a keen, careful criticism of Christian experience, and a healthy upbuilding and strengthening of spiritual life." Sinners were converted, and backsliders reclaimed—not so many, however, as were desired—and believers were sanctified, but the real influence of the services cannot be fully measured.

—A Summer Revival is progressing in the Gothic M. E. Church, Brooklyn, Brother G. W. Mooney pastor. Quite a number of probationers were received at the last communion occasion, and a Sabbath or two ago thirty persons arose asking prayer.

—Dr. G. D. Watson has been giving a series of excellent Bible Readings at Ocean Grove, continuing three days. They have been largely attended and the effects produced very marked. On one evening when we were present the altar was full of seekers of entire purity, and several testified that they had grasped the prize.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

AUTUMN HELPS.

The beautiful Autumn season is opening. Praise God for its pervading attractions. Be wise to improve its advantages. Look at these BIBLE HELPS:

Help to prayer.—Matt. 7: 7-8.

Help to zeal.—John 9: 4.

Help to perseverance.—Gal. 6: 9.

GIVE LIFE TO THE DEAD.

THE life of Elijah is full of startling incidents. Here is one. He had his sojourn occasionally in the house of a widow at Zarephath. She was at a certain time bereaved of her son. Her grief was excessive, and she was disposed to charge his death upon the prophet, crying bitterly, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?"

The extremity was God's opportunity. The prophet threw himself into the breach as Heaven's accredited representative. He said to the sorrow-stricken mother, "Give me thy son. And he took him out of her bosom, and he carried him up into a loft where he abode, and laid him upon his bed." Then he called on the Lord almighty for help. And he stretched himself upon the child, saying, "O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. And Elijah delivered him unto his mother: and Elijah said, See, thy son liveth!"

The narrative is beautiful in simplicity. Its lessons are significant and impressive. It was a real miracle that was thus wrought. God's power was signally manifested. This was an added and sublime proof of Elijah's prophetic character. The luminous sentences of truth thus written were joyously read by the mother who again felt the

warm breath of her child upon her cheek, and whose quick ear caught exultantly the new pulsations of his heart. And she said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Christians, is there not a voice speaking to us from that chamber of the prophet? We may not expect to work similar miracles. But is not this supernatural achievement typical of higher life-endowments? Is it not illustrative of work that we may do in this land of death? Dead souls, if not dead bodies are in almost every house—perchance are in our own. May we not speak them into life? Is it not possible for us to breathe upon them, and bid them live?

Alas! how the deep shadows of death cover human habitations! There is a wail of anguish coming up from countless dreary homes. Wives cry out in the bitterness of their souls, "My husband, O, my husband is dead—dead in trespasses and sins!" Mothers in deep anguish pace the floor amid the night-watches, wringing their hands, lifting their piteous moans to Heaven, saying, "My child, my child is dead!"

Men and women of God, are ye not held in this world to be life-propagators? May ye not set in motion resurrection-potencies? Take hold on God with a resolute and believing grasp as did Elijah. Stretch yourself upon the dead! Breathe upon them in prayer and faith. Shrink not from the horrid, cold, revolting contact. Put your warm, pulsating heart against the one who has no pulse—beats heavenward. Do it quickly. You may put joy unspeakable into the mother's heart. Or you may lift a mountain-load from the crushed and bleeding heart of a wife. O, there is death in that house where a pious wife is linked to a godless, drunken husband! Make haste! God has surely put the key of life in your hand as a chosen instrument. Unlock the resurrection forces. Demonstrate the fact that you are a living soul, in vital relations with the living Head, CHRIST. Let loose the life-currents into deep and broad channels all around you. Draw from human lips the acknowledgment of your Divine connections, saying, as did the widow to Elijah, "And by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

—"People often fail in patience under small trials, because they look only to secondary motives for support."

IN THE FIELD.

During the past few weeks we have been making a tour among the Camp Meetings. The first point touched was Douglas, Mass., arriving on the ground Friday morning, Aug. 1st. The meeting was under the direction of the New England Association for the promotion of holiness. The place has become hallowed on account of glorious outpourings of the Spirit. Bro. Morse, the owner of the ground, is connected with the Baptist denomination, but his catholic spirit links him in bonds of true love to all the followers of Jesus. He has come to an experience which carries him triumphantly over the narrow boundaries of sectarianism. He is ready to say to every lover of Jesus, "If thy heart be as my heart give me thy hand." And he praises God with joyful lips, as lustily as any Methodist. It thrills our heart to hear him cry, "*Glory to the Holy Ghost!*"

We remained on the ground until Monday evening. We heard a number of Christ's devoted ambassadors preach. The word was in the demonstration of the Spirit, and the saints shouted aloud for joy, Congregationalists, Baptists, Friends, Methodists, and others. Bishop Mallalieu preached with great power. We are enabled to lay an outline of his sermon before our readers in this issue. But the tears that flowed down his cheeks while delivering it, and the holy unction that breathed in his words, we cannot put in type.

Sabbath was a high day. The preachers were Brothers McDonald, Watson, and Bishop Taylor. God owned His truth. Many prostrated themselves at the foot of the cross, and entered the valley of blessing. On Monday Bishop Taylor made a plea for his self-supporting missions and outlined his contemplated movements in Africa. His statements thrilled the people, and a voluntary offering was made in the baskets of over \$200.00. A Roman Catholic lady of position was struck under mighty conviction while he was speaking.

Douglas has won another grand victory. The trophies were many—sinners converted and believers sanctified. The attendance was much

larger than on any former occasion, and it is evident that next year there will have to be further enlargement. There is no speculation of any sort, every thing is conducted on pure Christian principles, and hence the God of the armies of Israel gives power and victory. To His name be glory.

AT SILVER LAKE, NEW YORK.

From Friday, Aug. 8th until Monday 11th we we spent at this now justly celebrated encampment. It is beautiful for situation indeed. The Lake is a lovely sheet of water, and the ground rises gently from its margin, and at the top of the hill there is a well ordered encampment under the wide-spreading branches of large forest trees. The appointments are every way desirable. We have it in our heart to mention especially the boarding arrangements. The brother having charge of the Boarding Hall is a devoted Christian, and amid the arduous duties connected with providing entertainment for the people finds time to have *family worship* with his guests. On Sabbath "*a religious dinner*," as we called it, was spread on the table—cold meat, &c.—which we judged was entirely satisfactory to the boarders, and thus the evil of extravagant cooking on the Lord's day was avoided. We never saw a place of the kind kept with greater neatness and propriety.

The presiding elder, Rev. Dr. J. E. Bills, was in the spirit of the occasion, and his ministerial brethren associated with him. The elder, at an early stage of the meeting, with great feeling, declared his desire to receive the full baptism of the Holy Ghost, and on Sabbath said he had settled the matter, holding the promise by faith. We trust that all the plenitude of Gospel grace may be realized by him. Other ministers also entered into the rest of faith. A very interesting ministerial meeting was held on Saturday afternoon, at which there was a free expression of desire for full salvation, and under fervent prayers which were offered the Lord's presence was revealed.

Dr. Butler, lately returned from India, was with us, and preached on Sabbath morning and evening, sermons of great interest and power, which will be long remembered. He also gave an interesting address at the meeting of the Women's Foreign Missionary Society, following one

by Mrs. Chandler, which was very impressive. In the evening he gave a lecture on the woman's work in India, which was full of telling points. His labors on the ground were greatly blessed of God. The writer was privileged to give two Gospel messages, one on Friday afternoon, and the other on Sabbath afternoon. He trusts that some good was effected.

There were two drawbacks to the meeting. One was the appointment of a Temperance Encampment at the same time, almost within hearing of each other. We do not know who was to blame, but it was an unfortunate arrangement. The other was the taking of tolls at the gate on the Sabbath. We hope the good brethren will change this next year, throw open the gates widely, and the God of salvation will assuredly bless them more and more.

AMONG THE CANADIANS.

On Monday we left Silver Lake for Grimsby, Canada. After halting a little at Niagara Falls we journeyed onward, arriving at our destination early in the evening. We received a truly fraternal greeting from Rev. N. Burns, President, and other brethren of the Canada Holiness Association, under whose auspices the Camp Meeting was being held. We were assigned to excellent quarters in a handsome new hotel, "*Lake View House*," with a fine outlook over Lake Ontario. After being refreshed awhile, Bro. Burns informed us that we were expected to give a Gospel message that evening. A good congregation was assembled and the Spirit of the Lord was evidently among the people. The God whom we serve graciously granted us a good degree of liberty in discoursing on the baptism of the Holy Ghost. The invitation being given quite a number pressed forward to the altar to seek the New Testament endowment. It was near eleven o'clock when the meeting closed, the time being well occupied. Some, we believe, entered into Canaan.

Next morning, by invitation, we breakfasted with Rev. W. Wetherall, Congregational minister of St. Catharine's. He said, with a cordiality never to be forgotten, "I will give you as good a breakfast as your Master had!" The hour was spent delightfully in their family tent in front

of the Lake, bearing this expressive inscription, "*Holiday Nook*." We hope to break bread with that dear family in our Father's Kingdom. At 8 o'clock we were summoned to the stand for a social meeting. God was blessedly present. We gave them some account of the way in which the Lord had led us. Then other testimonies followed, rich and unctuous. The President of the Local Association uttered some earnest words. He said, "some had complained of having this Holiness Camp Meeting on the ground, and he did not know but they might set him aside as President—if so, all right; but if they turned away from Holiness the very trees would testify against them."

Having to take the train at 10 o'clock we had to leave abruptly. On the way to the station we were met by a brother saying the people insisted on shaking hands with us before departing. To our surprise they had ranged themselves in front of the stand, and brethren and sisters grasped our hand warmly as we passed along, many a hearty "*God bless you!*" being uttered. This was our first acquaintance with Canada people, and if what we saw at Grimsby is a specimen of the character of the Canadians we shall be most happy to see more of them.

The Canada Holiness Association is doing a noble work. God is with them. "*The Expositor*," of which Bro. Burns is editor, we were gratified to learn, is doing well. The excellent Secretary of the Association, Rev. T. Colling, accompanied us to the station, and bade us "*Good by*," in real brotherly style. Returning to Niagara Falls, we found our friend and brother, Rev. W. B. Osborn, in waiting to escort us to the INTERNATIONAL CAMP GROUND. We spent the remainder of the day in "viewing the landscape o'er." The survey of the ground satisfied us that God had wonderfully directed the steps of this pioneer of salvation in this selection. The natural advantages were apparent at a glance, and in the exuberance of our joy we exclaimed, "*William, this is magnificent!*" And so it is! But, O, when the Niagara currents of salvation get to flowing the spiritual will far transcend the natural. To God be the glory! We took the evening train for New York, and next morning were once more in our sanctum.

— *Is it well with thee? A very pertinent question, after summer recreation. Examine closely—go to the foundations—be sure of soul-health.*

INQUIRY ROOM.

A brother, place not definitely known, inquires :

1. Suppose one should pray in faith for the salvation of friends, or anything else, and receive an assurance that God hears and will answer, but afterward the answer seems long delayed and the petitioner doubts ; do you think that prayer will ever be answered ?

Answer : Having once obtained a hearing in the court of Heaven, received an assurance that the answer to a specific prayer will be given, it is for the petitioner to continue to wait on the Lord and hold the promise with unwavering faith. Delay is nothing. "The Lord is not slack concerning His promises." He has often wise reasons for delay, which we may not know, and which will only make the answer, when ultimately given, all the more glorious. The exercise thus given to faith by the deferring of the answer is of great advantage to us, making our Christian character all the stronger. But if after God has spoken we doubt His word we shall surely fail of receiving the promised gift. "He that wavereth," saith the apostle James, is like a wave of the sea driven with the wind and tossed—for let not that man think that he shall receive anything of the Lord." James 1 : 6-7.

2. Will prayers be answered when offered in excitement, (not anger) that may seem rash, even when we are zealous for the cause of God ?

Answer : The Bible thus instructs us : "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God : for God is in heaven, and thou upon earth ; therefore let thy words be few."—Eccles. 5 : 2. If anything should be deliberate it is a prayer. A mortal coming into the presence of THE KING should be thoughtful and reverent—his words should be well considered. Prayer, to be successful, must be "*in the Holy Ghost*." And if, in offering prayer, we be under His guidance, our petitions will be wisely ordered. We will not say, however, that God will never answer a prayer presented with some rashness, apparently. If He sees that the thing asked is for His glory, He may graciously overlook the faulty manner of asking. But we should avoid putting our all-merciful Father to that test.

HOLY WATCH-CARE.

There is great need of this. It is one thing to be right and another to keep right. We need to exercise holy watch-care over ourselves. Holy persons excite Satanic hate, peculiarly. He will compass the ruin of every wholly devoted Christian if possible. To this end he lays under contribution all the resources of his dark realm. A brother said recently in a meeting with great rashness, "I have got beyond the devil." How sadly mistaken ! He roars along the pathway of every entirely sanctified one, ready to tear and devour. How well then do we to take heed to Scripture cautions like these : "Watch, therefore." "Keep thy heart with all diligence." "Be sober, be vigilant ; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Perpetual vigilance is essential to soul-freedom, as well as civil-freedom.

This watch-care is also demanded in the home-circle. Holy people, as heads of families, must be very circumspect. God expects them to rule well their own house, to restrain the vicious inclinations of children, to exercise a benign and elevated government. If Christ be "made unto us *wisdom*" as well as "sanctification," there should be demonstrations of such a presence in domestic affairs. It will not do for holy parents to plead, "My children desire this or that, and I know not how to deny them." Such an utterance betrays great parental weakness, entirely at variance with a state of entire holiness. It is not what your child desires, but what God requires. If you are wholly consecrated to Him, you must not surrender the reins when your child pleads for indulgence.

The Church is a great nursery, a nursery of souls. What need of nursing fathers and mothers. Who are to sustain these delicate and tender relations ? Who ! Why, certainly, holy people—those who have had their Pentecostal endowment. They have becoming tenderness, love, gentleness, patience, long-suffering. Those who were once devoted members of the Church, now lapsing into lukewarmness, they need holy watchcare. And the tender lambs, just admitted to the fold of the Good Shepherd, they call for help. Let us be wise and prompt to meet these high demands.

OUR PRAYER UNION.

MOTTO FOR SEPTEMBER.—*In all things shewing thyself a pattern of good works.*—Titus 2 : 7.

"Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind."

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket companion. We wish every one of our readers could have one. It cost but 15 cents.

SCRIPTURE CALENDAR—SEPTEMBER.

1. Eccles. 12; 1. Prov. 8; 17. Psa. 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12; 13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Ephes. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Peter 1; 10. 2 Peter 1; 11. Psa. 65; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosea. 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thes. 5; 14. Exod. 34; 6-7. Psa. 119; 12.
13. 2 Peter 3; 18. Hosea. 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Peter 3; 9. Jonah 2; 4.
15. Levit. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 15. Psa. 94; 8.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18-19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2-3.
21. Luke 12; 32. John 14; 2. Psa. 84; 9.
22. Ezek. 20; 19-20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 68.
25. Luke 12; 5. Jer. 32; 40. Psa. 85; 7.
26. John 1; 36. Rev. 7; 14-15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31-32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah. 7; 7.

I.—CLOSET DEVOTIONS.

PROMISE FOR SEPTEMBER.—*For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*
Acts 2 : 30.

"Great Sovereign, we adore
Thy justice and thy grace,
And on thy faithfulness and power
Our firm dependance place."

DESIGN OF THE UNION.—We would remind our friends that *The Guide Prayer Union* was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired, as far as possible, at the noon hour to be engaged in prayer in the Closet. 1st. For the members of the Union and their families. 2d. For the full baptism of the Holy Spirit upon the universal Church. 3d. For a wide-spread revival of Bible Holiness. 4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this department.

THE CLOSET HYMN.

Father, I dare believe
Thee merciful and true :
Thou wilt my guilty soul forgive,
My fallen soul renew.

Come, then, for Jesus' sake,
And bid my heart be clean;
An end of all my troubles make,
An end of all my sin.

I cannot wash my heart,
But by believing thee,
And waiting for thy blood to impart
The spotless purity.

While at thy cross I lie,
Jesus, the grace bestow;
Now thy all-cleansing blood apply,
And I am white as snow.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—That God will, during the fall season, pour out the Holy Spirit upon the Churches copiously.

Requests by Letter.—B——, Pa. : For the sanctification of a young Christian, and for the conversion of parents and brothers, and a dear friend. P——, Mich. : For the salvation of a son and two daughters. I——, N. Y. : For the conversion of two sons. E——, Tex. : For bodily healing for a desolate widow, a brother, a preacher, and sisters, and for a sister that she may trust the Lord for full salvation, and for four boys away from home. O——, Fla. : For one endeavoring to hold up the banner of holiness under difficulty. L——, England : For an unhappy wanderer from God, that he may be reclaimed. S—C—, N. Y. : For one in impaired health, the child of many prayers, that he may be saved. N——, N. J. : For a very vile sinner, that he may be speedily awakened. C——, Ont. : For the full baptism of the Spirit for a husband and two daughters, for guidance in business, sanctification of a son, and conversion of two boys.

II.—WORK FOR THE MONTH.

A CHRISTIAN should let us see his graces walking abroad in his daily conversation, and if such guests are in the house they will often look out of the windows, and be publicly seen abroad, in all duties and holy actions?

1. Hold a family Class-meeting and inquire about the summer results, spiritually.
2. Ask your pastor for a commission for special autumn work.
3. Tract distribution is now in order.
4. Try to help some crippled or infirm person.
5. Get a Bible in some family not possessing it.
6. If a prison is in reach, secure the blessing named.—Matt. 25 : 43.

—"The most delicate, the most sensible, of all pleasure consists in promoting the pleasures of others."

WORDS OF CHEER.

Rev. Dr. Nash sends us a very fraternal letter, requesting a copy of the "*Beloved Physician*," and says:

"Last May I had the privilege of meeting you three (Dr. and Mrs. P. and myself) in the consecrated prayer-room on Fifteenth street, as the subject of your united and most fervent supplications for becoming rooted and grounded in the blessed experience of entire sanctification, abiding in a life of unbroken rest and peace and triumph, in the Christian's Canaan, where God's constant presence drives away every cloud and fear.

Those supplications were heard at the time, but not answered before about three months after, so that I could publicly praise the Lord with a clear and definite testimony of that perfect love which casteth out all fear, and also that the great Physician wondrously healed my body and restored my mental vigor and strength to such a degree that I was justified in accepting my re-election by the General Conference to the editorship of the *Christian Apologist*. From time to time I took up my pen to write an account of the dealings of the Lord with my soul for nearly five years. But I am only a convalescent, and do not feel myself able to give such an exposition of my strangely varied experience as I consider profitable for the public. This is the reason of my long silence. The Lord has kept me in the midst of the fiery furnace by letting me feel that the enemy could not take me out of His hand."

(Well, we are glad to receive this brief and expressive word of testimony from our beloved brother. May God bless him more and more.—Ed.)

—Rev. Wm. Sampson, of Cleveland, Ohio, is pleased to say in a letter sent to us on business: "Considering quality and quantity, its choice reading matter, the *Guide* is the cheapest periodical in the world. I am praying that some holiness person having the means may project some agency to circulate *The Guide*, and other Holiness Literature in every community in this vast nation."

(We say, amen to our brother's prayer, and hope it will be speedily answered. There are millions of dollars in the treasuries of people professing to have consecrated their all to God. We pray that their profession may be joined with life-demonstrations of its genuineness. And, by the way, until something better is devised, why not those who have means contribute to the PHOEBE PALMER FUND for the free distribution of holy literature?—Ed.)

WANTED! WANTED IMMEDIATELY!

Five hundred new agents to circulate

THE BELOVED PHYSICIAN,

our new book, giving a portraiture of the late Dr. W. C. Palmer, with many facts and incidents, making a volume of 400 pages, embellished with a beautiful, life-like portrait. Sold at the low price of one dollar. Some have said, "You have put in too much matter for the money." Our reply is, We desire to treat our patrons well.

Dr. Jaques, of Canada, says, "It is a beautiful picture of a beautiful life!"

Some agents are already doing well. There is room for five hundred, and more, to do equally well. Send at once for terms. And while circulating "*The Beloved Physician*," subscribers to *The Guide* may be obtained also.

NOTES BY THE WAY.

—NEW SUBSCRIBERS are rolling in.

—The Bible Holiness Chart—Mrs. James' Wall Roll—is popular. Orders arriving daily.

—We spent a night at Merriek Camp Meeting. Salvation tides were flowing. More hereafter.

—Everybody that can afford it should have a copy of "Earnest Christianity," by Rev. J. Caughey, \$1.00.

—Friends of Rev. Henry Belden will please send us letters, facts and incidents connected with his life and labors, to aid in preparing a memoir.

—As we go to press the great Ocean Grove Camp Meeting is opening. Tuesday 19th was a day of continuous *Prayer Service*, and God was graciously present. We shall have a report in our next.

—We have received a copy of "*Notes on Ingersoll*," by Rev. L. A. Lambert (Father Lambert), of which 100,000 have been published. It deals some heavy blows at the arch-infidel. It is published by the Buffalo, N. Y., Catholic Publication Society, price 25 and 50 cts.

—One of the most valuable among our Publishing Houses is the National Temperance Society and Publication House, New York. We have just received as late issues: "The House that Rum built." Prohibition Songster, 35 cents. "Readings and Recitations," No. 5. Brief Notes for Temperance Teachers; The Haunted Islands.

—Rev. Dennis Osborn, of India, preached at Ocean Grove, Sabbath, Aug. 17th, on the occasion of the anniversary of the Foreign Woman's Missionary Society. It was a masterly plea for Missions, and made a profound impression. A collection of nearly \$900.00 was taken in the baskets.

THE GUIDE HYMNAL

I Long for the Fulness of Blessing.

J. S. N.

Rev. J. S. NORRIS.

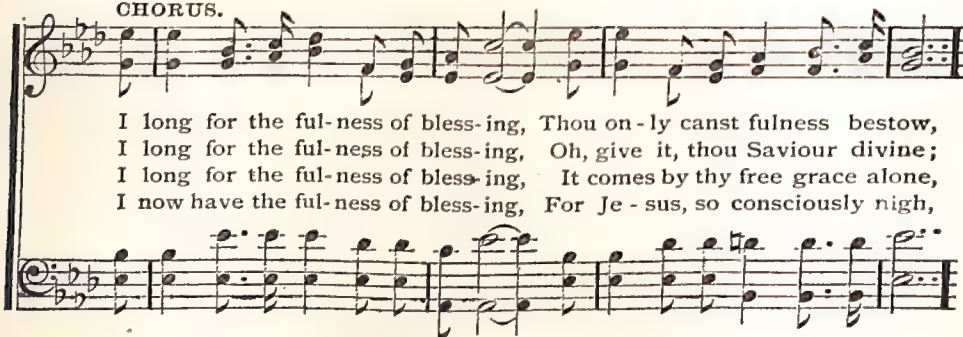


1. I long for the ful-ness of bless-ing, I'm praying by night and by day;
2. I long for the ful-ness of bless-ing, The ful-ness of love and of power,
3. I long for the ful-ness of bless-ing, The longing assures the sup-ply;
4. I long for the ful-ness of bless-ing, To give it is clear-ly thy will;

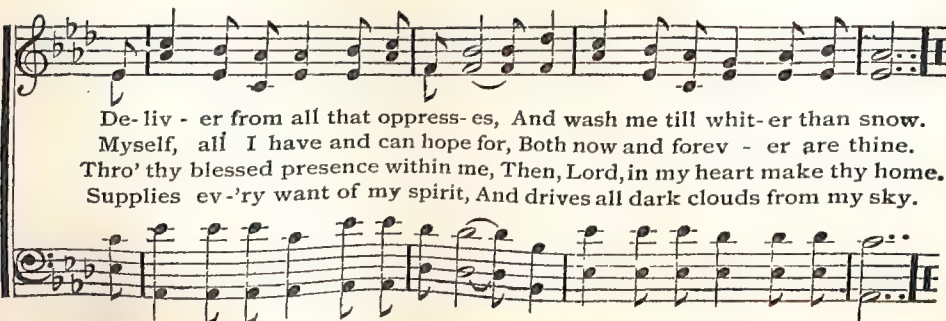


To thee, Lord, my need I'm confessing, Assured thou wilt not say me nay:
 That I e'er may live to thy glo-ry, I need it, I need it each hour:
 By thy Ho-ly Spir-it 'tis giv-en That I to life's fountain may fly:
 While asking I know I'm receiv-ing, For thou dost thy promise ful-fil:

CHORUS.



I long for the ful-ness of bless-ing, Thou on-ly canst fulness bestow,
 I long for the ful-ness of bless-ing, Oh, give it, thou Saviour divine;
 I long for the ful-ness of bless-ing, It comes by thy free grace alone,
 I now have the ful-ness of bless-ing, For Je-sus, so consciously nigh,



De-liv-er from all that oppress-es, And wash me till whit-er than snow.
 Myself, all I have and can hope for, Both now and forev-er are thine.
 Thro' thy blessed presence within me, Then, Lord, in my heart make thy home.
 Supplies ev-'ry want of my spirit, And drives all dark clouds from my sky.



—OCTOBER, 1884.—

THE WORD FOR THE MONTH.

"The Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land."

—Zech. 9: 16.

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light :

" 'Tis finished, all is finished,
Their fight with death and sin :
Fling open wide the golden gates
And let the victors in."

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

A GEM-PROMISE of the LORD to His ancient people is before us this month. How it sparkles! It is clothed in living light!

God's people are a saved people—saved of the Lord—saved as the flock of His people. Are the beasts of prey around? The tender shepherd makes haste to have his flock in a secure shelter. A thousand times more does the "Shepherd of Israel" cover the flock of His people in the day of peril.

"At that day." There is a day of special, complete, everlasting triumph. Sheltered on earth amid a thousand dangers—defended by His presence in the desert-marches, they come at length to "that day," the day for which all other days were made.

Then saintly myriads are to appear in glory. Like a stately monarch putting on his crown, studded with jewels, lifted up as an ensign upon his land, so the Lord Almighty, the Sovereign of all worlds will appear in His final, eternal glory, when the redeemed are woven like lustrous jewels into His crown! Reader, be sure to be one of those jewels—shining in eternal splendor.

A Sermon.

CHRISTIAN PERFECTION.

BY REV. I. SIMMONS.

TEXT—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

THERE was no extravagance in the words of Jesus. He always spoke in harmony with pure reason. The words, "Be ye therefore perfect," are the judicious utterance of One who knew both what he meant, and the ability of mankind to obey the injunction.

There is either a purposed or an ignorant view of Christian Perfection. Men are called "Perfectionists" with an emphasis that is intended to carry with the term contempt for the profession of this Christian grace. It was stated, "The *Perfectionists* are about to hold a Camp-meeting at Round Lake." If those who said it meant by the term just what Jesus meant when He uttered the text, then their statement was true, but not otherwise.

A correct view of Christian perfection will be more easily obtained by clearly understanding *what it is not*.

1. It is not the perfection of Adam, before he had sinned. He was sinless as no other man can be. Of every man's nature it must be said, "There is none righteous, no not one." Only in Christ can men be pure before God.

2. It is not angelic perfection. The angels are a different order of being from mankind, under entirely different circumstances, have no knowledge of sin, and are not exposed to its possibilities. They are saved by their creation, we are saved only by grace through faith.

3. It is not absolute, unconditional perfection. This is only possible to God. There is but one that doeth good.

4. It is not a perfection from which you cannot advance. Some suppose that a Scripturally perfect man has reached the outside margin of progress—that he has

attained *the ultimate* goal of all hope and all ambition. Far from this. One who is made complete in Christ is just in condition, with plumed wing, and lofty purpose, to shout, as he rises higher and higher, "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

5. Neither is it a perfection from which you cannot fall. You *can* come down from these sunny heights; you *can* trail your pure-white robes in the foulness of sin, and some have done it. It is not a final state. There is nothing final in Christian experience, till you have passed the portals of death and the trials of the Judgment.

6. It is not a perfection of the mental faculties. You may be complete in Christ and wrongly judge of your duty; you may have a treacherous memory; you may offend your friend and provoke your enemy by your mistakes; you may have an imperfect education, and so an imperfect understanding of many things; and all this without in the least militating against your perfect faith in a perfect Saviour.

7. This is not a perfection that insures against mental or physical disorders. You may have softening of the brain or insanity of any form; you may have long and painful sicknesses; you may break your limbs or be seized by a contagious disease. Some of God's purest saints, most like Him through His Holy Spirit, suffer long, have *pitiful privations* and, as the world says, *misfortunes*; and there is no exemption because of their piety.

Having thus treated the subject negatively, I proceed to affirm *what Christian perfection is*. Of course, my argument must be mainly Scriptural, for the best book to define its own terms is the book that most frequently uses them; the best lips to explain meanings are the lips that first uttered the word requiring explana-

tion; and the best expounders of a truth are those *who received* it unmixed from the original source. So we open the Sacred Records and ask them what our Saviour meant when He said, "Be ye therefore perfect."

And first, I refer you to the whole passage, of which this is but a part, and out of which it springs. Thus it reads: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies," &c., &c.

Now you observe this perfection is a state of soul in which one loves an enemy, and blesses him, does good to him, and prays for him. This is to be done not as a spasmodic effort to satisfy conscience or to please some interested person, but it is to be a principle of life, a steady course pursued, without reference to the success achieved, or any waste of time or effort. In order to emphasize this command Jesus says, "That is God's way. As your Heavenly Father, He makes His sun to rise on the evil and on the good, and sends His rain on the just and on the unjust. He sent it on you when you were His enemy. His sun arose on you and lighted every day of your sinful years. So do you to your enemies. Love them, not as the publicans, who do it for the love it returns to them, but for love's sake. In this you will so master every evil of your soul that you will be perfect; yea, you will be even perfect as your Father who is in heaven is perfect. He does not prove His perfection by perfect stars and perfect flowers, and perfect creations of any kind, but by perfect love. Love that seeks one wandering sheep. Love that forgives penitent adulterers, and gives thrones and crowns to converted criminals; love that centralizes at the cross the hopes and prayers of every contrite heart. So if you thus love, your perfection will be, not perfect acts, perfect plans, perfect words, perfect thoughts, nor perfect anything but perfect *love* ;—

love that, like God's, measures its towering heights by the depths it can go to forgive and bless and help.

Such love is more than all servile obedience, it is heart obedience, and on it hangs all the law and the prophets. There is no commandment greater than to love God with all the heart, and with all the soul, and with all the mind, and with all the strength, and your neighbor as yourself. That is perfection of love.

I ask you now to observe the strong and unqualified language in which the Scriptures define Christian experience. In Ezek. 36: 25-27, God promises Israel the spiritual fruits of the Gospel: "Then will I sprinkle clean water upon you, and ye shall be clean," &c., &c. The words which emphasize this passage are, *clean, a new heart, a new spirit, a heart of flesh*; all meaning moral conditions perfect in their kind. Turn now to 1 Thess. 5: 23, 24: "And the very God of peace sanctify you wholly," &c., &c. Here the adverb "wholly" is a universal term, and as if to make it stronger, the compound nature of man is divided up into *body, soul, and spirit*, and for each the prayer is offered that it may be preserved blameless until the end. A blameless body—every member and faculty performing its part approved of God, without blame or censure! A blameless soul—thinking remembering, willing, perceiving in a blameless manner. A blameless spirit, worshipping, adoring, exalting the only God, and without the blame of idolatry, hypocrisy or superstition. The body may be deformed or diseased, the soul may be uninformed, or of limited capacity, the spirit may be ignorant of theology, and so blunder in forms of worship, but a body, soul, and spirit so *complete* in Christ, so sanctified by the God of peace are certainly, in their degree, perfect, and fitting to proceed to the wider perfection of advancing capabilities.

I next refer you to a passage in Christ's prayer for his disciples, recorded John 17: 15: "I pray not that thou shouldst

take them out of the world ; but that thou shouldest keep them from the evil." What evil? From men's malice, from the attractions of vice, from worldly conformity, yea, from *every evil*. Think you a man is *kept* who can have only grace enough to *fight* sin within him and keep his passions from mastering his will? Is that all Christ prayed for, a thing which many well-balanced people do without special grace? It must mean *more* than that. It means carefully *watched, guarded, outwardly and inwardly*; a preservation from sin, by a wall of grace defending you from the outside, and keeping you from the more subtle foes within.

Now grasp, if you can, the phrase in our Lord's prayer, "Thy kingdom come, and thy will be done," &c. Would this prayer be answered if all the nations were to be Christianized, if idolatry and superstition were gone, and universally one God were worshipped, and one faith established? Not if men's hearts were not purified. The kingdom of Christ is a spiritual kingdom. Its authority is over hearts, and the prayer is answered only when that kingdom triumphantly covers the hearts of all men, and all the heart of each man. And how, judge you, is God's will done in heaven? By a perfect authority, commanding and receiving a perfect obedience. So is it to be on earth, so ought it to be in every heart. If it *cannot* be then the prayer is wasted breath. If it can be, then ask for it, and let it be, and the moral attitude of your soul will be the perfection commanded in the text.

The morality demanded by God of a Christian illustrates my text. Let me refer you to Col. 3:12: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, humbleness of mind, meekness, long suffering; forbearing one another and forgiving one another, if any man have a quarrel against you, even as Christ forgave you, so also do ye. And above all these things put on love, *which is the bond of perfectness.*"

That is Bible morality. It would serve as an appropriate context to the command, "Be ye therefore perfect," &c. A life that exhales such morality as this, must be a holy life.

As a further proof of the possibility of meeting the spirit of this command, observe the apostle's exhortation in 2 Cor. 7:1. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Holiness is a descriptive term for all grades of the Christian life. In Bible usage it applies to vessels employed in the temple service, to dishes, tables, and the bells of the horses; so a person set apart by the Spirit for the ministry is holy, and all the Christian Church in the apostolic salutations, but here is an exhortation to *perfect holiness*. It is a cleansing of the flesh and spirit. And how much need there is of it? If the work were deep and thorough what unclean habits, what excesses of appetite, what purging of foul thoughts there would be! Would that the precious cleansing blood could have free range over our flesh and spirit! How it would sweep the tobacco out of the Church of God, and all other unclean things! Now let me close this division of my subject by quoting a familiar prayer—the prayer of Paul as reported in Ephes. 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ," &c., &c. Take your Bible, and on your knees read this prayer through.

Suppose yourself offering it to God as your own petition, and the corresponding answer to be given; how much of sin would there be left? Strengthened with inward might, having an indwelling Christ, rooted in love, filled with all the fulness of God, are you not near to the spiritual state enjoined in my text? Then as these great graces flow over your soul as your prayer is answered, read that God is able to do "exceed-

ing, abundantly above all that we ask or think, according to the power that worketh in us."

"O, why do we languish and pine," with such a prayer at our command? Arise and seize your privilege, O my friends, for this is the will of your Heavenly Father!

I turn now to a few passages of Scripture that seem to be at variance with the perfection of the text.

1 Kings 8: 46: "There is no man that sinneth not." As an abstract quotation this seems unanswerable, but read it in its connection; Solomon is offering the dedicatory prayer in the temple, and he says, "If they sin against thee (for there is no man that sinneth not)", that is, there is no man who is not likely to sin and need forgiveness. He speaks hypothetically, "*If they sin.*" Were sin *necessary* he would have said *when they sin*. Any man *may* sin while on probation, and if so there is forgiveness for sincere contrition.

A similar passage is found in Eccl. 7: 20: "For there is not a just man upon earth, that doeth good and sinneth not." The word here translated, *sinneth*, is the same used in 1 Kings 8: 31; in 2 Chron. 6: 36; and 1 Sam. 2: 25; and simply means, who *may not sin*. If this were not the meaning, then we should be compelled to acknowledge that no man lived a moment without sin, for if he could live a moment he could live ten, or a month, or a year. If sin is a necessity, the atonement of Christ, so far as renovating character is concerned, is a signal failure.

An objection is sometimes urged to this subject, that the structure of the Lord's prayer is against it. There is put in it the plea, "Forgive us our trespasses," and it is urged that as this is a prayer for Christians to use, it implies they have sins to be forgiven. My answer to this is:

First, this prayer is to be universal. It covers all cases, from the far off to the

near. Multitudes need to offer this part of the prayer, because of special and known transgressions; but, secondly, it should be remembered that to human nature, in its highest degrees of sanctification, there adheres much that requires the clemency of God. There are countless infirmities of mind that shade off into violations of holy law, not criminal perhaps, nor even intentional, but being the results of former habits, or of omissions to seek light on any matters, lead to conscious demerit, and inspire this prayer.

It is also a fact that the holy light of purity in the soul reveals the inherent depravity, and that for which one may not be actually accountable, may so shock his purified soul as to lead him to feel in a measure guilty for having had a defiled nature. I have no doubt this sentence of the Lord's prayer, "Forgive us our trespasses," is more devoutly offered by the soul that lives the freest from actual transgression, than by those whose theology of the passage leads them easily to yield to sin on the pretext of its necessity.

I shall turn your thought to but one more passage of Scripture—that recorded in 1 John 1: 8, which reads, "If we say we have no sin we deceive ourselves." But read the whole argument, commencing with the seventh verse: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from *all sin*." Here is a plain declaration and promise.

But "if we say we have no sin," if we assume to say we have no need of that cleansing, then we are deceived, we are self-righteous, and are yet in our sins. But being sinners, "If we confess our sins, He is faithful and just to forgive us sins and to cleanse us from all unrighteousness." If we continue to "say that we have not sinned, we make him a liar, and His word is not in us.

(To be continued.)

HEAVEN

—"Is designed for our rescue and reward."

—"The Gate that leads to heaven is a strait gate, therefore we should fear; it is an open gate, therefore we should hope."

NATURAL AND SPIRITUAL FRUIT
DISTINGUISHED.

BY REV. NICHOLAS BISHOP.

There is much in the Bible—its history of noble lives, its revelation of the Divine attributes, its discoveries of the future world, its high morality, its sublime poetry—above all, its relation of the life and death of Christ—to call forth the admiration of even the natural mind; but it is only when it awakens the conscience towards God, moves man to delight in the nature and character of God, and he is born of the Spirit of God, that he can become a child of God, and an inheritor of the kingdom of heaven. This love, which the Spirit produces, is the love of a pardoned sinner reconciled to God through the "atonement of His Son, Jesus Christ. We cannot love God whilst we have a sense of guilt; but the moment He pardons and purifies us, this very sense of acceptance opens the mind for the "shedding abroad the love of God in the heart by the Holy Ghost given unto us."

We estimate the value of our affections by the greatness of the object. We consider the love of art, or science, or philosophy, much higher than the love for objects of sensual enjoyment. We regard the love towards a good man as much purer than love for a bad man: how great, then, must that love be which the Holy Spirit produces! "We love Christ because He first loved us." And "he that dwelleth in love dwelleth in God and God in him." This is the love which was extinguished when man fell, and which has been rekindled by the Spirit of Christ. Love is the essence of

the regenerated life. "He that keepeth My commandments, he it is that loveth Me." Thus, Love calls into exercise all the activities of the mind. We may love other objects without loving God: but we cannot love God without loving all that He loves, and hating all that He hates. The major must include the minor, and love to God in Christ must include every object of pure benevolence, every purpose of redeeming mercy, and every virtue of Christian Perfection.

"Talk they of morals, O Thou bleeding Lamb!
Thou Maker of new morals to mankind,
The grand morality is love of Thee."

The cause of all the world's misery is selfishness. The first sin consisted in preferring the gratification of self to the fulfillment of the will of God. In nothing do we trace human depravity more than in the strong tendency in human nature to the love of self; and misery and selfishness are correlative terms. We are happy but in the degree in which we practice pure benevolence; and nothing but pure love to God can produce pure benevolence. We have seen noble instances of philanthropy, apart from true religion; but nothing has proved strong enough, apart from love to Christ, to conquer the selfishness of the world. Love to Christ is the only fire which many waters cannot quench. This, strange to say, burns the more brightly amidst the waters of indifference: it is, like a river, gathering its strongest force when there are the greatest hindrances to its flow, and bursting its embankments if long confined. There is but one hope for the world; and that is in regenerate humanity.

The essence of the Divine life being perfect love, all its qualities must correspond. There must be perfect joy. The sadness of life arises chiefly either from selfishness or from guiltiness before God: remove both, and we must "rejoice evermore." The joy of life emanates from the gratification of our strongest desires; and, in the nature of things, the

chances of realizing our wishes diminishes in proportion to our love of self and our dependence upon the uncertainty of selfish beings. In a truly unselfish nature the causes of disappointment must be comparatively few. Its chief disappointment is in not being able to *do* good rather than not being able to *get* good. Consequently, the causes of sadness must be exceedingly few, because the opportunities of nearly every one of doing good are exceedingly many. But the man whose sole delight is to do the will of God must constantly receive the desire of his heart, because God's will is always possible to us, and His smile is perpetual sunshine to the soul. Whilst riches make to themselves wings and fly away, whilst the dizzy heights of fame make us often feel delirious; whilst the most beautiful earthly objects soon fade; whilst the highest sensual gratification soon palls upon the appetite and becomes satiety; the soul, delighting itself in the unchanged God, must rejoice evermore; pray without ceasing; and in everything give thanks: for this is the will of God concerning us."

The higher we ascend, the purer and more unchanging our pleasure becomes. How great, then, must be the happiness of the purely spiritual man, finding his delight in God; "joying in God through our Lord Jesus Christ." This joy is a region into which few clouds can enter. All the springs of perfect love are in God; and, whilst He is the spring of all our joys, the life of our delights, we cannot be sad until Infinite Beneficence fails: "partaking of the Divine nature," we partake also of the Divine happiness.

Where there is perfect love there must also be perfect *peace*. A man may cultivate great tranquility of mind, under favorable circumstances, or he may possess a very amiable or peaceful disposition; but there can be no real peace apart from reconciliation with God. "There is no peace, saith my God, to the

wicked: they are like the troubled sea which cannot rest." No man can escape sorrow, affliction, and death: and these are the times, of all others, when we want some unfailing source of peace; but there is none. Though the world has many sources of pleasure and joy, it has none of peace. Peace is to be found alone in that legacy which the Saviour left us when He said, "My peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. This "peace which passeth understanding, which keepeth the heart and mind in the knowledge and love of God;" those profound depths of peace which dwelt in the heart of Jesus Himself—unmoved by sorrow, undisturbed by conflict with the powers of darkness, unshaken by the agony of death—He has transferred to His faithful followers. How great must be the calm of the mind that is ruled by the spirit of Jesus! What depth of meaning lies in those Divine words: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Great peace have they who love thy law, and nothing shall offend them."

There is little to destroy the quietude of a mind purely unselfish and a heart at perfect peace with God. The cause of antagonism is "the flesh lusting against the Spirit, and the Spirit against the flesh." When love to God and man becomes perfect the peace must be perfect. All the agitations that arise in the various relations of life come from selfishness. "Whence," says James, "come wars and fightings among you? Come they not even of your lusts?" "The carnal mind, being at enmity against God, must be at enmity with God's laws and purposes; and, therefore, the disquietude of the mind must be inconceivably great that is in conflict with God and truth. There can be no music in the soul that is discordant with all the harmonies of the universe. There can be no rest for the fugitive spirit that has no home in

the bosom of God. We may cry peace, but there is no peace. It is only when he comes to Christ that he can find peace.

We see Jesus on the Galilean lake. The storm is raging fearfully around Him; all in the ship are in terror and alarm; they cry out, "Master, save us; we perish! Jesus arose, and rebuked the wind, and immediately there was a great calm." This is what He does for the man in conflict with God. He calms the disturbing elements, by the renewal of the mind into perfect acquiescence with the will of God; so that he can say, "Not my will, but Thine, be done. Reason, conscience, the affections, the will, all blend into the great harmonies of the universe. "A central peace residing at the heart of agitation," so that his peace becomes as certain as the unchanging love and power of the infinite God.

Where there is perfect love, there will be perfect longsuffering, gentleness, goodness, faithfulness, meekness, and temperance. What are all these qualities of the Divine life but love governing the tempers and dispositions of the mind? "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." If this fruit is not found in the Christian life, the branch cannot have grown from Christ, the true Vine.

But let us not suppose, as J. S. Mill and others affirm, that the most perfect Christian state is the most perfect state of passiveness rather than of action. It was David who said, "Thy gentleness hath made me great." It was Paul who said that "the greatest grace was charity." It was the Divine Man who said, "Learn of Me, for I am meek and lowly of heart."

CROSS-BEARING.

—"Christ and His cross are better than the world and its crown.

—"Time is short, and if your cross be heavy remember you have not far to carry it."

—"In reference to crosses generally, take this advice: Make yourself none, and make good use of all."

UNTO THEE FOREVER.

BY FRANCES RIDLEY HAVERGAL.

"What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou, Lord, art become their God."—2 Sam. vii. 23, 24.

One thought, containing three thoughts, seems to pervade this epitome of the history of God's people. The one thought is "Unto Thee!" The three thoughts contained in it are: Redeemed, Separated, Confirmed unto Thee.

Let us take them in order. 1. God "went to redeem" His people. It was no easy sitting still, no costless fiat: "Thou *wentest forth* for the salvation of Thy people, even for salvation with Thine anointed." These "goings forth have been from of old, from the days of eternity," and we have seen by faith these "goings of my God, my King."

It was not only to purchase them out of bondage and death, as one might buy a captive thrush on a winter evening, and let it loose into the hungry cold, and think no more about it; it was to redeem them unto Himself, to be His own portion and inheritance and treasure and delight, to be a "people near unto Him," to be the objects on which all His divine love might be poured out, to be the very opportunity of His joy.

His glory and our good were insepara-

bly joined in it. He did it "to make Him a name;" and we may reverently say, that even the very Name which is above every name could not have been the crown of the exaltation of the Son of God but for this.

He also did it because He would "do for you great things and terrible,"—great things in mercy, "terrible things in righteousness,"—bringing all His sublimely balanced attributes to bear on His great work "for you." "Before His people," that we might see, and know, and believe, and praise.

2. This redemption to Himself necessarily involved separation "from Egypt, from the nations and their gods." We cannot have the "to" without the "from" any more than we could go to the equator and not come away from the arctic regions. And the test and proof of the "to Thee" lies in the "from Egypt." But what do we want with Egypt? what is there to attract us to the house of bondage and its old taskmasters? Did we not have enough of them? and shall we not gratefully accept redemption "from the nations," "out of" them, from the tyranny of "the customs of the people," "from our vain conversation," and say henceforth, "Thy people shall be my people?" "What have I to do any more with idols," when God Himself hath redeemed me "from their gods?" Yes, has redeemed me, for He says so. "Sing, O ye heavens; for the Lord hath done it!" He "gave Himself for us, that He might redeem us from all iniquity."

3. How magnificently God seals all His transactions! So He has not only redeemed and separated us unto Himself, but, "Thou hast confirmed to Thyself Thy people Israel." He, not we. His hands laid the foundation, and His hands shall also finish it. He stablisheth us in Christ, and He "hath also sealed us." He "shall also confirm you to the end;" your life shall be one great Confirmation Day of continual defending and strength-

ening and blessing; He avouching you this day and every day to be His peculiar people, "as He hath promised," and establishing you a holy people unto Himself, and you avouching the Lord to be your God and to walk in His ways.

Not "this day" only, for we are confirmed to Him "to be a people unto Thee for ever." "Thine for ever!" "For I know that whatsoever God doeth, it shall be for ever;" so, having done this, it must be "for ever!" Fling this at the enemy when he tempts you to doubt your complete and eternal redemption—"Unto Thee for ever!" when he tempts you to regret or tamper with your separation—"Unto Thee for ever!" when he tempts you to quiver about your confirmation "to the end"—Unto Thee for ever!"

For "the Lord is faithful." "And now, O Lord God, the word Thou hast spoken * * establish it for ever, and do as Thou hast said."

In full and glad surrender,
I give myself to Thee,
Thine utterly and only,
And evermore to be.
O Son of God, who lovest me,
I will be Thine alone,
And all I have and all I am
Shall henceforth be Thine own.

"Sin taken into the soul is like liquor poured into a vessel—so much of it as it fills it also seasons. The touch and the tincture go together."—South.

A SOFT PILLOW.—The Rev. G. Whitefield and a pious companion were one night staying at a public house, and were much annoyed by a set of noisy gamblers in the room adjoining that in which they slept. Their noisy, clamorous, and horrid blasphemies so excited Whitefield's abhorrence, that he resolved to go and speak to them. He did so, but his words fell with apparently no effect. Returning, he laid down to sleep. His companion (who had tried to persuade him not to go) asked, "Well, what did you get?" "A soft pillow," was the reply, and soon he fell asleep.

FOLLOWING CHRIST.

—"Every step of Christ's life is a letter."

—"Wherever," said Mr. Standfast as he stood in the River of Death, "Wherever I have seen the print of His shoe on the earth, there I have coveted to set my foot too."

THE TEMPLE VISION OF ISAIAH.

BY REV. R. GILBERT.

Divine Revelation presents a grand moral panorama extending from Genesis to the Apocalypse. There is nothing more heart-thrilling than the thunders of Sinai—the sublime vision of Isaiah (Isa. 6: 1-8), and the radiance of Mount Tabor. At Sinai God the Father was seen as the Law-giver. In the Temple-vision, God the Holy Spirit was revealed as the eliminator of sin. And at Tabor the milder light of heaven manifested Immanuel, the God-man. The terror-inspiring flashes of Sinai, and even the softer radiance of Tabor, could merely reveal the dark path of moral death, unless the Holy Spirit, as in the Temple-vision, should first apply the sacred "fire" to the "lips"—the heart of fallen humanity.

While the scenic curtain is lifted, revealing one of the most soul-thrilling scenes in the drama of Divine Revelation, let our minds solemnly contemplate a few important truths thereby suggested:

1. In the Temple-vision the Divine and human commingle. The thoughts are heaven-born and the scenery and mental conceptions are adapted to Isaiah's familiar surroundings. Divine thoughts flowing through human channels.

2. As eastern kings sometimes appeared in state, surrounded by a grand retinue of attendants, so, in order to make a vivid impression upon the mind of the prophet, Jehovah reveals himself to Isaiah as a mighty sovereign, gorgeously enthroned, surrounded by a company of immaculate seraphim. In the temple of Solomon they are heard chanting in

reverential chorus, "Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory."

3. Never before was the temple so vocal with such heaven-inspired praise. It was a momentary lifting of the curtain of time, that the prophet might catch a view of the scenery of heaven.

4. As an approved legate of heaven, Isaiah had, during a year or two, exercised the prophetic office. And he must have been in a justified state, but the vision afforded vividly showed him that impurity yet remained. As the light of heaven illuminates his moral nature, his agonized heart exclaims, "Wo is me, for I am undone; because I am a man of unclean lips!" By figure of speech—rhetorical metonymy—"lips" is put for heart, or the moral nature.

5. All heaven is in sympathy with the heirs of salvation. Doubtless the celestial path—leading from heaven to the spot where Lazarus had company with the dogs—had more angel foot-tracks in it than the highway to the splendid mansion of Dives. When inexorable death breathed mildew upon the pallid face and marble brow of Lazarus, the angels bore him swiftly, by a well-known route, to his heavenly mansion.

Hence, one of the ecstatic seraphim flew to the nearby altar and brought a glowing coal, and applying it to the lips of Isaiah, said, "Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged"—a lively type of the internal fire applied by the Eternal Spirit.

6. When the Spirit of holiness eliminates all sin from the human heart the individual is fully ready—even anxious—to work in the Master's vineyard. Thus, when Isaiah heard the voice of the Lord, "Whom shall I send, and who will go for us?" the unhesitating response of his heart was, "Here am I—send me." And so will it be with us if we receive the baptism of the Holy Ghost—the baptism of fire.

EXAMPLE.

—"Is the loftiest and least invidious way of commanding."

—"The words of the wise are as nails," Eccles. 12: 11, their examples as hammers.

—"Let your good example meet sin at every turn, and put it out of countenance in every place."

THE VICTORY OF FAITH.

BY MRS. PHOEBE PALMER.

An intelligent and deeply pious minister said to us, in regard to his wife:—

"Do interest yourself for Mrs.—."

This was at the commencement of a camp meeting occasion, and deeply and most prayerfully did we interest ourselves in her behalf during the entire process of the meeting; but we were almost invariably met with the discouraging response—

"If I should get the blessing, I am sure I could never keep it."

She did not manifest a want of interest in the subject, but she manifested a lamentable want of faith in the willingness and ability of Christ to keep her. She was as the Israelites would have been if, when they were commanded to go over and possess the goodly land, with the promise that God would save them from the hand of their enemies, they had said, "Nay, Lord, we are afraid, if we obey thy command, and go over to possess the land, that thou wilt not save us, after we have gone over, but wilt leave us to be overcome by our enemies." Who can conceive of greater temerity, or anything more insulting to God.

It was now toward twilight of the last day of the meeting. Mrs.—, not intending to remain on the ground over night, came to bid me a hasty adieu.

"I am going," she exclaimed. "Yes! and going without full salvation."

She burst into tears, and said,

"I am sure it is not because I do not need it!"

"No! It is not because you do not need it, for you need it greatly. You

cannot be equal to the duties of your high and holy calling without it. And you also know just how you might have it. If you knew you had but one moment more to live, would you not cast yourself wholly, and just as you are, on Christ? And would He not save you to the uttermost?"

"Yes, I know He would."

"Then why do you not *now*, just as you are, cast yourself wholly on Jesus for present salvation from all sin? God does not leave it optional with yourself whether you will do it now; He commands you to do it now. He says 'Look unto me and be ye saved,'—not to-morrow, or five minutes hence, but *now*. You may be in eternity to-morrow, or five minutes hence. All you need is present salvation. You cannot breathe this moment for five minutes hence. Neither can you believe for five minutes hence. If you are now relying wholly on Christ, to save you this moment, He is saving you. Are you *now* trusting wholly in him to save you from sin?"

"I am."

"Do you think you are sinning *now*?"

"No."

"How are you now being saved from sin, if it is not by the power of your omnipotent Saviour? You could not save yourself from sin one moment, any more than the veriest fiend. And if Christ is saving you, is it not your duty to give Him the glory due to His name. Do not wait till you feel an impelling influence to praise Him. You do not wait to thank a friend that does you a great favor, till you feel some impelling influence; but you do it because it would be unseemly not to do it. If Jesus is now saving you, will you not now say,

"My Redeemer from all sin,
I will praise thee?"

She quickly repeated the words, and in tearful, adoring gratitude, praised her Redeemer from all sin. A Divine consciousness, inwrought by the power of the Holy Spirit was given, and she

proved the cleansing efficacy of Jesus' blood. She had begun the new song sung by the blood-washed spirits redeemed from earth, and which no man could sing, but they who had first learned it on earth and, with the angel company she, in word and in spirit, repeated, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen!"

So engrossing were the beatitudes, with which the vision of her mind was now filled, that she could not at once leave that sacred spot, as anticipated. She lingered till after supper, when a meeting was proposed in the large tent in which we now were.

A large concourse gathered in, among whom were several beloved ambassadors of our Lord Jesus Christ. We had been but a short time together, when our newly blest friend, the minister's wife, forgetful of her former timidity, arose, saying—

"I have been trusting in Jesus to save me from all sin, *one hour*; and He has saved me. Praise His name! And now I have been asking myself, if Jesus can save me one hour, why can He not save me two hours, if I will trust in Him? And if He can save me two hours, can He not save me a day, a month, or a year? If He can save me a year, can He not save me two years, and all along through life, till I get to heaven, if I will only trust.

The effect of such a testimony from one who had been so shrinking and volatile, was almost electrical. A teacher in Israel of some celebrity, and a professor in a neighboring literary institution, was so interested and edified, that he, in less than an hour, was also on his feet, as a newly raised witness of the power of Christ to save from all sin.

Some years have passed since this eventful camp meeting reminiscence; but still we have reason to hope that the once fearful Mrs. — keeps the blessing, or, in other words, the blessing keeps her.

AARON'S BREASTPLATE.

BY ANNA SHIPTON.

"Aaron shall bear their names before the Lord upon his two shoulders for a memorial Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. Exodus 28: 12, 29." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9: 24.

In the wondrous breastplate golden,
Safely on His bosom holden,
See the jewels from the mine!
Amethyst and onyx wearing
Mystic marks, and each one bearing
Traces of the hand divine.

Sapphires 'mid the gorgeous cluster
Sparkle with celestial luster,
Like the crystal dome above;
Ruby rare and topaz blending
In that glory never ending,
Safe upon the breast of love.

Emerald and beryl throwing
Chastened hues, the fairer growing
As the jasper blends the rays;
Chrysopras, like king's attire,
Glowing like a star of fire,
Or a soul that loves to praise.

Who the love and pain can measure,
Ere revealed this hidden treasure,
One by one in dazzling light?
On his breast our High Priest wears them,
On His shoulder, see, He bears them,
Ever in our Father's sight.

Can one jewel lack its station?
Nay, for through much tribulation
Christ hath won them for His own.
Veiled on earth, by sorrow faded,
Clouds of care their beauty shaded—
But behold them near the Throne!

They in Christ. How fair! how glorious!
Feeble ones in Him victorious,—
Who that bond of love can sever?
All so fair—not one is fairer,
All so dear—not one is dearer,
All in Christ,—yea, Christ's forever!

"WHEN you are reading a book in a dark room, and come to a difficult part, you take it to a window and get more light. So take your Bible to Christ."—*McCheyne*.

A QUIET TESTIMONY.

BY A. C. MORROW.

Soon after I came into the enjoyment of full salvation I read the experiences of many persons, which were so totally different from my own, Satan almost tempted me to doubt that I had ever received the blessing. One read the whole Bible through, fasting, upon his knees; another prayed all night; another wrestled in prayer for hours; many went through intolerable agony, bitter darkness, or terrible trouble, into glorious happiness and light. My experience was so unlike all these I want to tell it for the benefit of those who may long for the blessing and think it can only be obtained by passing through deep waters of agony or affliction. Always, since my conversion in childhood, a firm believer in sanctification, I have many times, when hearing a friend testify to its saving power, wished to possess it. My early Christian life was flickering, unstable, almost barren; but some four years ago, during a revival, I took a first start in the Christian race. I was conscious of growth of grace, of nearness to Christ, and would not wilfully do the smallest thing which seemed to me inconsistent with a Christian profession. I prayed for complete consecration at times and, at last, in January began to consider the subject of heart-purity. One night in prayer-meeting the thought came to me, "You ought to tell these people you are seeking for this blessing." Just as I was about to respond to the call, a man prominent in the Church arose and said, "We never can be perfect in this life." Then Satan whispered, "It never will do for you to mention it now; let it go." But I was enabled to resist him, and after awhile rose and gave my experience. The following Sabbath being sadly burdened because none of those who were members of my Bible-class who were not Christians would remain to the revival prayer-meeting, I went in an agony of grief to the altar to intercede for them. While kneeling there such a blessed peace as I cannot possibly describe came to my soul. My tears were dried, my aching heart was comforted. I had cast my care on Jesus. On the twelfth of February I went, with the friend above referred to, to Mrs. Palmer's meeting. As I entered the door my eye caught the text, "The Lord our righteousness." The meaning came to me like a

revelation. When the invitation for prayer was given I did not understand it, but immediately rose and asked them to pray that I might be filled with the Holy Ghost. At first my heart seemed to grow hard, but afterward, as one after another spoke and prayed, it grew tender and receptive. The conviction came to me that I ought to testify to the love and peace I already enjoyed, and I arose to give my testimony. But I could only stammeringly utter the sentences, "I belong to the Lord Jesus Christ; I am doing His will and His work"—when I was obliged to sit down for the sobs which choked me. I was entirely overcome by the wave of emotion which swept over me. Mrs. Palmer said, "That is the lady who asked us to pray for the descent of the Holy Ghost." "Yes," said Mrs. Reynolds, "and He has come." As I still wept uncontrollably some one sitting back of me leaned forward and whispered, "The Lord does not want you to receive Him that way, He wants you to rejoice." In a moment I grew quiet. I seemed to be saying to myself over and over again, "I do believe—I am sanctified—I do believe—I am sanctified;" and when a short time afterward Mrs. Palmer asked all those in the enjoyment of perfect love to raise their hands; mine was involuntarily lifted.

The one great fear which had always tormented me in the anticipation of this blessing was that I could never testify to the experience until I had lived it and proved it. Going home I said to my friend, "Ought I to say anything about this? I will if you think I ought." "Let the Lord lead you," was the answer, and He did lead me. I had not removed my wraps before the story was told. The next night in the prayer-meeting I gave my experience, and the Lord blessed me wonderfully. Some of the members have come into the knowledge of perfect love, and others are seeking it.

The first evidences of my sanctification which were given to me were neither ecstatic joy nor wonderful peace. Instead, there was a trembling, lest I should not be able to live it, which was almost a burden; the joy and peace came afterward. But the illumination of the Scriptures, the freedom from angry, envious or jealous feelings, the perfect contentment under adverse circumstances, the freedom from anxiety about future temporal affairs, were proofs that the blood of Christ had cleansed me from all sin.

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17:17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—HOLY ANOINTING.

CENTRAL THOUGHT.—"But ye have an unction from the Holy One, and ye know all things."—1 John 2:20.

STATEMENT.—In the Lessons for the past two months we have studied the "Endowment of Power" promised by Christ to His disciples and received on the day of Pentecost. We have seen, upon Scriptural authority and the testimony of experience, the identity of that baptism with the blessing of perfect love or a sanctified heart. We come now to consider the *immediate effects or results of this endowment*. Among these are—

I. HOLY ANOINTING.—1 John 2:20, 27. The word translated "unction" means an *ointment*, the very thing itself by which anointing is effected. The ointment here mentioned is an allusion to the holy anointing oil prescribed by God himself in the law—Ex. 30:23-25—which was composed of fine myrrh, sweet cinnamon, sweet calamus, cassia legnea, and olive oil. These beautifully typify the gifts and graces of the Holy Spirit. In obedience to the command of God kings (1 Sam. 10:10; 16:13, 14; Psa. 45:8), priests (Ex. 29:7; 30:31), and prophets (Isa. 61:1) were anointed, and ointment is both figuratively, and in the ordered act itself, a symbol of the Holy Spirit. Thus Christ is anointed (Acts 4:27) and that with the Holy Spirit (Acts 10:28), and thus Christians also are anointed. The chrism or ointment will have to be understood as the Holy Spirit, which makes them priests, kings and prophets. 1 Pet. 2:9. "The anointing is a per-

son, because he teacheth." 1 John 2:27. "It is a great honor to be born into a royal family: it is a greater to be anointed king. Hence the anointing, says Wesley, 'is immensely greater than the new birth.'"

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL THOUGHT.—"But ye have an unction from the Holy One, and ye know all things."—1 John 2:20.

1. Holy Discernment. John 14:26; 16:13, 14; 2 Cor. 1:21, 22. It seems that this anointing oil was an emblem of Divine teaching, and especially of those influences by which the Church of Christ was, in the beginning, guided into all truth. This is evident from 1 John 2:27. The anointing here seems to mean the spirit of illumination, or great knowledge and discernment in spiritual things. The experience of holiness gives the believer wonderful illumination on Divine things. (1). On the special providences of God, removing all fear.—2 Kings 6:16-17. (2). On the Truth. Psa. 119:18; John 14:26; 16:13, 14. Jesus teaches us that the Holy Ghost does not add a new verse to the Bible, but takes the word already existing, and illuminates it—gives a clearness and distinctness to it hitherto unknown. (3). On God—His purity, love, power, and goodness are revealed to a pure heart as to nothing else. Matt. 5:8; Isa. 33:17. This anointing, therefore, opens to us the school "in which the most learned are seated below on the bench of humility." Even those who truly believe and have made great advances in the faith, may be deceived, and therefore let those who think that they stand take heed lest they fall. None but those who have the Holy Spirit and the anointing that teacheth can be sufficiently on their guard against the lies of anti-Christ. All other knowledge is too weak by far to be able to withstand temptation and spiritual conflicts. Col. 1:9.

2. Holy Liberty. Isa. 10:27. All other yokes are sub-included in the yoke of our sins, and this is exactly what Jesus came to save us from. Matt. 1:21. Now see Isa. 14:3, 4; 10:27. But "that day" may be *this* day. Nah. 1:13; 2 Cor. 3:17; Gal. 5:1. Now this anointing is the privilege of every sanctified believer. Paul implies that the Corinthians are generally enjoying this

blessing. He says (2 Cor. 1: 21) "He that
 hath anointed us is God." St. John, writing
 to the Church universal, asserts that as a
 body they had the anointing. 1 John 2: 20.
 It was a grace commonly enjoyed by primi-
 tive Christians.

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL THOUGHT.—“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.”—1 John 4: 17, 18.

STATEMENT.—Among the immediate effects or results of this enduement, we mention—

II. HOLY COURAGE.—This is strikingly displayed in the case of that one man—Peter. See his experience *before* Pentecost. His *confession* of Christ is intense, Matt. 26: 33-35. He gives shape to the apostolic convictions concerning the character of our Saviour, Matt. 16: 13-17. He enjoys that wonderful transfiguration experience, Matt. 17: 4. And yet, after all, this is the man who cruelly denies his Master, Matt. 26: 69-75. But *after* the experience of Pentecost, where do we find anything like going back in the life of Peter? When did he ever even seem to tremble before the face of man again? Glory came down upon him like fire, and everywhere he displays a holy boldness. He is the first to preach the Gospel to the Jews, Acts 2: 14-36; he braves chief priests and mobs alike, and asserts that they had “killed the Prince of Life,” Acts 3: 12-15; he was taken, with John, for preaching the Gospel, before the Sanhedrim, and commanded to be beaten, but with his back scourged, he went shouting and rejoicing that he was counted worthy to be beaten for the name of Christ! Acts IV; the boldest thing Peter ever did was to go to sleep between two soldiers at Herod’s castle, Acts 12: 1-6, but he had undergone such a transformation on the day of Pentecost that all fear had been driven out of his soul. Perfect love destroys the fear of man. 1 John 4: 17, 18. And why not? It is part of His “holy covenant” that we should “serve Him without fear,” Luke 1: 74. It is one of His “precious promises” that “thou shalt be steadfast, and shalt not fear,” Job 11: 15. It is one of the blessed results of His reign that His flock “shall fear no more,” Jer. 23: 4.

* See Psa. 27: 1; 34: 4; Isa. 12: 2; 35: 4.

FOURTH WEEK—LESSON IV.

(Continued.)

CENTRAL THOUGHT.—“And the disciples were filled with joy and with the Holy Ghost.—Acts 13 : 52.

STATEMENT.—Another of the immediate effects of this enduement is—

III. HOLY JOY. Acts 13: 52; 2: 46, 47; John 16: 22. Christ comforted His disciples against tribulation by the promise of the Holy Ghost, whose abiding presence in their hearts would fill them with an abiding joy. Mr. Wesley, speaking of the fulness of the Spirit, says: "it will feast our souls with such peace and joy in God as will blot out the remembrance of everything that we call peace or joy before." This joy of the Holy Ghost in the fulness of His abiding presence, "differs from the joy of the justified, from the gladness of the adopted, in degree, if not in kind. These seem like gifts liable to decay, while the joy of the Divine fulness is the possession of the Giver—the perennial fountain of all blessedness. Jesus intimated to the woman begging the mysterious water which He had, that she might not only taste but carry away the well with her. John 4: 14." Dr. Steele in "LOVE ENTHRONED."

The kingdom of God is "righteousness, peace, and joy in the Holy Ghost." And among the fruits of perfect love is *abiding joy*. John 15: 11. This joy is (1) *Abiding joy*. John 15: 11. Christ adds, "And ('remain')." (2) *Full*. Christ adds, "And that your joy may be *full*," repeating it in John 16: 24, and intensifying it in John 17: 13. Not an exceptional case either, for He inspired His beloved disciple to echo the words in John 1: 4; 2: 27. (3) This joy is to *increase*. Isa. 29: 19. (4) Not temporary, but *permanent*. Phil. 4: 4; 2 Cor. 6: 10. (5) *Good for us*. Neh. 8: 10. (6) *Commanded*. Psa. 100: 2; 97: 12; Deut. 12: 7, 12; 26: 11; 28: 47, 48. "No one need be cast down because they cannot yet tell of abiding joy, or because others cannot tell of it. Thank God, our experience is not the measure of His promises; they are all yea and amen in Christ Jesus, and our varying, short-falling experience touched neither their faithfulness nor their fullness. Forget the things which are behind, and press on to firmer grasp and fuller reception of Christ and His joy."—*Havergal*.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

OCEAN GROVE BRANCH OF THE TUESDAY MEETING.

We give this month a report of a morning gathering of great interest, as follows: The meeting was opened by singing:

"Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour?
Are you washed in the blood of the Lamb?"

In answer to Mrs. Palmer's invitation, several requested prayers for a clean heart, while others expressed a desire to be filled with the Holy Ghost, that they might have definite direction at some points. Sister Palmer told of an experience when at one time she was looking for the baptism of the Holy Ghost, and desiring direction in some particular point. While she was pleading for it, these words came to her: "Do as occasion serves thee, for God is with thee;" and she said: Why, where is that? and looking, she found in 1 Sam. 10:7, where Samuel, after anointing Saul, predicted that the Spirit of the Lord should come upon him, and he should be a changed man, and then he should do as "occasion served," for God was with him to direct him. If we have the consciousness that the Holy Ghost is with us, do not let us make

ourselves unhappy, but act according to present light, believing confidently that the Lord is with us. For fifty years she had acted according to her convictions, and acted confidently, believing that after she had asked direction and was pliable in God's hand, He would guide aright, trusting the promise, "If in anything ye be otherwise minded, God shall reveal even this unto you."

After prayer by Rev. J. H. Thornley and Mrs. Palmer, for those who had expressed their desires, Sister Palmer read the very familiar lesson found in 1 John, 1, and then remarked: We have no other hope but in Christ, and He is "made unto us wisdom, righteousness, sanctification and redemption." This life was manifest to the disciples, but how much more clearly is it manifest to us? We live in the meridian glory of the Gospel day. How is it that it is so difficult for us to accept this blessed life when there are so many promises made to reveal it to us? Is it because the carnal mind cannot know these things?—so long as we retain the carnal mind there will be a mist about us. It is incredible that we do not all enjoy this fellowship when we are so constantly told that it is our privilege. John says: "I write these things that your joy may be full," and we are simply to accept, and if our joy is not full, it is because we do not believe or act as though we did. When we receive good news, it excites emotion, if we believe it, but if we do not believe it, it has no effect on us. Do we doubt God's Word? You would not acknowledge that, and yet the tempter makes suggestions, and you yield in a measure to doubt. It is unaccountable that we are not joyful over such glorious Gospel news. If we walk in darkness—which means if we indulge in sin—we have no fellowship with them, but if we put away the sin of unbelief and walk in the light, we shall have joy. Satan often accuses us when God does not, and makes us unhappy because of unbelief. The Word and Spirit agree, and if we walk according to the Word, we walk in the light, and the blood cleanseth. If we are not cleansed we are not so anxious to walk in the light; but if we walk in the light, the blood cleanseth—takes away the desire and tendency to sin—inherited sin. We are not to blame if born in sin, but we are to blame for not being cleansed when there is a remedy provided. We are sanctified by the truth, let us then claim all the promises, and not only be pardoned, but cleansed from all

unrighteousness. How many she had known, in her sixty years of Christian experience, who had taken that ninth verse and said: "I want all that is promised in it—pardon and purity, and I want it now," and they have believed and accepted Christ as their Redeemer from sin, and have come into clear light by obeying the command: Reckon ye also yourselves to be dead, indeed, unto sin. "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Bring matters to a point, and take Christ Jesus as *your* present Saviour.

HINDRANCES TO FAITH.

Prof. Sanders was reminded how that text which had been quoted had troubled him. This trouble had been that he could not get rid of the "*if*." If he could have gotten rid of the *if*, then he thought he could have claimed the promise; but the "*ifs*" and "*buts*" and &c. were in his way. There are in the Bible, it is said, 32,500 promises made to us; not to the Jews alone, nor to Isaiah, but to *you* and to *me*. If this is so, why not by faith claim them? He read that promise to Abraham that "in him should all the families of the earth be blessed," and he belonged to one of the families, and yet he could not claim the promises. He could claim them for David, or Isaiah, or Mrs. Palmer, or anybody else but himself. One day he came to the passage which tells us that if we believe in Christ we are Abraham's seed and heirs of the promise, and he found that he was grafted in. They are mine.

Sister ———.—The trouble with many of us is that we do not believe that Jesus is abiding in our hearts; but, if we are converted, we are temples of the Holy Ghost, and all we have to do is to believe that He is there now, and obey and follow Him. Be nothing yourselves, but let the Holy Spirit which is in our hearts rule our lives in everything, and then our joy will be full.

CLAIMING THE PROMISE.

Sister Julia Barker.—She was thinking what had been said about the "*if*." Some may have an *if* in the way, but if we will leave off that *if* and say—"We confess our sins," then the blood cleanseth. Now, we all can confess and forsake our sins, and then claim the promise. She not only claimed this promise in her first experience, but she was claiming

it all the way. While talking with a friend here she let a word drop which in a moment she felt was not right, and immediately confessed her sin and was forgiven. It is not sufficient to claim this once for all, but she was under the blood constantly. As far as her experience was concerned she needed to watch and pray, and keep under the cleansing fountain moment by moment. The "*if*" lies with us, the cleansing with Him, and "He is faithful."

When Sister Palmer spoke about fairs for money-making, she was reminded of the time, one year after her father's death, when she was called to work for God. The tempter told her that she had no money to carry on the work, but she thought her Father was rich—the silver and gold were His, and the cattle on a thousand hills. She had been praying for fifty dollars for the work, and she believed the Lord would touch the hearts of the people to give her the money. As she walked out on Fifth Avenue, New York, looking at the elegant horses and equipages, she thought, my Father owns all these, and the \$50 looked like nothing, and if she had faith enough she might claim a million. She was shouting happy when she met a friend who asked her if she had things settled on the money question. She said, "Yes, it all belongs to my Father." Her friend replied: "Why, you talk as if you believed it." It is one thing to say you believe, but quite another to believe. In two hours she met another friend, who said "She had been so burdened that she could not sleep, and felt as though she must give her some money, and handed her a bill. She put it in her pocketbook without looking at it, supposing it was \$5 or \$10, but she found, on looking, that it was \$100, and she told the Lord that she never would distrust Him, and the money came pouring in for the work. God knows whether we are honest and, no matter what people may say about us, let us launch out on God. The promises are for each one individually, and they are fulfilled according to our faith. We pray about power, but we need to believe God, and He will give us the power when we need to use it and come to Him in honesty of purpose. God has promised to be with us to the end of the world, and what we ask, believing, we shall receive.

PRAISE FOR THE PROMISE.

Bro. ———.—Praise God for the promise. "If any man sin, we have an Advocate," etc.,

and "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He took these promises as the father handed them out. Through the power of grace he was kept from sin. He had been praying that the Holy Spirit might give him the gift of faith, for we read that he ascended up on high to give gifts to men. He had used the means in coming to the meeting, and his faith had been increased.

FULL CONSENT.

Sister ——— said there was a time when her lips said with full consent "I am thine," but her heart said No. She could not get the consent of her heart. Sister Cassie Smith told her she must make a wilful surrender, and say, "I will." She would have gone back but for this, for she could not get the consent of her heart, but she kept saying, "I will—I will," till her heart did consent, and she just held on by wilful faith, and it seemed as though she was in mid-air, without any foundation under her, but she held on to God, and gained the victory.

TRUSTING NINE YEARS.

Bro. ——— had been trusting the promises for nine years. He had sometimes been tempted, but he had not a want that his Father could not supply. He used to go to confession, and one time his sin and disobedience were so great that the priest told him that he could not pardon him. This led him to think that his power was limited, and so he found a better way, and trusted in One who had paid the debt for him, and had power on earth to forgive sins. He was walking in the light, self was dead, and he lived for others.

THE TONGUE SET IN MOTION.

Sister Abbie Mills.—Holiness sets the tongue in motion. The things we have seen and heard we declare, not because we like to talk, but that your joy may be full by receiving the message we bring. Has your joy been full in a justified state, or have there been ups and downs, light and darkness? It is very plain that it is according to His will that your joy should be full, and like the stream that grows broader and broader all the time. God

says that if we walk in the light, the blood cleanseth from *all* sin. You want to be cleansed, but you do not want to do as He requires you to do. And just so long as we hold on to our will we are not cleansed; but when we surrender our will at the feet of Jesus, He cleanseth. We will find the cross wherever we go, and we will find hearts hungering for the fulness of joy. God will show us how to find them if we want to bear fruit unto his glory. Soon after Jesus cleansed her heart she was in New York, where they were holding revival services, and she felt that she ought to speak to some one who was sitting in the back part of the room, but she hesitated. She kept thinking it could not be God's will, but the Holy Spirit kept saying, "You must go." She thought she could not, but she finally went, and the soul was converted. Was she not glad she took up the cross? At another time she was led to pray in a Congregational Church prayer-meeting in a private house. She had great hesitation, but finally prayed. One brother said, "It is well enough if you think it your duty." She afterwards spoke to a young lady who was present about her soul, and the result was that she and four other young ladies were converted and prayed at the meetings, where it was not customary for a woman's voice to be heard. Do you think I regretted taking up the cross? She kept her heart willing before God, and He guided her way. It was equal joy to go or stay.

PRAISE FOR MATURE TESTIMONIES.

Sister ——— praised the Lord for these mature Christian testimonies, and said there are many present who are just stepping into this blessed fellowship of which we have been reading.

A call was just now made for brief testimonies. In response to this many witnesses arose giving glory to Jesus, their present Saviour from all sin. The meeting closed amid pervading joy and gladness, the Lord having revealed Himself to many believing hearts.

"A CHRISTIAN should let us see his graces walking abroad in his daily conversation; and if such guests are in the house, they will often look out of the windows, and be publicly seen abroad, in all duties and holy actions."—*Gurner*.

A TEACHER FULLY SAVED.

Mary A. Marsh, Upper Sandusky, Ohio, writes: God says, "Ye are my witnesses." I have long felt that I ought to bear testimony for Christ, telling what great things He has done for me.

I was blessed with Christian parents, and and from my earliest recollection I was religiously inclined. I was also favored in having for my first Sabbath school teacher a Scotch Presbyterian lady who urged me to pray, daily. From my fifteenth to twentieth year I was more or less under conviction, thoughtful and prayerful. About four years afterward I united with the Methodist Episcopal Church as a seeker, but was not converted until a year later. I received the heavenly light while being baptized. My feelings were not ecstatic but a Divine rest and peace pervaded my heart. I pursued my course thenceforward, never backsliding, but sometimes shunned the prayer and class meeting through fear of being called to exercise. During this period I did not develop the Christian graces as I should have done, I felt that there was a better experience and longed for it, but did not know how to obtain it.

Being bereaved of my husband and dear little girl, I was more deeply awakened to Christian duty and privilege. My loved ones were very dear to me, but as best I could I endeavored to be submissive, and to say, "Thy will be done"—at length I gained the victory so as to say, "Thy will, O Lord, be done *in me*. I continued to walk in this way for four or five years, sometimes victorious over the enemy, and sometimes overcome. I was deeply impressed that I ought to be on a higher plane of religious life, but the trouble was I was trying to grow into it.

Being engaged as a teacher, a lady with whom I boarded was a subscriber to the *Guide to Holiness*, and I had the privilege of reading it; and it was indeed a boon to me. Praise God! this afforded me the light which was so greatly needed. I saw that I was pardoned but not purified, and that there was a great work yet to be done in my heart. I really longed to love God with my whole heart. I was somewhat prejudiced against the word *Sanctification* from the inconsistencies of a *Band* near us. I held the doctrine but for some time could not believe that it was an instantaneous work.

In 1879 I was privileged to attend the Camp meeting at Lakeside, but previous to this I believe for three months I had been endeavoring to consecrate myself wholly to God. At the meeting I bowed at the altar, earnestly seeking heart-purity. A brother who had been trying to point out the way said, it appears that there is something yet that you are not willing to give up. I examined myself to see what it was. I loved school-teaching and believed I could serve God more acceptably in that vocation than in any other, and had seen many of my pupils brought to God. While bowed at the altar, I reasoned in this way; teaching is a laudable calling, and God has greatly blessed my humble efforts, and I wished to continue. At this point a voice said, "*Are you willing to serve me anywhere?*" Then I saw for the first time that I wished to serve God in my *own way*, and I responded from a heart full of love, "Anywhere as well as in the school-room!"

After I had made this last surrender I knew that I had met the conditions and determined to trust God for the cleansing. At that moment the congregation commenced singing "*The cleansing wave*," and at the words in the chorus, "*I plunge*," I went down beneath the purple stream and came up saying, "It cleanseth me, it cleanseth me!" O how glorious everything appeared! I was overshadowed by a halo of glory brighter than the noon-day sun. O, it was an ocean of love—so sweet and so full! I heard, as it were, sweet voices, all praising God. I was lost in wonder, love and praise. I had no will to speak—I wanted to listen to those heavenly strains of music, and to drink still deeper at the fountain. I believe I would not have spoken for hours if not interrupted.

These delicious sensations continued for many days. I have not since had this ecstasy but a continual rest and peace. It is more than four years since I entered into this new covenant and I have felt that the Lord was mine and I was His. I have had severe trials but the Lord has upheld me. I have been greatly afflicted, most of the time confined to my room with intense suffering but my dear Saviour has never forsaken me. I have indeed reached the land where the sun shines day and night. My room has been permeated with a heavenly atmosphere. The Holy Spirit has become my abiding Comforter. He wonderfully blesses me with Christian fellowship while thus detained at home.

The Social Meeting.

Two years in the fulness.—Noble A. Taylor, Brooklyn, N. Y.: I have enjoyed full salvation two years. I am enjoying the fulness of God's presence all the time, and I realize the verity of His promise: "I will never leave nor forsake thee." Glory to His name!

Much toward the kingdom.—Bernhard Rrentziger, Brown City, Mich.: I have been a reader of the *Guide to Holiness* the past year, and I like it well. It has kept me much toward the kingdom. I am under the blood just now; praise the Lord for the cleansing power. But my heart is hungering for more of that perfect love which casts out all fear that hath torment.

Sanctified Wholly.—Six weeks ago the Lord said to my soul, "I am He that doth sanctify you;" not *can* or *will* sanctify, but *doth* sanctify you. I was enabled in the power of the Holy Spirit to meet the conditions, and by faith received the witness that the work was accomplished. Since then it seems as though the enemy had been permitted to throw obstacles in the way of my keeping my promise to testify of the grace given, and the witness is growing somewhat dim, but I am determined to hold on by faith. I have enjoyed this blessing at different times before, but there is no one in this Society who gives explicit testimony to having this blessing.

(This sister will not be able to "*hold on by faith*" if she hides her light under a bushel. If there is no one in her Church that gives explicit testimony so much more the need of one clear, shining witness. Beware, sister, or you will lose it again.—ED.)

Blessed with Christian parents.—Annie Kerison, Navarre: I was blessed with Christian parents who brought me to Jesus in my childhood, and I have been on the way all my life. I was a member of the Church of England, and well instructed in the Bible. About thirty years ago I was married and went to live in Missouri where there were few Churches. Soon, however, a little Methodist church was built and I became a Methodist. About six years ago, in this little Church the Lord gave me the blessing of entire sanctification. God sprinkled me with the precious blood of Christ, my eyes were opened so that the Bible became a new work. I am now so happy in my Redeemer's love. He is my

refuge at all times. I am living in hope of a joyful resurrection, when I shall be forever with the Lord, and meet all my loved ones "over there." Please remember me in your prayers.

The promise fulfilled.—E. H. Taylor, Orleans, Ind.: After making a full surrender to God I realized the fulfilment of the precious promise. Ezek. 36: 25-27. O, it seemed as if those words were spoken audibly to my soul, and so bright was the witness of the Spirit I was constrained to exclaim, O Lord, thou hast accomplished the work. O what rest in Jesus! Glory to the Lamb! I feel while I write the precious blood that was shed on Calvary is sufficient, and does cleanse my soul from sin. I am looking forward with pleasing anticipation to the day when I shall be permitted to behold my Saviour in all His glory in the bright world on high.

What it has done for me.—Hope Schenck, Glen Mary, Tenn.: Dear readers the of *Guide* let me tell you, if I can, of what holiness has done for me. I was converted last January, but I had times of darkness and my life was not complete. I did not know what I lacked. I had heard of holiness, but only to hear it scorned as wrong. O let us be careful never to confess it in such a way as would lead others to think that we are boasting, or professing to be beyond the power of sinning, or that we are beyond the need of Christ's sustaining arm. A friend pointed me to holiness, and said, "If it is for one why is it not for all." We had in mind one who had shown us what true holiness was. I searched the Scriptures; there it was laid down so plainly. I believed, I consecrated my all to God, I prayed that now, since I had removed every obstacle, He would enter and make the temple holy with His presence, and glory be to His name, He did so. I cannot thank Him enough for it. On every hand I find work to do. I live in Beulah land, and although sorrows fairly storm around me at times the Lord sustains and strengthens me to say, "Thy will, O Lord, be done. Ministers of the Gospel have told me that there was no truth in it. that it was a hobby; that it was foolish. They have even said that it was wicked for any one to profess it; but Christ said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." God's Word is mightier than the word of man.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

—"A Christian never falls asleep in the fire or in the water, but grows drowsy in the sunshine"

THE HOME: BIBLE TEACHINGS.

Second Paper.

BY MRS. KATE SUMNER BURR.

Parental love illustrates the love of God, our Father, to us: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psa. 3: 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. Psa. 46: 13.

Children are declared to be the gift of God: "Lo, children are an heritage of the Lord." Psa. 127: 3. At the meeting of Jacob and Esau, when Esau beheld the women and the children, he said, "Who are those with thee?" Jacob answered, "The children which God hath graciously given thy servant.—Gen. 33: 5.

Obedient children are the most precious blessing Heaven can bestow upon the home: "A wise son maketh a glad father," Prov. 10: 1. "Whoso loveth wisdom rejoiceth his father."—Prov. 29: 3. We are encouraged to bring our children to Christ. But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matt. 19: 14; Mark x: 13; Luke 18: 15. Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22: 6. At the present time God abundantly honors religious services conducted especially for the conversion of children.

Our children should be carefully watched over, and their faults faithfully corrected. "Foolishness is bound in the heart of a child;

but the rod of correction shall drive it far from him."—Prov. 22: 15. "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."—Prov. 29: 17. The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. 29: 15.

Our children are not forgotten by God: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."—Psa. 103: 17-18. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—Joel 2: 23. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 39. Timothy was a remarkable example of early piety; let mothers and grand-mothers take courage, as well as Sunday School teachers, to fill the minds of the children with the words of holy Scripture, which are able to make them "wise unto salvation, through faith, which is in Christ Jesus."

"Self Righteousness—making a bridge of our own shadow."

"A GENTLEMAN engaged an artist to execute a piece of sculpture for him. Visiting his studio after an absence of several weeks, it seemed to him that the artist had made little progress. 'What have you been doing?' asked the gentleman of the artist. 'Working on this figure.' 'But I see nothing done since my last visit.' 'Why,' answered the artist, 'I have brought out this muscle; I have modified this part of the dress; I have slightly changed the expression of the lip.' 'But these are trifles,' said the gentleman. 'True, sir,' replied the artist, 'but perfection is made up of trifles.'"—*Christian Treasury*.

HOME SUGGESTIONS FOR OCTOBER.—*Heart Questions*. We need to keep close watch at the door of the heart as well as "the door of our lips." Inquire—

1. Is the consciousness of entire purity clear and joyous? 2. Are the outgoings of love to God constant and strong? 3. Does the heart readily respond to calls of duty?

Home Bible Readings for each Sabbath evening of the month: 5th, 23d Psalm; 12th, 119th Psalm, 105-102 verse; 19th, 3d chap. Acts; 26th, Hebrews, 11th chap.

Home Songs, to accompany the above: 5th, 156; 12th, 485; 19th, 323; 26th, 445.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

A Bible for Every Child.

A young lady friend of mine has among her treasures two little pieces of paper. Both are letters that were written to her when she was a very little girl. One was from her grandfather, long since gone home to heaven, the other from her father. They were the first letters that she learned to think of as her own; and though about twenty years have passed since she received them, she still keeps them safely and loves to look at them. Every one of us may say—

"THE BIBLE IS MY HEAVENLY FATHER'S LETTER TO ME."

I wish each little reader would think of this and learn to prize this letter just as if it had only now been written and addressed.

As you grow older you will learn many things about the good men who wrote what God taught them to write, and about the people whose history they have recorded, but these records were made just as much for us of to-day as for those who lived and died so long ago. The important thought is in the words you often sing—

"I am so glad that our Father in heaven
Tells of His love in the book he has given;
Wonderful things in the Bible I see,
This is the dearest, that JESUS LOVES ME."

In reading the Bible, then, or hearing it read, you should remember that your dearest and wisest friend is speaking to you and saying that which it is important for you to know and remember. Then ask Jesus to show you what the words mean *to you* and how they may help you to live according to His will.

To have a Bible of your own will make its words seem all the fresher and sweeter to you. I am glad that efforts are being made to have every Sunday-school scholar in America the possessor of a nice Bible. Many of the boys and girls in our "*Guide Family*"

have Bibles. I hope that every one that has not one will begin at once. Not to tease father or mother for a Bible, but to earn or save money enough to buy a neat copy of the Scriptures that will last many years, so that you can read the "wonderful words of life" over and over again from the same pages, till they make in your mind bright, beautiful pictures that can never be rubbed out.

PRIDE IN DRESS.

"How proud we are! how fond to show
Our clothes, and call them rich and new!
When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still."

THE TRY COMPANY.

VERSES FOR OCTOBER.—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers."—Ephes. 4: 29.

"What! never speak one evil word,
Or rash, or idle, or unkind!
O how shall I, most gracious Lord,
This mark of true perfection find?"

Thy sinless mind in me reveal;
Thy Spirit's plentitude impart;
And all my spotless life shall tell
The abundance of a loving heart?

We desire, greatly, that our young friends belonging to the Try Company shall, during the Autumn and Winter months, give good attention to Bible study. Commit to memory the above passage of Scripture, and the verses of poetry following. Then write us by October 10th, and answer the following questions:

1. When are the communications out of our mouth corrupt?
2. When are they good?
3. What is the meaning of the words "edifying," and "grace?"
4. How do good words minister grace to the hearer?

Answers to Questions.—Gertie Williams, of Ord, Neb., sends as follows: 1. Height of Goliath, six cubits and a span. 2. Doeg slew eighty-five priests at Saul's command.

C. B. H. furnished an answer to the Bible Enigma in the last number, but it is not correct.

ANSWER TO ENIGMA in last month, sent by Wm. P. Huffman, Seymour, Ind.

1. "Gaza," gates of the city of Gaza.—Judges 16: 23.
2. Onesimus, servant of God, Philemon, 19.
3. Dagon, God of the Philistines.—1 Sam. 5: 3, 38.
4. Ichabod, son of Phinehas.—1 Sam. 4: 21.
5. Sanballat's servant.—Neh. 6: 5, 6.
6. Laban, Jacob's father-in-law.—Gen. 30: 30.
7. Othniel, son of Kenaz.—Judges 1: 13.
8. Vashti, Queen of Ahasuerus.—Esther 1: 12.
9. Egypt, land of Goshen.—Gen. 47: 27.

Key to Enigma.—"GOD IS LOVE."—1 John 4: 8.

Loved Ones Gone Before.

MRS. MARY ANN TREGASKIS was born at Nassau, Island of New Providence, February 21, 1826. She was the daughter of the Rev. James Horne, for more than thirty years an honored Wesleyan Missionary, in the British West Indies. She was also the faithful, beloved wife of the Rev. Benjamin Tregaskis, who is still living in London, after having spent forty years of toil, and labor, and suffering, and successes, as a Wesleyan Missionary, in the West Indies and on the western coast of Africa, in which latter quarter he had been for eleven years General Superintendent of the Sierra Leone and Gambia districts.

Mrs. Tregaskis gave her young and tender heart to God through Jesus Christ while yet in her father's house. She sought and found the higher, holier experiences of God's saints, and advocated and exemplified them, as the privilege of God's children, all the days of her life. She was married while yet in the morning of her days, and entered with hearty consecration and devout diligence upon the wide and important duties of her calling. Of the two children that added to the happiness of their mission-homes, one of them became the help-mate of the Rev. John Waite, General Superintendent of the Gold Coast District; and the Missionary mother passed through, though with sublime confidence in God's overruling providence, the supreme grief of learning that her daughter had been left unexpectedly alone—a widow and childless—the husband and two children having been swept suddenly away, by the pestilence, in their distant mission-work. Her only answer was, "He is too wise to err, too good to be unkind." Mrs. Tregaskis was a faithful and loving co-worker and sympathizer with her earnest husband in all his labors and sufferings. Says her husband: "How often has she, from her life readings in the Scriptures, or Wesley's sermons, or the hymns, by some emphasis on a word, or some incidental remark, given me a new, a deeper meaning of some portion of Holy Writ. I have frequently sat in silence gazing at her, as she seemed to me to be a sort of interpreter of Revelation, of holy things apprehended by her, through increasing communion with her Saviour. Often she used to say:

"My joy thy sayings to repeat
Talk o'er the records of Thy will,
And search the oracles Divine,
Till every heartfelt word be mine."

Sabbath afternoons, she was in the habit of spending, in Zion's chapel, Sierra Leone, with a class of young native women, reading with them from the Holy Scriptures, and explaining passages of difficulty, and urging them to decide at once for Christ and His great salvation."

Mr. Tregaskis often said that once, in particular, under a great sickness, in Sierra Leone, when for days he lay utterly prostrated, and for hours together was unconscious, he owed his life, under God, to the loving, unwearied attention and the tender nursing of his wife.

In turning over the devotional books Mrs. Tregaskis used to read they were found full of marginal notes, indicating the current of her thoughts and desires. Such poetic quotations as these are constantly met with:

"To Thee inseparably joined,
Let all our spirits cleave;
O may we all the loving mind
That was in Thee receive."

And then—

"Say to my trembling heart, 'Be still';
Thy power, my strength and fortress is."

And then—

"Thou Lamb of God, Thou Prince of Peace,
For Thee my thirsty soul doth pine."

But at last the hour of departure was at hand. She said to her daughter Mary, "Rejoice in the Lord alway. Yes, let the joy of the Lord be your strength. "My peace," she quoted, "I give unto you, not as the world giveth, give I unto you." Then she said, "Joy, joy, joy!" and waved her hand in holy triumph. She continued, "I see them all. I hear the word amen!" Life was now at its last ebb. There was no struggle. The lips gently closed. There was one deeper inspiration, and all was over!

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

So passed away this beloved one, calmly yet triumphantly, entering into the joy of her Lord.

J. W. Horne.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

A GLORIOUS WORK OF GOD.

BY REV. C. P. HARD, BOMBAY.

The latest victory of the Indian Detachment of the Salvation Army has been in the city of Ahmedabad and adjacent villages in Guzarat, on the North Western side of the country. The *Indian War Cry* reports:

NOTHING SURPRISES US NOW.

"Lieut. Weereesoorye wires from Ahmedabad: Shawadi weeping, rejoicing. Sober men, nine saved.

Major Tucker's despatches, April 2d.—Glorious meeting last night in Native Christian village. Commenced before nine, lasted past midnight. About twenty women, three men and thirty children out for salvation. Bright testimonies. Some crying; all rejoicing. Grand meeting this morning, lasting more than two hours. Four women and one man came out; good cases. Whole village stirred. Holy Ghost poured out. Invited to attend great Christian Mela at Borsad.

April 3.—Another glorious meeting last night; six women and four men sought salvation and gave clear testimony to being saved; others deeply convicted. Looks as if whole village mean to get saved.

April 4th.—Extraordinary meetings yesterday. Power of the Holy Ghost poured on whole village. Morning meeting, about sixty came forward—grown up men and women. Deep conviction for sin. Glorious testimonies. Marched round village, one hundred and twenty saved. Singing, rejoicing. Evening meeting surpassed everything. Fifty men and women and fifteen children came out. Grand smash among

men. Mighty Holy Ghost work. Strong men weeping and groaning, "We are such great sinners." Women with babies, boldly calling others, "Praise God." Meeting continued past midnight. Nearly every person in the village professed salvation. About one hundred and fifty men and women and fifty children saved in three days. Not one knows English.

April 6th, Borsad via Anand.—Glorious open-air meeting last night—lasted from eleven to half-past one. Wonderful outpouring of the Holy Ghost. About one hundred and thirty rushed forward for salvation, mostly men. Ground streamed with people weeping, groaning, praying, rejoicing. Grand testimonies. Moonlight bright and beautiful, faces more so; mostly native Christians—one Brahmin and one Hindoo. Arranging leaf houses. Live under trees. Twelve souls Friday at Ahmedabad.

April 6th, to Cadet Grundy at Bombay—My dear Brother: Glad to hear of your arrival. We are having grand times here, three hundred and fifty souls in five days. If you are prepared to sleep under trees and eat native food, I shall be glad to have you with me here. Start Monday evening mail, Marine Line Station, take ticket Anand, come by bullock cart to Borsad. Outfit one clean shirt (extra), one blanket, one brush or comb. God bless you. Remember me to all at Headquarters."

COREA.—Dr. Maclay has the honor to be the pioneer Christian missionary in Corea, opening communications with that Government. His own words are full of hope: "After forwarding to a prominent member of the Corean Government a letter indicating our object and proposed plans of work, I was invited by him to a personal interview, during which I was informed that our letter had been submitted to the King, and that he had cordially approved our plans. In communicating to me this decision of the King, the officer stated that while there existed strong opposition to that form of Christianity which, in former years, had occasioned serious trouble in Corea, the Government had no objection to *Protestantism*, and would not place any obstacles in the way of Protestant missionaries. You, perhaps, can imagine the joy it afforded me to receive permission and authority to commence Christian work among the Coreans in the interest of the Methodist Episcopal Church.

The Home Field.

—The Tuesday Meeting, since our last issue, has been held with unabated interest, despite the extreme heat, and the absence from the city of many who usually attend. Summer and Winter, and even while the Camp Meeting season is upon us, this weekly convocation is uninterrupted, and on almost every occasion some enter the promised land—"the land of rest from inbred sin." Now it is filling up again, and until Summer again reappears, will have its wonted vigor.

OCEAN GROVE CAMP MEETING.—The Annual Feast of Tabernacles was held from August 19th to 29th. On Tuesday 19th, there was an *All Day Prayer Service*, a new leader each hour, followed by a large and deeply interesting celebration of the Sacrament of the Lord's Supper in the evening. Bishop Taylor preached the opening sermon on Wednesday morning, and Rev. Drs. Hanlon and Kynett, officiated in the afternoon and evening. On the succeeding days, distinguished ministers proclaimed the Gospel.

The Morning Holiness Meeting conducted by Rev. J. H. Thornley and Mrs. Palmer; the meeting at noon conducted by Mrs. Lizzie Smith on the same line; the Young People's Meeting led by Rev. Bro. Yatman; the Children's Meeting by Bro. Thornley; and the Tent meeting on Ocean Pathway, conducted by Bros. Westcott, Andrews and Moody; as also the early Consecration Meeting in charge of Bro. Andrews, were all well sustained.

At the closing service on Friday morning 29th, the Sacrament was again administered 1800 participating, including 86 ministers. Dr. Stokes stated in his closing remarks that 406 conversions had been reported; 159 reclaimed; and 393 entirely sanctified. If these figures represent a radical work of grace wrought, as respects conversion and sanctification, it is highly gratifying and matter for devout thanksgiving.

It is thought that this was one of the best, if not the best Camp meeting ever held on the ground. To God be the glory.

NATIONAL MEETING, ORCHARD BEACH.—This meeting was held from Aug. 19 to 27th, Rev. W. McDonald presiding, aided by several members of the National Association, "*Zion's Herald*" says, "Holiness—Scriptural Holiness—was the ever-present theme. Many received positive and credible testimony that they consciously received the sanctifying Christ and the Divine attestations of His saving work. The attendance was good throughout, and on the Sabbath the congregations were very large, Bishop Taylor and Drs. Watson and Jones were the preachers. The entire meet-

ing, from its opening to its close, was a success. The ground is now under the control of the New England Holiness Association."

ROUND LAKE, N.Y.—This magnificent camp ground, (none more so on the Continent, in all respects) has for some time been under financial embarrassment. This has been removed by satisfactory arrangement with the stockholders. The camp meeting which was held from Aug. 12th to 18th, under the direction of Rev. Dr. R. H. Robinson, president of the local Association, was a decided success. A large number of the ministers of the Troy Conference, and visiting brethren from abroad, constituted an able Ministerial Corps. The preaching of the Word was in the demonstration of the Spirit, and saving results were reached. Round Lake has a new lease of life. It is in contemplation to build a fine auditorium of iron and glass, and to make it the place for the permanent assembly of the Troy Conference.

TWELFTH OHIO CONFERENCE CAMP MEETING.—This meeting held near Lancaster, Ohio, continuing twelve days, and closing Aug. 25th, was decidedly Pentecostal in character. It is said to have been the most remarkable of all the meetings held by this association. The opening sermon was by Bro. C. H. Creighton. Salvation present and full was the key-note struck, and the work began at once. By Tuesday the battle was fully set. Tuesday Aug. 19th, turned the tide irresistibly in favor of Zion. While Dr. Sheridan Baker was preaching on "the Anointing of the Holy Spirit," the great Pentecost came. The people were newly commissioned. Spiritual influence pervaded the ground. The tidal wave swept on to the last hour of the meeting. Not less than 500, including conversions and sanctifications, occurred.

—At Wyoming, Pa., Camp Meeting, one of the best ever held on the grounds, 75 to 100 professed conversion, and quite a number experienced perfect love.

—Camp Tabor, N. J., the meeting of the present season has been greatly owned of God. It was under the direction of Rev. Bro. Brice and Lowrie. A sermon of Dr. Watson was made a great blessing, among other sermons which were decidedly effective. The meetings in the tent of Mrs. Fitzgerald, were unusually productive, over 100 having been saved there, converted or sanctified. She is proposing to increase her meeting accommodations next season. The Women's Union Holiness Camp Meeting, preceding the regular meeting was owned of God.

Rev. Josiah Reed writes: Good Camp Meetings have been held at Frankford, Ill. and Croton, Ia. All the meetings this season have been very harmonious and owned of God.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

GOOD WORDS FOR OCTOBER.

A Word of Caution—1 Pet. 5: 8.

A Word of Command—1 Pet. 5: 15-16.

A Word of Comfort—Isaiah 66: 13.

A COMFORTING TRUTH.

AFTER the Last Supper of Christ with His disciples He gave them a beautiful OBJECT LESSON. It presented His Church under the similitude of a VINEYARD. Open your Bible, beloved, and read the lesson in John, fifteenth chapter, opening with this weighty sentence: "*I am the true vine.*" That qualifying word "*true*" establishes His pre-eminence, and puts Him in bold contrast with all pretenders. He is the true Vine—the source of life and nourishment to every one of His disciples. To be possessed of the principle of spiritual life the soul must be in vital union with Christ—as close, as visible, as abiding, as is the branch in the Vine. Then, and then only, is Christian fruitfulness assured. Following this declaration of the fundamental law of Christian life, is a sentence upon which we desire to fasten the eye and the thought of our readers:

"AND MY FATHER IS THE HUSBANDMAN."

The husbandman is the keeper and the dresser of the vineyard. GOD, the eternal FATHER is the Keeper and the Dresser of the CHRISTIAN VINEYARD. The clear apprehension of this truth by each follower of the Lord Jesus would dissipate many clouds of difficulty and give abundant comfort.

"*My Father is the Husbandman.*" We know how well He guarded and defended THE VINE—His beloved Son. Planted here by His own right hand He suffered no hand of violence, earthly or hellish, to interfere with the growth or fruitfulness of the life-giving VINE.

Beloved, we beg you to get this truth deeply imbedded in your heart: "My Father is the Husbandman." Your life, if you are joined unto Christ by a living faith, is evermore in the hand of your loving heavenly Father. No matter what comes—light or darkness, sorrow or joy, prosperity or adversity, health or sickness, or bereavement—your Father is the Husbandman. Hold still! Let your Father use the pruning knife as He will. Be assured He will not touch a leaf or cut off the most delicate twig, except it be with the positive design of promoting your fruitfulness.

"Ah!" say you, but you do not know what mysteries gather around me—my way is dark, black as the night of Egypt—I cannot see a step before me. The waters of a full cup are wrung out unto me—bereavement after bereavement overtakes me—my habitation is left unto me desolate!"

Well, well, your story is a sad one, it stirs our heart—but the truth holds good amid all the darkness and the wide-reaching desolation: "My Father is the Husbandman."

Can you not trust *Him*? Would you wrench yourself from His grasp? Would you beseech your Father to stay His hand? Does He not know how much pruning you need? Will he let the glittering knife strike once too often? O, confide in the Fatherly Husbandman! Would that we could put becoming emphasis upon that word, *My Father*—My Father is the Husbandman.

If the suffering one, well-nigh o'erwhelmed with grief and anguish, would but press this truth to his palpitating, bleeding heart, how murmuring would cease, what a Divine, all-pervading hush there would be in the soul!

What a book to read in eternity—"THE ANNALS OF THE FATHER'S HUSBANDRY!" Book, did we say? Rather a whole library, ponderous volumes, startling, joyous, triumphal! Suffering child of God, great surprises await you in eternity—surprises growing out of the action of the pruning knife in your Father's hand. Can you be content to wait for the historic unfoldings of immortality? Be quiet! "Be still and know that I am God." You will see the whole process by and by. Your life is gliding away swiftly. The day of glad illumination as well as illustrious coronation comes on apace—Wait, wait, WAIT!

God expects you, beloved, to bear abundant fruit after the Summer-Privileges. Do not disappoint Him!

ANOTHER CAMP MEETING TOUR.

On Wednesday evening, Aug. 20th, we took train by the "*New York, West Shore, and Buffalo Railroad*" for Niagara Falls. This new road is a most attractive route of travel. It is smooth, free from dust and cinders, anthracite coal being used. The cars are palatial, the conductors and employees gentlemanly and attentive. Then the scenery all along the way is magnificent. We spent a most comfortable night, awaking in the morning refreshed and prepared to enjoy the remaining part of the journey. The splendid appointments of this road should, and we doubt not will, commend it to the liberal patronage of the people.

Our trip to Niagara at this time was to spend a day at the *International Missionary Conference*, which we enjoyed greatly, and thence proceeded to

SYRACUSE DISTRICT CAMP MEETING.

We arrived at Syracuse Camp Meeting just after our good friend, Rev. J. B. Foote, had preached a powerful sermon, the effects of which were being felt all over the encampment. We received a cordial greeting from Rev. Dr. B. I. Ives, presiding elder, and many others of the ministry and laity. This is one of the real Methodist Camp Meetings. It is just far enough from the railroad to be free from interruption by the whistle of locomotives and the rush of numerous trains. The appointments are plain and simple—canvas tents—comfortable but not stylish boarding hall, and in all respects it is just what a Methodist Camp Meeting should be. The Sabbath, too, is regarded. There is a decided opposition to the running of trains. This year, however, the Railroad Company broke over the rule, but it was publicly rebuked by the presiding elder. Unnecessary Sabbath cooking is also discouraged, and a good example set in the boarding hall. The spiritual tone of the meeting was excellent, ministers and people heartily participating. The singing was after the primitive model—no instrument—but two brothers, Davis, lead, and the congregation unites. The saving work went on steadily, the altar and front seats being filled with seekers of pardon or purity, and

quite a number were saved. It fell to our lot to give two Gospel messages, on Saturday afternoon and Sabbath morning. Dr. Ives preached a powerful sermon on Sabbath afternoon, and Rev. Bro. Green, of Syracuse, followed in the evening with an impressive sermon. The meeting, altogether, was a decided success—God crowning it with fire

INTERNATIONAL CAMP MEETING.

We left Syracuse on Monday morning, arriving at the "*International Ground*" on Monday afternoon. Some services had been held on the Sabbath, and Rev. Bro. Beaudry of Montreal had preached a blessed sermon on Monday morning. The people were evidently full of the spirit of the occasion. Bro. Ware, presiding elder of the Monrovia District, Africa, preached on Monday afternoon on the "*Valley of dry bones*." Subsequently, during our stay, Rev. Bros. Mathewson of Toronto; Sutherland, London, Canada; Sands, of Brooklyn; B. W. Gorham and W. C. Stockton, evangelists; Mrs. W. B. Osborn; J. Moore, of Salem, N. J., and the writer, were privileged to give messages of life. God was with His servants. Bishop Taylor came on Wednesday, and remained over Sabbath, preaching each day in the demonstration of the Spirit. The seal of Heaven was upon the meeting from first to last. Souls were daily saved, pardoned or purified. The commingling of ministers and people from the United States and Canada, in pulpit and altar-service was delightful, giving promise of wonderful things hereafter. An aged man from Buffalo, who has been an editor for forty years, and a thorough slave to strong drink, was brought within the enclosure, and saved—this was the first trophy.

This opening occasion on this new ground was grand. The great cataract seemed to be mingling its deep-toned base, with many sweet voices on the encampment, in hallelujahs. At night, when the electric-lights were turned on, the scene was truly magnificent; the water, as it rolled from the rocky heights, appeared to be mingled with fire. Indeed all the colors of the rainbow were interblended. On the hill, rising gently from the river, its crest-covered with a majestic forest, where the Camp ground is to be laid out will, we verily believe, soon witness the uprising of a city, where the name of the Lord will be glorified.

Are you alive? If the Holy Ghost has breathed upon you, you are a living soul. Has He thus breathed? Is your whole nature, physical, intellectual and spiritual, aglow?

A BEAUTIFUL HOUR.

The closing meeting of Mrs. Palmer, at Ocean Grove, on Thursday morning, September 18th, was an occasion of peculiar interest. Nature smiled—clear sunshine, and a balmy atmosphere were the outward tokens. The Temple was well filled. Each heart seemed to have an upward trend. The theme was

THE BLESSED AND HOLY COMFORTER,

so sweetly promised by the Divine Saviour: "*I will pray the Father and he shall give you another Comforter, that he may abide with you forever.*" The reading of Mrs. Palmer on this vital subject and her brief comments were impressive. Illumined countenances all around told the story of the presence of the Comforter. Hearts dilating with holy joy testified of the Divine indwelling. Words of burning testimony, uttered by scores of ready witnesses, bore attestation of the verity of the New Testament announcement of the coming of the Third Person in the Trinity. Song and ardent prayer and living faith filled the little Temple with a heavenly atmosphere. Souls yet lingering on the outskirts of the "Land of Promise" were encouraged to cross the line. Some, it is believed, secured a restful habitation where the sun never goes down. Surely that closing hour has a seal upon it—the blessed and holy Comforter's seal—for favored worshippers to bear away with them to their homes.

"THE HAND OF JESUS."

A brother met a friend in this city some years ago, and he made the remark, "That it seemed to him he had taken the hand of Jesus that morning!" He was asked, "Whose hand was it—was it not the hand of ALFRED COOKMAN?" He responded in the affirmative. Ah, there was Divine magnetism in that hand—it was like the warm, loving grip of JESUS himself. He had an eye, a smile, a voice, a grip so like his Master that those

who came in contact therewith, at once recognized the more than earthly origin. The Christly vestments were seen—bright, lustrous, pure as the white robes of immortality. Can we ever forget the beloved ALFRED? Nay, verily! The roll of many years cannot efface his image!

Reader, do you be so possessed of the Christly image and life that whoever takes your hand shall say, "*I feel as if I had taken the hand of Jesus to-day!*"

—*Let this be your soul's attitude: "I stretch forth my hands unto thee." Not to any finite being, but unto the Lord—unto Him only.*

"VALIANT IN FIGHT."

Rev. William Taylor, now Bishop for Africa, has been valiant for the Lord of hosts this summer. How many Camp Meetings he has attended, or how many sermons he has preached we know not, but they are many, and the record made is grand. As the *Lord's trumpeter* he gives a certain sound; each blast seems to shake Satan's kingdom to its deep foundations. He has an iron frame, a voice of thunder, and a dauntless spirit. He expects to have a brief visit to his family in California, and then off to the dark *Continent!* Millions of eyes will follow him, and millions of devout hearts. Every foot-print will have the attention of heaven, earth, and hell. He will push boldly into the interior where the missionary's voice has not been heard. Pray, mightily, men and women of God, for the bold pioneer. While he turns his face toward Africa for new and valiant exploits he will keep his hand on SOUTH AMERICA and hold the key of evangelical destiny in that land of promise. Who has money to invest in what will pay more than compound interest in the currency of Heaven? WHO? Let them at once respond to the call to this office! A sister in New Jersey has just sent a check for \$50 for the "TAYLOR TRANSIT AND BUILDING FUND!" Let others speedily follow! Roll it in, quickly and abundantly. The King's business requires haste. Time is flying. Eternity will soon be here. Our working-day may suddenly close. Let us do wisely and well.

A GOOD PRAYER.—“*Set a watch, O Lord, before my mouth; keep the door of my lips.*”—*Psa. 141. 3. The mouth is a great transgressor—it needs Divine-watchcare.*

THE INQUIRY ROOM.

1. A brother in Canada inquires: “Do you think it is right to have large crosses on the Communion Table at Easter; also, entertainments, embracing *Tableaux*, comic and trifling songs, &c.”

Answer: We confess to much misgiving about such Easter-displays as are here referred to. What used to be confined mostly to Romanists is now being adopted by Protestants. We are afraid of these Romanish tendencies. In proportion as the *materialistic* is looked after the *spiritual* is overshadowed. The Christian dispensation is a spiritual system in contradistinction to that of Judaism which was largely external, and those systems of false religion such as Romanism and Heathenism which are so constructed as to appeal to the senses. The rage for stately Churches, artistic music, ritualism, and Church decorations, so prevalent at present, we believe to be subversive of the spiritual design of Christianity. Of course it is very attractive to children, and children of a larger growth too, to turn the Churches into *Flower Gardens* at Easter, but whereunto will this grow? Will not this occasional display rush us into stately displays? Will not our churches become places for the worship of art instead of the worship of God? We fear such will be the final result—the eyes of the people being filled with pictures, statuary, flowers, &c., so that the image of Christ will be lost amid the profusion of flowers, and the dazzling environments. Let us adhere to the simplicity and spirituality of Christian worship.

As to the second part of our brother's inquiry about Entertainments, *Tableaux*, &c., we cannot be too emphatic in condemning such things. It is a shameful profanation of God's house. We are sure if the Master were on earth He would be disposed to use a scourge of small cords and drive the *Tableaux* and comic-singers from the temple. Let us have nothing in the house of God except what we are sure Christ would approve were He bodily present. “*Ichabod*” will, sooner or later, be written on the walls of all Churches practising such abominations.

2. A Baptist sister in Illinois who was led at a Camp Meeting, under the preaching of Bro. Ha-

ney, to embrace the doctrine and to obtain, as she thought, the experience of entire sanctification says, notwithstanding her blessed spiritual enjoyments, that she cannot think of *death* without fear and trembling, and she thinks it ought not to be so, and is distressed on this account.

Answer: There is, undoubtedly, victory to be had over the fear of death. It is written, “Forasmuch then as the children are partakers of flesh and blood, He also (Christ) Himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil . . . And deliver them, who through fear of death, were all their life-time subject to bondage.” The fear of death is a terrible bondage. We may, through Christ, have deliverance. He has purged our sin by His atoning sacrifice, and gone down into the territories of death and spoiled the monster, that we might have this victory. “The sting of death is sin, and the strength of sin is the law.” If the body of sin be destroyed in us, by the consuming power of the Holy Ghost, what have we to fear death for? Surely we may say, “O death, where is thy sting? O grave, where is thy victory!” As the apostle John says, “Perfect love casteth out fear”—fear that hath torment. If this fear is not removed our love is not yet perfect—it needs the finishing touch. If our sister has not this perfect victory it is for her; let her go to Christ, the conqueror of sin and death, and get it—by faith—so that she may “dread the grave as little as her bed.”

HEROES LATELY CROWNED.

Rev. Bishop Pierce of the Methodist Episcopal Church, South, having served his generation well, has obtained the crown. He closed his earthly career at his home, “*Sunshine*,” near Sparta, Ga., September 3d. Three Bishops of this Church—Paine, Cavanaugh, and Pierce—have deceased since the General Conference of 1882. Bishop Pierce was a grand preacher and an able administrator. His loss will be keenly felt.

Rev. Dr. Horne, of the New York East Conference, formerly a missionary to Liberia, has reached his heavenly home. While walking on the railroad track near his home, Southport, Ct., September 6th, intent to make a pastoral call, was struck by a train and instantly killed. Bro. Horne was a devoted man of God. He called in our office, recently, and left an obituary notice which appears in this number. We shall have more to say of this dear brother hereafter.

OUR PRAYER UNION.

MOTTO FOR OCTOBER.—“*Wherefore take unto you the whole armor of God.*”—Ephesians 6 : 13.

“Put on the Gospel armor,
Each piece put on with prayer ;
Where duty calls, or danger,
Be never wanting there.”

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the “THREE-FOLD CORD,” a beautiful little pocket companion. We wish every one of our readers could have one. It cost but 15 cents.

SCRIPTURE CALENDAR—OCTOBER.

1. Psa. 4 ; 4. Jer. 31 ; 34. Psa. 26 ; 11.
2. Psa. 31 ; 23. 1 John 4 ; 9. Psa. 9 ; 10.
3. Phil. 2 ; 12. Phil. 2 ; 13. Psa. 6 ; 2.
4. Rom. 13 ; 11. Rom. 10 ; 8-9. Psa. 85 ; 6.
5. Mark 14 ; 38. Matt. 14 ; 27. Psa. 25 ; 15.
6. Matt. 6 ; 20. Phil. 4 ; 19. Psa. 116 ; 8.
7. Jer. 13 ; 16. Heb. 9 ; 26. Job 23 ; 3-4.
8. 1 Thess. 5 ; 19. John 16 ; 14. Psa. 51 ; 11.
9. Phil. 4 ; 4. Deut. 12 ; 7. Psa. 33 ; 21.
10. Psa. 105 ; 1. Psa. 30 ; 5. Psa. 57 ; 11.
11. Luke 21 ; 9. Rom. 8 ; 28. Psa. 40 ; 5.
12. 1 Thess. 5 ; 6. Rom. 16 ; 20. Psa. 6 ; 4.
13. Eccles. 5 ; 2. Psa. 145 ; 18. Psa. 130 ; 4.
14. Deut. 5 ; 32. Deut. 7 ; 9. Psa. 25 ; 6.
15. Colos. 3 ; 9. Ephes. 5 ; 9. Psa. 119 ; 124.
16. Matt. 5 ; 44. Matt. 11 ; 29. Psa. 119 ; 135.
17. Psa. 32 ; 11. Psa. 125 ; 2. Psa. 90 ; 1.
18. Rev. 2 ; 16. Psa. 111 ; 4. Job 42 ; 5-6.
19. Psa. 99 ; 5. Psa. 102 ; 17-18. Psa. 139 ; 14.
20. Prov. 6 ; 6. Prov. 13 ; 4. Psa. 25 ; 3.
21. Psa. 2 ; 11. Psa. 34 ; 7. Psa. 51 ; 17.
22. John 13 ; 34-35. 1 John 4 ; 12. Psa. 119 ; 77.
23. Rev. 3 ; 2. Jer. 30 ; 17. Psa. 119 ; 176.
24. 1 Cor. 10 ; 12. Psa. 44 ; 4. Psa. 33 ; 22.
25. Prov. 23 ; 26. 1 Cor. 1 ; 30. 2 Thess. 2 ; 16-17.
26. Psa. 96 ; 8. Psa. 48 ; 3. Psa. 118 ; 19.
27. John 4 ; 24. Psa. 1 ; 6. Psa. 35 ; 24.
28. Jer. 9 ; 23. Isa. 57 ; 15. Psa. 62 ; 7.
29. Psa. 149 ; 2. Psa. 94 ; 14. Deut. 9 ; 26.
30. Joel 2 ; 12-13. Psa. 126 ; 5. Psa. 42 ; 9.
31. Heb. 10 ; 24-25. Joel 2 ; 27. Hab. 3 ; 2.

I.—CLOSET DEVOTIONS.

PROMISE FOR OCTOBER.—“*For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life.*”—Romans 5 : 10.

“Thou canst, thou wilt, I dare believe,
So arm me with thy power,
That I to sin may never cleave,
May never feel it more.”

DESIGN OF THE UNION.—We would remind our friends that *The Guide Prayer Union* was established a year ago in connection with the “PHEBE PALMER FUND,” for the gratuitous distribution of holy literature. Each contributor to the “Fund” is constituted a member of the “Prayer Union.” It is desired, as far as possible, at the noon hour to be engaged in prayer in the at the members of the Union and Closet. 1st. For the members of the baptism of their families. 2d. For the full baptism of the Holy Spirit upon the universal Church. 3d. For a wide-spread revival of Bible Holiness. 4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this department.

THE CLOSET HYMN.

“Take the name of Jesus with you,
Child of sorrow and of woe ;
It will joy and comfort give you ;
Take it, then, where'er you go.
Precious name, O how sweet !
Hope of earth and joy of heaven.

Take the name of Jesus ever,
As a shield from every snare ;
If temptations round you gather,
Breathe that holy name in prayer.

O the precious name of Jesus !
How it thrills our souls with joy,
When his loving arms receive us,
And his songs our tongues employ !

At the name of Jesus bowing,
Falling prostrate at his feet,
King of kings in heaven we'll crown him,
When our journey is complete.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*For our country—that God will give us good rulers who will rule in righteousness, and that we as a people may be delivered from every evil work, especially the liquor-traffic.*

Requests by Letter.—A sister in Canada writes : The requests sent to the Tuesday meeting in the last few years have been answered. One of them was for the sanctification of her husband. Now she asks for the sanctification of her two daughters and a son, and the conversion of two little boys. H—, Minn. : For a general outpouring of the Holy Spirit in this place. L—, Can. : For a brother in trouble. A—, N. Y. : For a brother in Minnesota, sorely tempted ; for the conversion of a husband and sister, and the sanctification of a mother and daughter. P—, R. I. : For a young man desiring holiness, that he may be decided. T—, O. : For a family to be wholly consecrated. W—, Cal. : For the conversion of a husband and other friends. S—, S. Fla. : For twelve cases named in his letter. A—, N. Y. : For one desiring holiness. B—, Ont. : For a sister to have victory over doubts and fears. C—, Ill. : For the salvation of a son and his restoration to health. Wash. Ter. : For a sister to be fully saved.

II.—WORK FOR THE MONTH.

“PERSEVERANCE is failing nineteen times and succeeding the twentieth—like Bruce's famous spider, which has taught the world the best lesson that spider ever taught.”

1. Select an unsaved person, for whom to work particularly this month.
2. Look after the Church member, whose spiritual ardor is evidently diminishing.
3. Take some one to your next prayer meeting who is not accustomed to attend.
4. Get a wandering child into the Sabbath School next Sabbath.
5. Ask some one to accompany you to the Class meeting who never was present at such a meeting.
6. Lend a good religious book to some one likely to be benefitted.

A SABBATH AT CLIFTON SPRINGS.

We spent a beautiful Sabbath recently at Clifton Springs. We were weary and worn after the Summer's campaign. Dr. Foster, of the Sanitarium, gave us a kindly Christian greeting. A charming rest-chamber was assigned us where we slept sweetly.

The Sabbath was beautiful. We heard two good sermons in the M. E. Church by the pastor, Rev. Bro. Green. We attended Dr. Foster's Bible class on Sabbath afternoon, in the Sanitarium, and were delighted with it.

The Sanitarium was crowded with guests, and two other spacious buildings were being used. The appointments of this institution, in all respects, are first-class. It is a charming CHRISTIAN HOME. We had a pleasant call on Saturday evening at the quiet home of our excellent friend, Dr. Hibbard.

GOOD TIDINGS.

MERRICK, L. I., CAMP MEETING.—A very precious meeting has been held during the summer on this old ground, commencing Aug. 12th. It was in charge of Rev. I. Simmons, presiding elder. The banner of holiness was flung to the breeze. Dr. Watson, Rev. E. I. D. Pepper, Rev. B. W. Gorham, Mrs. Clarke, Grace Weiner, and other excellent workers, nobly aided. The attendance on the Sabbath was very large, and during the week the congregations were good. The work of salvation went steadily forward on the honored Methodist line, sinners being converted and believers wholly sanctified. At the close it was reported that 100 had been converted, and about the same number sanctified. This is quite a triumph for Merrick, and all connected therewith greatly rejoice in the Lord.

OHIO STATE CAMP MEETING for the promotion of Holiness, closed on Sabbath evening, Aug. 31st. It was in charge of Rev. Dr. Jones, president of the Association, aided by Dr. Painter, Dr. Sheridan Baker, Bro. Ball, Reeves, Dennis, Hill, Oliver, and others. It was one of the best meetings ever held by the Association—there was not one fruitless meeting. Rev. J. D. Knox of Topeka, Kans.; Rev. Dr. N. Sites, of Foochow, China, and Rev. Bro. Gledhill of the East Ohio Conference; Rev. E. Persons, N. Albright, and L. Baker, of the North Ohio Conference, preached, in addition to the members of the Association. Rev. Bro. Sampson, of Cleveland did effective service, and took a lively interest in circulating holiness literature. This Association is eminently loyal to the Church, and it has steadily gained in influence. The people of Orville, where the meeting was held, invited the Association to revisit the place next year.

OUR AUTUMN WORK!

The call is to action! Let every friend of *The Guide* attend the call! Let the canvass for new subscribers for 1885 begin at once. Make good use of the fine weather!

OUR LIBERAL PROPOSITION!

We will now date all subscriptions from January, 1885, and send *the remaining numbers of this year free!* To make sure of the *October* number names should be forwarded as fast as possible, as the edition may soon be exhausted, though an extra number is printed.

SPECIAL PREMIUMS.

First—To any one sending us 35 subscribers and \$35, before January 1st, 1885: a full set of CLARKE'S COMMENTARIES, 6 volumes, bound in cloth. Price, \$20.

Second—For 20 subscribers and \$20: both sets of Bishop Taylor's works, 9 volumes.

Third—For 15 subscribers and \$15, a set of Anna Shipton's works; 10 volumes, bound in cloth.

Fourth—For two subscribers and \$2 remitted, a copy of "THE BELOVED PHYSICIAN." This is a good chance to get this new book. Bishop Taylor says it is a grand book.

NOTE.—In each case named above, the full subscription price must be paid, \$1.00, for each subscriber.

IN BRIEF.

—Read the cover pages—*carefully*.

—The Wall Rolls are still rolling.

—Our new book, "*The Beloved Physician*," is being circulated.

—Rev. J. H. James reports the Williamantic Connecticut Camp Meeting "a blessed success."

—Rev. Isaiah Reid says the Camp Meetings in that section "have been owned of God." He has just issued a neat tract: "How much owest thou unto my Lord?"

—The Christian Convention held by Rev. A. B. Simpson in his Tabernacle, 23d street, New York, Sept. 9th to the 12th, was an interesting occasion. We were privileged to be present one afternoon. He is doing a noble work.

BOOKS AND AUTHORS.

POEMS, BY ANNA SHIPTON. Who has not read one or more of the charming and devout works of Anna Shipton? Those who have become conversant with these spiritual treasures will be delighted to know that a volume of her poems has been issued. They are the outbreathings of a heart all aglow with a Saviour's love, and are like sweet strains from the land celestial. We publish one of these beautiful poems in this number—"Aaron's Breastplate," which we doubt not will convey gladness and comfort to many Christian believers. The apprehension of the truth so strikingly presented in the elegant stanzas will awaken rapturous emotions. The volume is published by T. Y. Crowell & Co., New York, handsomely bound in cloth, gilt edges, price, \$1.25.

THE GUIDE HYMNAL.

Take my Hand.

9

J. E. H.

J. E. HALL.

1. Take my hand in thine, my Saviour; O - ver i - cy pla - ces lead;
 2. Take my hand in thine, my Saviour; Tho' the path be rough and steep,
 3. Take my hand in thine, my Saviour; Lead me in - to pastures green,
 4. Take my hand in thine, my Saviour; Walking dai - ly hand in hand,

When my feet are sure - ly fall - ing, Hold me then, thy help I need.
 I am safe if thou art holding; From all dangers thou wilt keep.
 Where the fountain ev - er flow - eth, Where the smiles of heav'n are seen.
 Hold me fast un - til life endeth, Lead me safe to Canaan's land.

CHORUS.

Take my hand, my lov - ing Saviour, I would place it in thine own;
 Take my hand, my I would place it

Take my hand, my lov - ing Saviour; Thou canst hold me, thou, thou a - lone.

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—*NOVEMBER, 1884.*—

THE WORD FOR THE MONTH.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.--Psalm 36: 8.

"Blest hour, for where the Lord resorts,
Foretastes of future bliss are given;
And mortals find His earthly courts
The house of God, the gate of heaven."

"Might I enjoy the meanest place
Within Thy house, O God of grace,
Not tents of ease, nor thrones of power
Should tempt my feet to leave Thy door."

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

THE great BANQUETING HOUSE is before us—GOD'S BANQUETING HOUSE. The door is wide open—let mortals look in! What do we find there? Bounteous provision, significantly styled "*fatness*." God's presence is there revealed to the view of faith—that is the richness and the bounteousness of Gospel provision. Light, life, joy, peace, power, flow from His presence—in a word, every good gift crowns the festive scene.

And then there is "*the river of God's pleasure*"—clear as crystal, pure, abundant, ever-flowing. How it courses its way along its deep, broad channel, fertilizing the land on either side! Millions of human lips, dry and feverish, have

quaffed its limpid, life-giving waters! And what a wealth of privilege is here unfolded—"They shall be abundantly satisfied." As one says, "They shall be *saturated*, as a thirsty field is by showers from heaven." "And they shall drink of the river of His pleasure." When? Now. How much? To the full. How often? Day and night. For how long? For evermore.

Who are the heirs of this great promise? WHO? WHO! why the context answers—trusting saints. They who, apprehending the excellency of God's loving kindness, "put their trust under the shadow of His wings." Trusting saints, high or low, rich or poor, beggars or princes, have free access to the BANQUETING HOUSE—to the fatness and the ever-flowing river of the Divine pleasure.

A Sermon.

CHRISTIAN PERFECTION.

BY REV. I. SIMMONS.

TEXT—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

AND now, precious friends, what considerations are forced upon us by these Scriptures? (The Scriptures noticed in the last number.) What do they prompt us to conclude as to our duty and privilege?

1. Perfect love is not the impossible moral state many suppose it to be. It is the truest expression of Christian experience. It is the easiest form of Christian life. It is the most consistent expression of piety that can be produced. Therefore the command to possess it is not severe nor capricious. It is God-like, and so most blessed as an experience, and as an instrument of effective helpfulness among men.

2. To aim at a lower standard is to encourage sin. There is a strong tendency to palliate wrong, especially in temper. Men talk of "righteous indignation," and encourage themselves that to be violently enraged is not wrong. They "are only righteously indignant." Selfishness is often defended under the plea of exhibiting "a manly spirit in the defense of rights."

The sharp-eyed world looks on and makes comparisons between what the Bible says Christians ought to be and what so many seem to be. Not all the wise men are in the Church. Sinners may have keen insight as to right and wrong. The world criticises Christianity with a remorseless scalpel and a sharp lance, and it concludes that either the standard is too high, or the experience too low.

Now if the Bible does not, it ought to teach that men should be regulated by a standard of perfect love. If there may be apologies for slight sins, why not for

still larger ones, and where is the end? The Bible *does* teach an unvarying standard of possible moral character. It enforces it by Christ's own example in coming to die for this world. It announces it in a multitude of practical precepts, such as the "Golden Rule," so called, and the eleventh commandment, upon which all the others hang.

To come short of this standard purposely is either a necessity or a sin. Which? If a necessity then it is no sin to commit some sins that cannot be helped; if it is a sin and can be helped, then to deny the standard or fail to compass it in our faith and purposes is surely disastrous. If, with intrepid diligence, we would be our own severest critics, bringing every wrong temper and tendency to the cleansing blood of Christ, this royal standard would appear to us not only possible of attainment, but we should press toward it with all the powers of our ransomed natures.

3. To aim at a lower standard than perfect love is to encourage *spiritual apathy*. The general vagueness with which young converts are often urged forward, deadens rather than infuses inspiration into them: "Be faithful, my brother," "Go on," "Do your duty," "Trust in the Lord," "We will strike glad hands on the fair banks of deliverance." These are edgeless terms, cloudy and bewildering advices, unless a definite object is placed before the soul's vision. Not so vague is the Scripture language. It says, "Go on," but emphasizes, "Go on to perfection." "Be faithful," is its injunction, but "Be faithful unto death;" not *until* death, a mere matter of time, but *unto* death, unto martyrdom, if it be God's order. The Bible directs the advice, "Do your duty" into distinct lines of action. "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." That is your duty. "Follow peace with all men, and holiness, without which no man shall see the Lord." That is defi-

nite duty—"Be ye holy." A very clear line of duty. "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Spirit will flash clearness on that path of duty."

Thus should converts *be trained* to stalwart heroes for truth. God has given us incentives to intensest activity. No routine of dry and aimless advice. No resting on laurels won. Your conquering soul waves its white banner over every captured fort of easily-besetting sins or hereditary proclivities, and sweeps on to holy labors for a world's salvation. The man who permits Christ to carry for holiness all the defenses of his entire being, will grandly possess all the sacred graces of the Holy Spirit, and under the inspirations and sanctions of that Spirit will find the confession and possession of entire sanctification as easy as breathing.

And there is no moral apathy about the man whose whole being is filled with perfect love. You need not to coax him to religious things by candying over the unpalatable part of them, nor seek to arouse him to bear the cross, by making it fragrant with roses; he will require no worldly amusements to supplement the service of Jesus. O, no! The standard itself will be a thousand-fold compensation. To think he is becoming Godlike as he nears the standard is pleasure, remuneration, riches, heaven to him.

4. The common expectation of mankind is in harmony with the Scriptures as to the possibilities of Christian experience. Men who contest the *doctrine* of Christian perfection, demand it in practice of everybody but themselves. Every man inclines to apologise for his own little sins, but he exacts the full pound of flesh from his neighbor. Temperament, education, training, constitutional infirmity, and a host of apologists are ready when we yield to temptation, and a convenient theology helps us through, but we will be satisfied with nothing in our fellow

Christians, short of their keeping the whole law of righteousness. When we criticise conduct our standard is just what the Bible means in my text. We believe that complete, Christian love should inspire all lives.

5. And now let me exhort you to consecrate yourself and believe God for this grace of perfect love, regardless of adverse consequences. Much is said about the consequences of being holy. Guard well at this point, for temptations lie thickly about here. There are consequences, and they should be considered, but always with joy and never with shrinking.

There are three classes of consequences of which I make brief mention. The first are those we too frequently bring upon ourselves through an erring judgment. Perfect love is not always perfect judgment, and an impetuous activity, even of love, may sometimes be accompanied by a blundering lack of adaptation. If you pray at your minister, severely denounce the Church, and with a repulsive austerity, place yourself in a defiant attitude against persons and things generally, you will have consequences, and perhaps you ought. O be as sweet as heaven? You will find errors and practices in the Church you cannot sanction, but stay by and pour hot love upon them till you burn them out. If you give your experience in the meeting let it be clean cut, distinct and true, and always for the glory of God. If in the midst of it your pastor, doubting the expediency of your completing it, should request you to sit down, just sit down; and the next time begin again if the Spirit leads you; and if again he asks you to sit down, why sit down, and every time you do it in gentleness, without a rebutting word or a reproachful look, you have carried a fortress of objections. And the first opportunity that occurs to kindly aid that pastor in his work, by visiting his sick, or filling a forlorn-hope place in any part of the

Church activities, humbly step in and do it, and your pan of heated coals will burn from his head to his heart, and you will have won. But do not invite adverse consequences by mistaking defiance for courage.

The second class of consequences of standing for the experience and confession of perfect love are to be expected. The lukewarm who are reproached by your life will dislike you. The world-loving, dancing members, who never attend class, will open their batteries of taunt and ridicule upon you. You will be ostracised from some select circles. You will be called *holy* with an emphasis and intonation that provokes laughter; but what of all that? What should a saint of God, who has wings on his feet and goes skimming with delight up the sunny slopes of heaven upon earth, care for a taunt or derisive smile? Call that persecution? Nay, you cannot afford to notice such trifles as you sweep along the borders of the celestial city.

And then I have heard that ministerial reputations and positions have been adversely affected by a confession of perfect love. It may be true exceptionally, and each case has its own modifying circumstances, but I doubt if it is generally and necessarily true. There might be an occasional wealthy and fashionable Church that would refuse to call and decline to accept an outspoken advocate of perfect love, especially if he was known to fearlessly antagonize the evils too often palliated in modern Church economy. But generally our Churches honor, love and gladly receive the saintly minister, and the experience of Christian holiness preached in the apostolic style and spirit. While awakening here and there criticism and opposition, it will be followed by God's blessing and the people's favor. But if it should be otherwise as it relates to the ministerial appointment, we should stand true for God every time, according to our convictions. There are no small nor larger appointments. There are

sinner everywhere, and it is grand to work for God anywhere. He needs a new consecration and baptism who would shrink from his convictions on perfect love through fear that his appointment would be affected by it. God always makes the appointments of holy men.

The third class of the consequences of perfect love are those that God directly orders. Do not blunder at this point. You are not to count all the providential events of your life the consequences of your Christian experience. Your babe would have died if you had not been a consecrated person, no doubt. You might have been prostrated with disease if you had not been holy. God does not inflict penalties on obedience to Him. These great sorrows and distresses must needs come. The frailties and afflictions of life are not escaped by any. But as they come they become tests of the soul-powers by which you are kept faithful. They will come, and happy is the soul who can say, "None of these things move me."

But there are consequences of perfect love, direct from God, and worth your notice. Joy unspeakable, melting tenderness of spirit, profound contentment, victory constant and complete, over passion and appetite, or humble and glad-some feeling ever abiding that all things are working together for our good, and an ever-present heaven that makes the final heaven sure. Consequences indeed! These are the blissful outcome of perfect love. O who can estimate the consequences beyond the flood? They rise like mountains of light before the soul's vision! Eye hath not seen them, ear hath not heard them, but they are revealed to us by the Spirit. Come then to-day to the fount of cleansing! Let God have the right of way in your heart; be submerged in the great love where-with He has loved you, and by self-death and the resurrection life of Christ within you, "Be ye therefore perfect (in love) as your Father which is in heaven is perfect." Amen and amen.

FAULTS.

—"If the sun be eclipsed one day, it attracts more attention than by its clear shining a whole year."

—"Many persons have quickness enough to discover their faults, who have not energy enough to eradicate them."

—"To reprove small faults with undue vehemence, is as absurd as if a man should take a great hammer, because he saw a fly on his friend's forehead."

THE SPIRIT OF TRUTH.

BY REV. SHERIDAN BAKER, D. D.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will shew you things to come."—John 16: 13.

The adverb "when" in the text refers to the Pentecost. "The Spirit" mentioned was the Holy Spirit who was to come at the Pentecost, inaugurate His reign, and establish Himself in the New Testament Church forever. He was called "the Spirit of truth" because He first made known the truths of revelation to the prophets, the apostles, and other inspired teachers; and because He is to continue the Expounder of these truths throughout all the ages. Hence He is here promised as the Teacher and Guide of all who believe. It is proposed now to examine a few of the salient points of this passage.

1. *The truth mentioned.* The Authorized Version seems to use the word truth in a general sense as though all kinds of truth were intended, but the Greek text uses the definite article before it, limiting the meaning to a particular kind of truth. And no doubt the Saviour intended the word as here used to be confined wholly to revealed or spiritual truth, and to exclude all historic, philosophic, and scientific truth. Some one has very happily said that the Holy Spirit, in His illuminating office, is to the soul what the head-light is to the railway locomotive. As it sheds its light directly on the track showing the rails,

the culverts, the bridges, and whatever obstructions may have come upon the road, and incidentally sheds a few scattering rays upon the adjacent fields and forests through which it passes, so the Holy Spirit casts His radiance directly upon the path of life, revealing it and all that imperils the traveler or impedes spiritual progress, but it is merely incidental that any light is shed upon cognate themes. Hence the Greek text, literally rendered, reads, "The Spirit of the truth will guide you into all *the* truth," showing that the Spirit's enlightening office has sole reference to spiritual things.

2. *The guidance into all truth.* It is not to be understood by this promise that all believers will be guided into all spiritual truth, but into so much of it as each may need for his personal salvation and personal work. It will be readily seen that the child will not need so much as the older, the layman so much as the clergyman, and the greater the responsibilities the greater the measure of the Divine illumination needed. And it is reasonable and Scriptural to suppose that each believer, in right moral relations with God, would receive all needed light, and no more than he can properly use and make conducive to the glory of God. The Divine Being makes no investments which He does not intend to be remunerative.

Again, all needed light is not flashed at once upon the mind and heart by the Spirit, but gradually through prayerful study and meditation, and then only as the light received is practiced. The Saviour said, "Take my yoke upon you, and learn of me." Here the order to learn implies thought and study; and the thought and study, to be effective in this department of knowledge, must be preceded by a submission to God and an acceptance of the yoke of Christ. "The secret of the Lord is with them that fear Him," and with none others. No one can discern the mind of God in the Scrip-

tures by any amount of study intended to merely increase his knowledge, or intended for the higher purpose of merely instructing others, without personal practice and obedience. Mere theorists are miserably poor teachers of Divine things.

3. *The manner of this guidance.* In different ages of the Church, many have perverted this and other promises of the Spirit's leading to their great injury. They have supposed that to follow the Spirit it is only necessary to yield to His internal promptings, without any study of Providence, or Scripture, or other sources of information, and have been thereby led into various forms of error and folly. Hence it is vital to know how the Spirit proposes to guide believers; and to find this mode it is only necessary to pay attention to Scriptural teachings upon this subject. Notice the statements in the text, "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak." The *apo* rendered "of" should be rendered *from*, and is so rendered in the Revised Version, and conveys the idea that the Holy Spirit will not manufacture or originate any new truth, but will simply transmit or impart that which He receives from the Father and the Son. Notice also in connection with this, one of the last statements of revealed truth, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Hence all the impressions which come from the Holy Spirit, all the pointings of providence that ought to be followed, all the counsels of others that ought to be heeded, and all the instruction from other sources that ought to be taken, will harmonize with the Bible; and to the teachings of this book all impressions, notions, counsels, &c., must be brought and tested.

By noticing, moreover, the manner by which the sacred characters of the Old and New Testament determined the mind of the Spirit and shaped their course, great light is shed upon the mode of the Spirit's leadings. Take as a sample, for the purpose of aiding the reader in tracing this matter as far as he may choose, the manner in which Paul shaped his treatment of others. Now let it be remembered that Paul enjoyed the guidance of the Spirit as tendered in the promises of the New Testament, and yet he says, "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without the law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all, that I might by all means save some. And this I do for the Gospel's sake." It is clear from this that Paul, to find out the course the Spirit would have him take in the work of saving others, exercised his common sense, deferred as far as possible, not to compromise the great principles of the gospel, to the notions, prejudices, and opinions of those whom he would save, and followed in all cases good sanctified common sense. Similar lessons are deduceable from the manner these characters determined their course in other matters.

4. *The things to come which the Spirit will show.* The literal rendering is, he will announce to you things coming, indicating some revealings of the future more or less remote, and which natural reason cannot foresee. The original promise may have had special allusion to the prophecies uttered by the apostles after the ascension of their Lord and the descent of the Holy Ghost, but it must be allowed a wider application. For it is a fact to-day that many who live near the Lord have disclosures of the future made to them of which mere nominal

Christians know nothing. A pious parent pleads for the awakening and conversion of a recreant child and receives an assurance that the event will take place. A sanctified wife prays for her husband afflicted with a mortal malady, which no medical remedies can reach, and is answered by an inward conviction, which she knows to be Divine and exclusive of all doubt, that he shall survive. An anointed soul-saver asks the Lord, as he enters upon special services for this purpose, for one, five, or ten hundred conversions, and he announces at the opening of his labors the number promised. And these several events happen according to the faith that claimed them, and which was honored by the Holy Spirit in revealing them beforehand to the suppliants. And much more of these revealings would be vouchsafed to believers, did they live nearer to God, and honor more by their faith the Blessed Revealer of things to come.

But there is another sense in which the Holy Spirit will shew believers, in whose hearts He dwells as the Comforter, things to come. He gives substantiality to the eschatological subjects of revelation. To the average Christian of this day the resurrection of the body, the day of final judgment, and the future state of rewards and punishments, are wrapped in the dreamy mysticism of speculation and doubt. The Holy Spirit, when received in His fulness, dissipates this mist, and brings these subjects from the sphere of mythology into the real, and thereby shews things to come, and becomes the Conservator of the great truths of revelation.

"NEARER, MY GOD, TO THEE."—"A Christian friend visiting a good man under distress from an afflictive dispensation, which he bore with much patience and composure, asked him how he was enabled to comfort himself. The good man replied: 'The distress I am under is indeed severe, but I find it lightens the stroke to *creep near to Him that handles the rod*;' and then added, 'but where else save in the religion of Christ could such a sufferer find such support?'"—*Denton's Anecdotes.*

FAITH.

- Faith is the life of the body.
- The hand of the soul—to hold and to work.
- The master-key, that opens out God's treasures.
- The telescope, that reveals to believers the wonders of the world of light.

HALF A CENTURY IN THE LIGHT.

BY REV. MOSES PALMER.

In infancy I was left to the care of a pious, widowed mother, whose continued endeavor was to train me for a Christian manhood. At six years of age I was clearly convinced of sin, felt my need of a Saviour, and the necessity of praying, other than repeating the Lord's prayer. At one time I repaired to a secret place and, kneeling, asked the Lord to make me good. While doing so, I was relieved of a feeling of wrong, and returned to the house peaceful and satisfied. At fourteen years of age I left the home of my mother and became my own guardian, under God, up to the period of early manhood. And although exposed to the temptations and sinful allurements common to that period of life, I was kept from falling into some of the sinful practices of the young. And such was my regard for sacred things that in general I preferred the society of Christians to that of the unconverted, and have no recollection of speaking reproachfully of a professor of religion, as such. By some I was thought to be a Christian, and at times I thought so too, but in general knew that I was not. On hearing the Seventh of Romans presented as descriptive of Christian experience, I inferred, then am I a Christian, for "when I would do good evil is present with me," and "the things I would, I do not." But so comfortless and unsatisfying was this view of Christian duty and privilege, that it served, somewhat, to unsettle my convictions concerning religious experience. For two years before my conversion I was largely engaged in scrutinizing the lives of professors of religion, to see if indeed any did come up to the

Bible standard, and it seemed to me I found none. This aspect of Christianity afforded me no comfort, but increased my unhappiness, for I saw nothing desirable in the direction of infidelity.

About this time there came to live with my mother a young woman, said to be very pious. For weeks I carefully observed her spirit and conversation, and at length became convinced that she was a Bible Christian. And as I was not, but wished to be, I thought she might be helpful to me in becoming such. I sought an early opportunity for conversation with her on the subject of religion, and on saying to her, "I am a sinner," "I need a Saviour, and want some one to aid me in this matter," she replied, "Were I in your place I would attend the Camp Meeting to be held at Hurd's Brook, a few weeks hence." I went, and there, on the 3d of September, 1829, I was happily converted to God.

At the time of my conversion, so far as I understood, I believed the doctrines of Methodism, excepting the doctrine of entire sanctification. Concerning this, I was opposed. But perceiving at length sinfulness within, and being assured I could not enter heaven with it, I was led to inquire how and when may I be rid of it? I readily concluded it must be through faith, and consequently in the present life. I became increasingly interested in the subject. I read, conversed, prayed, and thought thereon, until I was fully convinced that entire sanctification was attainable in the present life, and that it was for me.

One year from the time of my conversion I attended Camp Meeting in the town of Exeter. I sought the blessing there, and was greatly blessed during the meeting, and yet I left the ground unsatisfied. I called at the house of a friend, but wishing to be with God alone, I repaired to a chamber, and, as I closed the door, I was impressed that I was about to engage in a solemn and important covenant with God. On kneeling, I was not in-

clined to open my lips in vocal prayer, but to wait in the Divine presence. While doing so I had a more extended and impressive view of my spiritual condition than ever before. I saw wherein I was not entirely crucified, and that my consecration was incomplete. My prayer hitherto had been concerning competence or penury, health or sickness, and some other matters, I need not mention here. I prayed, "Thy will be done," yet supplemented by, "if it can be Thy will let the desirable condition be mine." I was now required to relinquish the choice to God, and leave it with Him to award as He saw best. The above items were presented separately, clearly, and forcibly, and as I passed through the ordeal and was enabled to say, "Yes, Lord, competence or penury, sickness or health, with all the future contingencies, and possibilities of life, I submit entirely to Thee, there was presented a covenant to be accepted, covering the duties of the Christian ministry for all coming time. As I accepted this, it came to me, "Believe ye receive the things ye ask for and ye shall have them." I believed I was receiving the grace of entire sanctification, when an influence rested upon me that for the time being entirely suspended my bodily powers, and partially my mental condition, accompanied by an agony such as I had never before felt. I believed it to be of God, and said within myself "good is the will of the Lord, and let His will be done." This agonized feeling gradually passed away, and was followed by a melting influence that dissolved my soul as water. From two o'clock P. M. until evening I could only weep, and when I thought of entire sanctification I no longer saw it in the future, but by the testimony, and work of the Spirit in my heart, I knew I had it in possession. Although it has been fifty four years since, I have lost nothing of my interest in the subject. It has been a long day during which I have been conscious of walking in this heavenly light.

CHRISTIAN PATIENCE.

—"Patience is power."

—"It is one of the few virtues that can only be manifested in this world."

—"If God afflict you, let not impatience add to the affliction."

YOUR SIGNATURE.

BY MRS. MARGARET BOTTOME.

I sat in the dining room at the Intervale Convention, this past summer, talking with a dear friend about the baptism of the Holy Spirit. She had been seeking this baptism for months. As I looked up I saw the Rev. Mr. B— approaching, and I stepped towards him and said, "I am going to introduce you to a friend of mine who is seeking the baptism of the Spirit." He took my seat, and the first question he asked, (as she afterwards told me), was, "Sister, have you any plans?" "Any plans?" she asked. "Yes, have you any plans—or plans for the future that you would be disappointed if they were not fulfilled?" She frankly replied, "Yes I have." He reached his hand and took up a blank sheet of paper that lay on the table, and holding it up before her said, "All your plans must be given up;" and pointing to the bottom of the page, said, "Will you write your signature here and let God fill in this blank as it seems best to Him?"

She said she shrank back. She saw the whole truth—no will in regard to her future—and her name, her amen, to all that God willed. The struggle was sharp but short and, with her eyes still on that blank, she said, "*Yes, I sign my name!*" And so she entered the large place where her feet stand to-day. It was the total self-surrender. The life of blessed inward ease can come no other way. Is it not better to have God plan for us than to plan for ourselves? Is it not sweet to think that One above—

"In perfect wisdom, perfect love,
Is working for the best."

And that all He asks is our signature to His will?

I well remember a time when a line of Madame Guyon's hymn was so sweet to me, and a friend of mine used to say, "O do not sing that,"

"While place we seek or place we shun,
The soul finds happiness in none.
But with a God to guide our way,
'Tis equal joy to go or stay."

And yet that friend sings the song to-day.

Who will sign their name to a blank and let God fill in day by day?

"TRUST YE IN THE LORD FOREVER."

BY M. W. L.

What, though thou art alone, bereft of friends,
And no kind hand is near, to ope the door
To blessings sought with many, many tears.
Fear not : thine unseen gracious Saviour lives
To help thee evermore. A word of His
Can make each mighty barrier fall, as walls,
Of Jericho before the trumpet's blast.
His eye of love the whole creation scans
To show that He is strong for every soul
Who firm relies upon His every word.

Roll all thy burden on Him now, nor lean
On arm of flesh ; lest to thy troubled heart
Shall come a messenger with words of wrath,
As once to Asa, king of Judah, came
The fearless seer and spake : "Because thou hast
Relied on Syria's king and not upon
Thy God, thou hast done foolishly ; henceforth
Thou shalt have wars." *

Trust Christ, though fierce and long the conflict
rage ;
To patient faith the promised good shall come ;
The burdened, weary hearts are richly blessed
Who wait upon and for their God
Confiding in his love.

*2 Chron. 16 : 9.

"Dew falls in calm nights, when the air is still
and soft ; even thus peace sweetly distils upon the
quiet and trusting heart."

FEELINGS.

—Walk by faith, not by feeling.

—“Our minds are like a lute, soon put out of tune. In fair weather it rings loud and clear; but let the weather change, and the sun of prosperity withdraw his beams, and hide himself behind dark clouds of trouble, and then our courage vanishes, and we give up ourselves to despondency.”

THE SECRET OF POWER IN EARLY METHODISM.

Centenary Paper.

BY GIDEON DRAPER, D. D.

It is to be hoped that Centenary Year will not consist of boastful figures and self-congratulation. There is abundant reason for devout thanksgiving to God. But the present generation has not procured this goodly Methodist heritage. “Where is boasting then? It is excluded. By what law?” By the principle of giving glory where glory is due. The heroes of these gigantic results are dead. “Their works do follow them.” Their virtues merit commemoration.

A season of fasting, humiliation and prayer, simultaneously throughout the whole dominion of Methodism would be the fittest expression of conscious lack of old-time power in the Churches. Searching inquiry into the spirit and methods of the fathers, into the philosophy of their success, should be the paramount question of this Centenary period. Why such stupendous consequences from apparently weak instruments, such multiplied and continuous victories for so few combatants? The answer is, *Their close walk with God*. Thorough devotedness to Him and His cause, utter unworldliness, the sensible presence and power of Jesus, furnish the reasons of success.

An instance or two must suffice for this paper.

The conversion of Freeborn Garrettson was genuine and complete. It changed the whole man and the entire life. The Spirit added His witness.

At the very beginning of his ministry,

in the second year, the cry of his heart was, “Lord, save me from inbred sin!” Upon a certain occasion God gave him this text: “Blessed are the pure in heart, for they shall see God.” While he was speaking of the travail of a soul for purity, “all my inward distress vanished, and I felt a little heaven on earth.” From this time he began to preach Christian perfection. “The plan seemed as clear to me as the noon-day sun.” Many were convinced of the need of perfect love, and some were brought into its possession. Near the close of his eventful life Mr. Garrettson exclaims, “Why art thou cast down, O my soul? Nearly half a century since I was happy in the perfect love of God.” Again he cries out with holy rapture, “I am filled with the perfect love of God.” To a friend, a short time before his death, he said, “I feel the perfect love of God in my soul.” His last sentence, spoken even in death, was, “Holy, holy, holy, Lord God Almighty! Hallelujah! Glory! Glory!” Just at the period of his departure the dying chamber was filled with the glory of God. Praying ministers well nigh lost their consciousness, and the bereaved wife was enabled to exclaim, “Yes, God, we *freely* give him up to Thee.”

Mr. Garrettson’s life was one of self-denial and restless toil. He encountered exposure and hardship, hunger and thirst, persecution and imprisonment, for the dear Master’s sake. For fifty-two years he labored, without fee or reward, on the Peninsula, through Nova Scotia, in New York and New England, and everywhere fruit abounded. Multitudes were saved, and young converts were urged on to the possession of the “perfect love” of God. Dr. Bangs writes: “It may be fairly questioned whether any one minister of any Church, during the same period, was instrumental in the awakening and conversion of more sinners than Mr. Garrettson.” This was the secret of his power: he *walked with God*.

There were conscious, uninterrupted communion, and ever fresh anointings. As they of the primitive Church, "he went forth and preached everywhere, the *Lord working with him*, and confirming the Word with signs following."

In connection with the labors of Billy Hibbard, and others of the fathers, we read that, preachers and people, men and women, believed in, strove after, witnessed to, the possession of entire sanctification of "body, soul, and spirit." They came out of the world, and were separated. While in the world, the world was no longer in them. They "followed the Lord fully." Hence the power and the glory of early Methodism.

In a sense, there is danger of too much living by faith. Mere faith, glorious as it is, is dry food for permanent diet. It does not bear so much fruitage. There is needed, in addition, holy fire to warm the heart, a conscious, indwelling Jesus, to enkindle enthusiasm. The soul must be aglow from His felt presence. Hence the success of the fathers. Jesus was a felt power in the soul, a felt power in the preaching, in the prayer and class meeting, in the singing. There were shoutings in the camp, not so much from vulgarity as because there was something to shout over. Service will be spiritual, if Jesus sings in the heart. It is not power, in the abstract and as an end, that the Church and the individual believer need, it is Christ—a living Christ in the soul. He will bring the power; He will kindle the enthusiasm; He will cause the heart to burn. It is not *it*, it is *He* the soul needs.

Many witnesses testify to these especial Christ-visits. Cowper speaks of such an experience of God's presence that he would have died of joy if special strength of body had not been imparted. Losing one's strength is not a Methodist myth. Tennant was so overpowered with the revelation of God that he recoiled from the intolerable delight as from a pain, and besought the Lord to withhold His

hand. The "sweet hours" of Edwards on the banks of the Hudson, in secret converse with God, are proverbial. The sainted McCheyne so reveled in the presence of Jesus that he preached from almost every verse of Solomon's Song. The prison was a palace to Rutherford; its stones, emeralds, and rubies, by reason of the companionship of his Saviour. Carosso was the happiest of men. He often exclaims, "I thank Thee, O God, for this heaven of love and joy that fills my soul." Payson would sometimes weep aloud at the manifestations of God, and press the Bible to his heart and lips in overwhelming joy.

Are such experiences in the Church of to-day frequent? If not, why not? Does not their absence furnish, in part, an explanation of the paucity of religious results? This experience was the possession of the fathers, hence their success. "The *joy of the Lord is your strength*."

Amid the many gifts that shall, with grateful hand, be laid on the Centenary altar of 1884, may there be the more invaluable gift, on the part of millions of Methodists, of the *whole heart* to the loving Lord.

THE CROSS OF JESUS.

BY MRS. KATE SUMNER BURR.

Who is this from Edom coming,
Why is his apparel red?
Lo, the mighty King and Saviour
Doth alone the wine-press tread:
Day of vengeance,
Day of darkness dense and dread.

Loving kindness I will mention,
Goodness, mercy I will sing;
Lo, the Angel of his presence
Doth his ransomed people bring:
Great Redeemer,
To Thine arm of might we cling.

Sought of them that asked not for Thee,
They who sought thee not do find;
Thou hast said, "Behold, behold me,"
To a rebel world and blind:
Cross of Jesus,
Earth to Heaven thou dost bind.

FEAR OF MAN.

—Do not fear the power of the world. When a blind man runs against you in the street, you are not angry with him. You say, He is blind, poor man, or he would not have hurt you. So you may say of the world, when they speak evil of Christ, "They are blind."—McCheyne.

HARMONIOUS VOICES.

WHAT WE OUGHT TO BE.

BY REV. W. G. PASCOE.

July 30th.—"Ye ought to be teachers."—Heb. 5:12.

There is probably not a commoner error entrenched in the convictions of many Christian people than that it is a mark of goodness to be nothing but a babe. I am afraid that some of the hymns we sing deepen the sentiment. What can possibly be the effect of lines that come to us with high authority in which we are asked to sing—

"Make me little and unknown,
Loved and prized by God alone."

Very well, if any one offers that prayer, he deserves to have it answered, and then he will earn the contempt of the apostle, and all like-minded.

"Ye ought to be teachers," he rings into the ears of such. You have no right to be little and unknown. You would not be if you were faithful, it is because of your sins, not of your humility, that you are little and deservedly unknown. These people are continually saying to their pastors, "Now do not go out of the people's depth, preach so that the commonest man may understand, and every one else can do. Give us the simple Gospel. We shall all enjoy that and understand what you say." O, it is sad when men ought to be far advanced in the Christian life, to prove themselves to be so puny. If they had lived in Paul's day they would have said, "Paul, do not go on to speak of Melchisedek. We do not understand it, and do not want to hear about it. Give us the simple rudiments." But Paul would have none of this. The difficulty is with you, not with the truth. Said he, "Ye ought to be teachers."

Now such immaturity is ever the result of sin. Think of the facts. You will find the reason. Why are you so feeble?

Are you as earnest as you were in attendance on the means of grace?

Do you read the Bible as you once did?

Do you spend the time in private prayer that you used to occupy?

"YE OUGHT TO BE TEACHERS."

A WHOLE BURNT OFFERING.

At the Ocean Grove memorial service, July 30th, Rev. Prof. S. B. Darnell, said: "This service ought not to close without some reference to Alice Lyle. She was often heard at Ocean Grove during the meetings of last summer, and her words of clear, definite, Christian testimony were very helpful.

In Tennessee, her former home, she consecrated herself to the work of God—took a trip to Boston, hoping to secure the endorsement of a Foreign Missionary Society, under whose auspices she might qualify herself and go to a field of labor in the Master's cause. Failing in this she determined to carry out her purpose, relying upon God for his presence and daily support, and finding the bark *Monrovia* about to sail for the Dark Continent, she secured a free passage, and bade farewell, as it proved, forever to her native shores. She found the captain unwilling to have her hold services with the crew, saying the crew would insult her. Having found opportunity to read God's Word to them one by one, she so deeply impressed them with their lost condition that they sought her to perform what the captain had denied. So after a week at sea the assembled crew heard the Bible read, the word of prayer and exhortation, from this evangel of light, to their great joy. On arriving at the Coast of *Monrovia* they besought her that she should return with them, and the captain offered her a free passage back to America, and to return again, if she still wished to bear the Gospel to Africa.

This great kindness she refused, bade them good bye, and commenced her Master's work, alone and helpless, save the presence and help of the Master.

Weeks and months rolled away, and in her wanderings she came at length to a Lutheran Mission, and thence to some wild tribes. She was overtaken by a heavy storm—smitten by that terrible disease, Africa's pest; a chill followed the fever. She returned to the Mission and, retiring one night better than usual, she was seen by some to be sleeping well. At an early hour and, when the morning had fully come, she was found quite dead. Calmly, without a struggle of pain or thrill of fear, the messenger was welcomed, and he had kissed her spirit away.

We feel it a privilege to say these sad words to her memory, as an act of duty and, though she adds one more to the few martyrs on Africa's altars, and has only the music of the Atlantic's waves to chant her requiem on that distant shore, yet she left not this world without witness of her triumph.

On returning from her visit to the tribe she brought back the aged African King, whom she had taught the Christian faith, and at the hands of the Lutheran minister he received the rite of baptism.

COMFORT ONE ANOTHER.

MRS. S. H. COOPER.

"Blessed be the God of all comfort, who comforteth us, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted."—2 Cor. 1: 4.

There are hearts—weary hearts—that are sad because they listen for familiar footsteps, for voices that respond not to their call. They sigh for a message from the loved ones who have gone to dwell within the pearly gates. Let me read to you part of a letter from that seemingly far-off land, and let it comfort you as it has done others. We often think we know nothing about them, but this is a mistake, for the Father knows our human-ness and tells us what we can

comprehend about the things we are most interested in for them here, but our thoughts are so earthly that we often fail to grasp His meaning, His rest.

Parents whose "buds of promise" have been early snapped from the parent stem, hear Jesus' words of pure sympathy: "In heaven their angels do always behold the face of the Father." After this He tells us about the supplies for their various wants.

1st. As the heathen convert at his baptism takes on a new name, so each of the heaven-born ones have a new name, even Jesus' own. "I will write upon him my new name."—Rev. 3: 12.

2d. As regards dress, they are clothed in garments pure and white, white linen; wear crowns, and carry palms in their hands. Rev. 7: 9.

3d. In heaven they neither hunger nor thirst any more (Rev. 7: 16), but are supplied from the river of life, and the tree of life. Rev. 22: 12.

4. For their enjoyment they have harps and sing songs—are now practicing on the "new song," the refrain of which is, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us kings and priests."—Rev. 5: 9.

5th. This is their employment, for "day and night they are serving God." Rev. 7: 15. Day and night, as we reckon time, but to them is no night, for "there shall be no night there." Rev. 21: 25. Consequently, "They need no candle, neither the light of the sun, for the Lord God giveth them light."—Rev. 22: 5.

6th. For companions they have the elders and angels, and the same Master whom they served on earth. We need not ask if they are happy, for God himself hath said, "Blessed are the dead," &c., (Rev. 14: 13) and as there are neither sorrow nor pain in heaven there can be no tears there (Rev. 21: 4) and our loved ones cannot be otherwise than "satisfied when they awake with His likeness."

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—HOLY EXPERIENCES.

CENTRAL THOUGHT.—"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psalm 66: 16.

STATEMENT.—During the two remaining months of this year—November and December—we purpose illustrating, by clear testimonies to personal sanctification, the Scriptural truths taught in these Lessons for the past ten months. Not only have we the inspired declaration of the Bible, that the "blood of sprinkling" *can cleanse* the heart from all sin; but there are multitudes who are ready to exclaim, individually, "*It hath cleansed me!*" Our plan will be to give, in the person's own language, his or her experience; and then to present the Scriptures which verify the experience. We will begin with the founder of Methodism.

I. *John Wesley's experience.*—Speaking of Entire Sanctification by faith, he says: "I dislike the saying, that this was not known or taught among us till within two or three years. I grant you did not know it. You have over and over denied instantaneous sanctification to me; but I have known and taught it above these twenty years." And then he gives his experience: "Many years since, I saw that 'without holiness no man shall see the Lord.' I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we

are made holy by faith.' This I testified in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years; and God has continued to confirm the word of grace." This was written in 1771.

II. SCRIPTURAL GROUNDS FOR THIS EXPERIENCE.—1. *He saw its necessity.* Heb. 12: 14; 2 Cor. 7: 1; Matt. 5: 8. 2. *Saw it was "by faith" alone.* Acts 26: 18; Rom. 9: 32; Matt. 9: 29; Mark 11: 24. 3. *Declared it—"in private, in public, in print."* Rom. 10: 10; Jer. 20: 9; Philemon 6. 4. *God confirmed this testimony.* Rev. 12: 11.

SECOND WEEK.—LESSON II.

TOPIC—HOLY EXPERIENCES.

(Continued.)

CENTRAL THOUGHT.—"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psalm 66: 16.

I. *Rev. John Fletcher's experience.*—"I received this blessing four or five times before, but lost it by not obeying the order of God: 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait in various colors to keep me from a public declaration of what my Lord had wrought." And, after narrating the manner of these deceptions, he says: "Now, brethren, you see my folly. I have confessed it in your presence, and now I resolve, before you all, to confess my Master. I will confess Him to all the world; and I will declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say, I am crucified with Christ, because some of our well-meaning brethren say, 'By this can only be meant a gradual dying; but I profess unto you, I am *dead unto sin*, and alive unto God. He is my Prophet, Priest, and King; my indwelling holiness; my all and in all!"

II. SCRIPTURAL GROUNDS FOR HIS EXPERIENCE.—1. *Had this experience before but lost it.* He dropped out of the rich enjoyment of it because he disobeyed God's order.—Rom. 10: 10. 2. *"Dead unto sin and alive unto God."* Rom. 6: 2, 11, 13; Gal. 2: 19; Rom. 12: 1. 3. *He realizes an indwelling Christ.* (a.) His "Prophet." Luke 1: 76. (b.) "Priest." Heb. 7: 15-17; 2: 17; 4: 14, 15; 5: 10; 8: 12. (c.) "King." Isa. 32: 1; 1 Tim. 6: 14-16. (d.)

"Indwelling holiness." Eph. 3: 14-21. (e.)
 "All and in all." Col. 3: 11; Eph. 1: 23.

THIRD WEEK.—LESSON III.

TOPIC—HOLY EXPERIENCES.

(Continued.)

CENTRAL THOUGHT.—"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psalm 66: 16.

I. TWO SIMILAR EXPERIENCES.—1. Rev. Wm. Bramwell: "I was for some time deeply convinced of my need of purity, and sought it carefully with tears, and entreaties, and sacrifices, thinking nothing too much to give up—nothing too much to do or suffer—if I might but obtain this pearl of great price." After describing the manner in which he sought heart-cleansing, viz: "By faith alone, without the deeds of the law;" he says, "The Lord, for whom I waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was all wonder, love, and praise. It is now about twenty-six years ago: I have walked in this blessed liberty ever since. Glory be to God! I have been kept by His power. By faith I stand." 2. Wm. Carvosso: "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went through my heart, illuminating my soul, scattered its life through every part, and sanctified the whole. I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, 'This is what I wanted. I have now got a new heart!' I was emptied of self and sin, and filled with God."

II. SCRIPTURAL GROUNDS FOR THESE EXPERIENCES.—1. "*The Lord came suddenly to the heart-temple.*" See His promise, John 14: 16-17. Also the dedication of tabernacle, Ex. 40: 34-35. Application, 1 Cor. 3: 16-17; 6: 19; 2 Cor. 6: 16; Heb. 3: 6. 2. "*Immediate evidence*" and "*full witness of the Spirit that the blood of Jesus had cleansed from all sin.*" Heb. 10: 14-15; 1 John 3: 24; 4: 13; Rom. 8: 16; Acts 15: 8-9. 3. *Christ's keeping-power*, "*I have been kept by His power.*" 1 Thess. 5: 23-24; 2 Thess. 3: 3; 1 Pet. 1: 5; Jude 24.

FOURTH WEEK—LESSON IV.

TOPIC—HOLY EXPERIENCES.

(Continued.)

CENTRAL THOUGHT.—"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psalm 66: 16.

I. MRS. HESTER ANN ROGERS' EXPERIENCE.—"The Lord began to reveal in my heart that sin was not all destroyed; for though I had constant victory over it, yet I felt the remains of anger, pride, self-will, and unbelief often rising, which occasioned a degree of heaviness and sorrow. At first I was amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to the Lord, or whenever I approached Him in secret, He shed His precious love abroad, and bore witness also with my Spirit that I was still His child. Yea, and at this time I received many remarkable answers to prayer—many proofs of His undoubted love and goodness to my soul, and I ever felt I would rather die than offend Him." In this state of mind she came to God for a *clean heart*. Hear her own language: "I came empty to be filled; deny me not. I have no plea but Thy mercy, the blood of Jesus, the promise, and my own great need. O, save me fully by an act of free grace. I now take Thee at Thy word; I do by faith cast myself on Thy promise. I venture my soul on Thy veracity; *Thou canst not deny!*" At last she exclaimed, "Lord, I do believe; this moment thou dost save. Yea, Lord, my soul is delivered from her burden. I am emptied of all; I am at Thy feet, a helpless, worthless worm; but I take hold of Thee as my *fulness!* I am conquered and subdued by love. Thy love sinks me into nothing; it overflows my soul. O my Jesus, Thou art all in all! In Thee I behold and feel all the fullness of the Godhead mine. I am now one with God; the intercourse is open; sin, inbred sin, no longer hinders the close communion, and God is all my own."

II. SCRIPTURAL GROUNDS FOR THIS EXPERIENCE.—1. *Depravity or inbred sin present, while her soul was conscious of communion with Jesus.* Rom. 7: 16-24; Gal. 5: 17; Eph. 4: 22; 1 Cor. 3: 1-3. 2. *She came "empty," with no plea but "Jesus' blood."* Heb. 10: 10; 1 John 1: 7. 3. *Receiving faith*—"Lord, I believe; this moment Thou dost save."—Mark 11: 24; Matt. 9: 29.

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118: 21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

Mrs. Palmer opened the meeting by announcing the 600th hymn, commencing—

"Ye faithful souls, who Jesus know,
If risen indeed with Him ye are,
Superior to the joys below,
His resurrection's power declare."

A Divine unction accompanied the reading and singing. At the fourth verse, containing the line—

"And only live to love and praise,"

Mrs. P. remarked, "We have but one work here—to love and praise. Our blessed Lord is graciously pleased to approve the most trivial effort on the part of any of His dear people if prompted by the desire to please Him. These bodies are temples of the Holy Ghost, and we must care for them or we shall not please Him to whom they belong.

A number of requests for prayer were read, and others were made by persons present, after which Rev. Bro. Sadlier, of Bridgeport, Ct., offered prayer. A blessed Divine influence rested upon the assembly.

Mrs. Palmer said, Let us now hear what the Lord will say to us, and proceeded to read a part of 1 Thess., 5th chapter, commencing with the eighth verse, and then remarked, we are here instructed "to put on

the breast-plate of faith and love; and for a helmet the hope of salvation." The question was where or how shall we put on this heavenly armor. Is it provided for us? If we appeal to our blessed Teacher we shall learn that there is abundant provision—the storehouse is full and ever accessible. Let us put on the *whole* armor—then we shall be able to obey all these Divine injunctions—calling upon us to "rejoice evermore"—pray without ceasing—"and in everything give thanks." The 23d verse covers the whole ground, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." He has never yet gone back on a promise. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." O, then, dear friends, let us prove the cleansing efficacy of the precious blood, and be clothed with this Gospel armor, living a life of prayer and praise.

Rev. G. Hughes said he never came to this meeting and heard sister Palmer, on rising to read the Scriptures, say, "Let us now hear what the Lord will say to us," without having his heart thrilled. It was wonderful to think that we were a company sitting here to listen to the voice of God speaking to us from heaven! What blessed words had been spoken to us in the lesson! It was made up, largely, of sententious utterances, and yet how weighty! There were three together containing few words, but full of spiritual significance: "Rejoice evermore"—"Pray without ceasing"—"In everything give thanks." We might be in a state in which we could rejoice evermore—and pray without ceasing. In life's great activities we might be breathing out our souls to God in prayer. The busy housewife, whether using the broom or the needle, or in whatsoever engaged, might be praying. So also the merchant in the store, or in the marts of trade, might be communing with God. And we may also "*in every thing give thanks*," even in life's trials, adversities and sorrows. There was one who was a devoted servant of God who had a praise-note ready on all occasions. He was once riding on the outside of an English coach in a pelting rain. His fellow passengers, knowing his habits, wondered how he would praise God under such circumstances. True

to his course he was heard to exclaim, "Thank God it is not a shower of fire and brimstone!" The key to these experiences was found in the closing part of the chapter where the apostle prays, "And the very God of peace sanctify you wholly," We must be sanctified wholly before we can live in this spirit of constant praise and prayer. And to assure us that this is the common privilege of all Christian believers the apostle declares, "Faithful is he that calleth you, who also will do it." In view of this, timid and fearful ones need not say, "O, it is not for me!" for we may all live in this happy state. God was blessing him more and more—the past week had been one of rich enjoyment.

A VETERAN'S TESTIMONY.

Rev. Bro. Green, of the Rock River Conference, praised the Lord for a plain setting forth of Gospel truth, the great truth of full salvation. There were those who preached *about* sanctification, but it was quite a different thing to preach sanctification—to present it as the rich heritage of God's people, and lead them into its enjoyment. The Lord saved him from all sin. It saves from evil tempers, from self and the world, and fills us with Christ. It is a remarkable declaration of the apostle. God is faithful and *just* to forgive and to cleanse. He has accepted the atonement of His Son and there is nothing in the way. He greatly enjoyed the testimonies given in the meeting, and he was himself realizing the blessedness of this great salvation.

WALKING AT LIBERTY.

A brother was proving in his own soul the joy of the Lord, which is our strength. He was walking at liberty, and had a continual sense of the Divine presence. He was longing for a fuller realization of this rich grace in the Churches, especially in the Church with which he was connected—St. Paul's Newark—and he asked that all present would pray that there might be there a gracious revival of God's work, speedily.

A STRONG TOWER.

A sister referred to the passage, "The Lord is a strong tower; the righteous runneth into it and are safe." She had been enabled to run into that great tower of strength, and the

Lord had *shut her in*. Now when the enemy came up against her she had continual victory. She was enabled to praise the Lord, not only when He bestowed, but when He denied, realizing that He was supremely good in all His varied administration toward his people. It was ours to live in God; not to be getting in and out, but to live in God, to make Him our strong habitation. And it was our privilege to rejoice in temptation. "Count it all joy," says the apostle, "when ye fall into divers temptations." If we get into a corner God will surely pull us out. She felt that her calling was more than adoption; she was a member of Christ's flesh, of His body, and of His bones.

Sister De Vaughn praised God that it was her privilege to rejoice evermore. She wished especially to glorify God for a recent revelation of Christ's power in temptation. On the last Sabbath morning she was somewhat depressed and the enemy suggested that "all was not right." She took the matter to God in earnest prayer, not in struggling, agonizing prayer, for she had learned that it pleased Satan too well to struggle instead of believing. She was not conscious of any wilful departure from the Lord and she asked Him to show her the difficulty. She said, "O Father is it possible that I can rejoice when my heart feels so dead?" Then it was suggested, "Joy is the fruit of the Spirit." Then her heart responded, I will take joy and glorify Thee by offering praise, and she said, "Praise the Lord," and there followed an hour of delightful communion with God. She could testify that the blood cleansed her, and God was teaching her precious lessons each day, and she praised Him for trials and temptations, because they brought her nearer to Jesus.

BORROWED GOODS.

Sister Searles said she was living every day on borrowed goods. When she gave all to God she received all. If any would show her an *obedient* people she would show them a company of happy ones. That passage had been impressed upon her mind: "Christ in the end of the world had appeared to put away sin by the sacrifice of himself"—to put away sin. O, it was a shame to have any sin cleaving to us. She thought during the past week that she was going home, but she was still spared to be a witness for her Lord, to tell of His wondrous love.

WINGS OR WEIGHTS.

Sister — had been thinking of what dear Dr. Palmer had said so earnestly in this meeting: "The question was whether we would have weights or wings." When we carry weights we disobey God's commands, for He has commanded us to lay aside every weight. We need not wait until we get to heaven to have wings, we may have them here. She had received an up-lift at Ocean Grove this summer. She did not have to go there to find God, He was with her all the while, but her faith had been strengthened at the Grove, and the Lord had used her to help weary ones to find the place of rest.

DO MORE PRAISING.

Rev. Bro. Dunn thought we did not do enough praising; we do not present to the world the bright side of our religion. Our religion is entirely too formal, too long-faced; we are, as it were, in a strait-jacket. We should praise God more for the joy we have and we shall have more. "These things have I spoken unto you," said Jesus, "that my joy might remain in you, and that your joy might be full." The Bible is full of praise both the Old and New Testament. In the book of Psalms, the "*Praise ye*" that is so frequently employed is, in the Hebrew language, *Hallelujah!* So the book is full of hallelujahs. He doubted not, when we get to heaven and are permitted to converse with the Hebrew children they will tell us that the happiest time they ever saw was when they were in the burning fiery furnace, and Jesus in the midst of them. And Daniel will testify that the night when he was cast into the den of lions was the most joyous one of his life, for the angel of the Lord appeared to stop the mouths of the lions. So we may be joyful in tribulation—we may glory in it. We rejoice not *for* the tribulation, but *in* it—rejoice in the Lord. But we must be *in the Lord* before we can rejoice in the Lord. One reason why we do not have the joy of the Lord is that we want our own way instead of the Lord's way. We want to be something, or to do something, or to go somewhere that the Lord does not want. If our will runs parallel with the will of God we shall be perfectly happy. Parallel lines may run on eternally and never clash. And there will be pleasures forever more. We do not die.

Jesus has *undeathed* death. Death is but a servant to take off the dusty robes that we may get on the white robes. Let us then go singing all the time. "Let the children of Zion be joyful in their King."

HAVE FAITH IN GOD!

Rev. Bro. Sadlier had found his thoughts running on that passage, "Have faith in God," not in ourselves, nor in our fellows, but in God. He had often enjoyed the privilege of attending these meetings, as also the Friday meeting in Philadelphia, and had been greatly strengthened and helped thereby. When widely separated therefrom, the remark had been made "that he would miss them," and so he had. But he was not dependent upon these means for his life and happiness. He knew by blessed experience that this great salvation was a Divine verity and, in walking by faith, he had continual joy and peace. He had to acknowledge that he had not always lived as much in the Spirit of praise as he should have done, sometimes he had even *growled* when circumstances were not exactly as he desired. He was longing for a more even, steady frame, walking with God constantly, and joyously, doing the work to which he was called as an ambassador of Jesus Christ. Some had recently come out into the light of entire sanctification in his charge, and he asked prayer that he might see the work increase more and more.

GLORY TO GOD IN THE HIGHEST.

Brother — felt like shouting aloud, Glory to God in the highest! He had been brought, through the grace of God, where he could rejoice evermore. He lived in God and God in him, and therefore he had continual joy. No matter what the circumstances were he could still praise God, who was his light and his salvation.

THE BROKEN CABLE.

Bro. Henry Smith craved the privilege of speaking just half a minute. He had been reading in the paper that one of the telegraphic cables between this country and Europe was broken, and it would take four months to re-adjust it. But he desired to say to any present who were not connected with the Lord, savingly, that they need not wait four months, or four days, or four minutes—

in a *moment* the connection might be made, and their souls filled with joy.

A young sister from Tennessee praised God that He had led her to this meeting. It had been blessed in giving her light on a matter which had bothered her. She had been so completely surrounded by sweet Christian influences, during her visit to New York, that the enemy suggested, when she went home and was deprived of these, she would experience loss. But she had learned here from the testimonies given, that there was no necessity for that. She had Jesus with her, and she intended to take Him with her—she was trusting in Him alone.

(In a conversation after the meeting our dear young sister stated that there was no meeting of this character where she resided, but when she returned she would start one in her weak, small way and, with God's blessing, perhaps it might become as large and prosperous as this Tuesday Meeting. God bless her efforts, and give wisdom and power to our young sister.—ED.)

THE PRECIOUS BLOOD.

Sister Mary Brown felt that we should talk much about the precious blood of Jesus. It was His blood that cleansed us, and it was His blood that kept us clean. She realized to-day that the precious blood of Jesus washed her whiter than snow—it cleanseth. She was accustomed to take all the affairs of life to the Lord in prayer, temporal as well as spiritual matters, and she knew that her prayers were heard. When her boys were in school she prayed with them each morning before they left home, and now that they were in business she did the same thing. And the Divine blessing was upon them. O, be filled with the Holy Ghost and people will be drawn to God through you! She could not keep this wonderful story of redeeming love to herself; wherever she went she told about it—in fact it told itself—and smiling, why it smiled itself! But if she were to stand there until to-morrow, she could not begin to tell how wonderfully the Lord had led her and blessed her. Glory to his name!

At this point Mrs. Palmer stated that the hour had come when the meeting should be closed, but she felt that there were those who would esteem it a privilege to say in a brief word that they were saved. For a few min-

utes sententious testimonies were given, several standing at once, and such joyous utterances as these were heard: "Jesus saves me"—"The blood cleanses me now"—"I am the Lord's and He is mine"—"I am trusting."

THE BELOVED PHYSICIAN.

To Rev. Geo. Hughes, after reading the above work.

BY MRS. LIZZIE FENNER BAKER.

Thy tender task of love is done !
The willing pen is laid aside !
Bright record of the triumphs won
By God's beloved and sanctified ;
And we, who honored that pure heart
Must ever thank thee for the care
With which thy hand hath gathered up
Those life-threads, wove with faith and prayer,
And from the heaven, where now he dwells,
He, knowing this, must smile on thee—
Thou who hast given his deathless words
The joy of many souls to be.

O brother ! if sometimes earth's toil
Seems weary, and the way looks long,
What comfort in the precious thought
Our friends now sing the victor's song.
And if our steps are sometimes slow,
Can we but think how free *their* tread !
Who by the broad "life river" go
In happy groups by angels led ?
God bless thee ! soon our Lord shall call
The band who watch and wait and pray,
The light from the "white throne" shall fall
On brows that wear the cross to-day !

And round our Saviour, King of kings !
Amid His wondrous glory-train
Of martyrs, saints, and seraphim,
Ye shall behold our loved again.
O home ! O city of sweet peace !
O Father God ! we long for Thee !
O Master ! answer thine own prayer !
Where *Thou* art let thy servants be.

THE REV. HENRY MARTYN used to lay down this rule for himself, to know when to speak and when to abstain from speaking, in reproofing sin ; when *he felt some love to the person, and hatred to the sin* ; and as love is most genuine when the heart is abased, he resolved not to speak unless he felt some compunction in himself.

The Social Meeting.

In the highway.—Mrs. T. M. Brown, New Brunswick, N. J.: I am in the highway of holiness, walking in the foot-prints of the blessed Jesus. I find it a blessed way. Glory to His name!

Desiring full salvation.—Thos. F. Wesson, Jr., White Springs, Fla.: In the year 1879 I joined the M. E. Church, South, and was converted the same year. I have been trying to serve Him whom I love. I know that I am a child of God, and I want to be wholly sanctified. Pray for me.

Drinking from the fountain.—C. B. Bromley, Greenville, Ct.: I desire to acknowledge that the reading of the testimonies in the *Guide* has been of great spiritual benefit to me, and especially since my business has deprived me of some of the means of grace. My soul is drinking from the life-giving streams, and my communion with Jesus is sweet and satisfying. Glory to his name.

Continual peace.—A. A. Doud, Rushmore, Minn.: I have sweet peace in believing in Jesus. My feet are firmly grounded on the Rock, Christ Jesus, and I am persuaded that nothing will separate me from His love. I can truly say with one of old, "All Thy waves and Thy billows have gone over me;" yet I am safe. The everlasting arms are underneath me—hallelujah to His name!

Mary B. Waterbury, Alma, Neb.: I am going down on the side toward the setting sun, but it shines, and I see no danger. It penetrates so much better because I am facing it. That glorious promise is mine: "At evening time it shall be light." And one still more precious: "I shall be as the wings of a dove covered with silver, and her feathers as yellow gold." And one other, also precious: Jude 24. "Now unto Him, &c. My mother experienced this blessing of holiness at a Camp Meeting more than sixty-one years ago, glory to God in the highest.

In the school of affliction.—Christiana Glass-
ea, Pa.: I realize the triumphs of Divine grace in my soul, glory to God! I am in the school of affliction and have learned many precious lessons. I have been brought face to face with death. I thought the hour of my departure had come. Jesus gave me the victory—I cannot describe it. Hallelujah!

God has given us an understanding to know what is true, and we are in Him that is true, even in Jesus Christ His Son. O, the fulness there is in Christ! I am almost home. Jesus saves me—glory, glory!

In perfect liberty.—Rev. G. E. Dunbar, Hill's Grove, R. I.: My testimony this morning: I am walking in perfect liberty from doubts and fears, cares, and everything of the kind.

Finding the "Guide" a blessing.—Mrs. J. R. Smith, Muskegon, Ill.: It is some three or four months since I began to subscribe for the *Guide*. I cannot tell how precious it has become to me. I long for the first of each month, knowing that with it will come another number, opening up to me many new thoughts of the Divine life, and new ways of serving my King. It has been such a comfort to me that I long to see it placed within reach of every Christian. May God bless all who have any connection with it.

Entered into rest.—R. B., Muscogee, I. T.: I have come into the experience that the *Guide* so lovingly advocates. I have felt such a change come over my heart that it has certainly been sprinkled, and swept clean, for O, there is such a calm, sweet peace and rest there, such as I have never experienced! Let me tell you the difference between my condition a year ago and now. I was a member of the Church but had become lukewarm, and was easily overcome by the petty cares and trials of life. Sometimes I was tempted to go to my pastor and have my name taken off the Church book, thinking I could never get out of this deplorable condition. Never until I met my spiritual *Guide* and my friend, Mrs. Bolander, last Spring, had I ever had the privilege of knowing one who professed holiness or sanctification. O, I do feel so thankful that the dear Lord was so loving and kind as to send me such a consecrated Christian counselor and friend as Mrs. B., and placing the *Guide to Holiness* within my reach. Those three sweet little words sent me last spring, acknowledging the receipt of my money order, "*God bless you!*" were so cheering, for I felt that they were meant, and not merely used as a form of speech, and I am so glad that I can say to you that I believe the benediction has been answered, and that I believe I have, *at last*, entered the King's highway—the way to the Celestial City.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

—"God denies the Christian nothing but with the design to give him some greater good."—Cecil.

THE HOME: BIBLE TEACHINGS.

Third Paper.

BY MRS. KATE SUMNER BURR.

The patriarch Abraham required his servant to promise with a most solemn oath that he would not take a wife for his son Isaac of the daughters of the Canaanites, but that he should go to his own country and kindred for that purpose; but many in these days seem to forget that equal care is requisite regarding the alliances which their children form, if God is to be honored and Christian integrity is to be preserved.

Many beloved daughters would be preserved to the Church were they discouraged from forming intimacies with young men of infidel views and immoral habits; and the great responsibility rests principally with parents as the natural guardians of their children.

The home needs to be protected by the prayers and counsel of both parents; and a wife and mother who seeks to train her children to habits of devotion unaided or opposed, by the husband and father, has a trying task to perform.

If the Almighty carefully guarded his ancient people against forming matrimonial connections with the heathen nations about them, he did so for wise and important purposes, purposes which require also to be served at the present time; and we find explicit teachings regarding this important subject in 2 Cor. 4: 14, 17, and 1 Cor. 7: 39.

When young men who taste wine, or practice other immoralities, come to understand that they may not enjoy the society of pure,

high-minded young ladies very much will have been accomplished for the cause of moral reform, and many a parent's darling will be rescued from becoming a sacrifice to the Moloch—Rum.

SWEET SABBATH SCHOOL.

BY REV. J. W. HORNE, L.L. D.

(Written a short time before his tragic death.)

"Why do you love the Sabbath School?"
Nor ask with looks so kind,
That we will seek, out of our hearts,
Some reasons good to find.

I love it, for the Sabbath's sake,
The day Divinely blest;
On which, from grand Creation's work,
God took His hallow'd rest.

I love it, for the Saviour's sake,
Who rising chang'd the day,
And made it, in Redemption's crown,
Shine with a purer ray.

I love it, for the Church's sake,
Sweet home of Gospel grace;
Where son and sire, mother and child,
May seek God's smiling face.

I love it, for the children's sake,
Who — from many a home,
To learn pure truth from lips which said,
"Let little children come."

I love it, for the teachers' sake,
Who seek, with words of love,
To woo us, from our wand'ring ways,
To paths, bright from above.

I love it, for its songs of joy,
And notes, from heav'nly chimes,
Earth's siren voices fade away,
Hush'd by these holier rhymes.

Then, let us love the Sabbath School,
And seek its shelt'ring ways,
Until we meet, in lands of love,
Where all are Sabbath days.

—"Mr. Cecil says, "Sympathy is a powerful engine with a mother. My mother would talk with me, and weep as she talked. I flung out of the house, with an oath, but WEPT TOO when I got into the street."

HOME SUGGESTIONS FOR NOVEMBER.—Heart Questions.

1. Does my will quickly acquiesce in the revealed will of God? 2. Do I clearly apprehend the surpassing beauty of Christ as "the One altogether lovely, and do my affections entwine around him warmly? 3. Is my heart strongly suggestive of benevolent plans, whereby to extend Christ's kingdom in the earth? 4. Do I delight, in my inward soul, to make contributions to this end?

Home Bible Readings for each Sabbath evening of the month: November 2d, 1st Psalm; 9th, Matthew 3d chap.; 16th Matt. 20: 1-16; 23d, Isaiah 11th chap.; 30th John 17th chap.

Home Songs, to accompany the above: 2d, 329; 9th, 406; 16th, 765; 23d, 865; 30th 797.

The Children's Portion.

"And great shall be the peace of thy children."
Isaiah, 54: 13.

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

What to do with One's Bible.

The Bible of your own is not to be kept on a shelf merely to show as one of your treasures, but to be used every day. Many seem to think it is enough to be able to say, "I have read so many chapters in the Bible." The question in regard to all reading is not how much the eye has passed over, but how much has remained in the memory.

If you were far away from home and your father were to write to you about coming home, telling you what railroads you were to travel on, and what trains to take, cautioning you about wrong trains and telling you all you needed to know of your journey it would be wise to have that letter with you and read all its directions very carefully, over and over again. This is just what our Heavenly Father has done in this book. He has pointed out the way to heaven, giving us many counsels to keep us from getting astray and particular directions as to our course each day. Yet He knows that in order to get the full benefit of His instructions we must be really interested in the book. So He has taught us many things by pleasing stories which help us to see how He wants His children to live. Now it is not best for one to go ren to live. Now it is not best for one to go picking out here and there a story, and neglecting other things; yet I think most children will find more interest in the Blessed Book if they learn first about Jesus and His life on earth from the parts of the New Testament that make these things plain. In reading the stories, however, we must be careful to get not merely the facts but the *lesson* they are meant to teach us.

The other day a boy, who is far from his parents at school, had a letter from home. He can not read writing very well, so he took the letter to a friend to read to him that he might know exactly what his mother said to him. So you should get your friend to help

you to understand this wonderful letter from heaven. The object of Sunday School teaching and of preaching to help people understand the Bible. It is delightful to talk over its precious lessons with friends wiser than ourselves. But no human friend can give us such help as we get by asking for the Holy Spirit. There are two precious promises about this matter of helping us to understand and do our father's will that you will do well to find for yourselves, to often think of, and to ask the Lord to fulfil to you. John 14: 26, and Ezekiel 36: 27.

"THAT'S HOW."—After a great snow storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to do his work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it, sir," said the boy, cheerfully; "that's how."

"That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller and smaller until it is done."

THE TRY COMPANY.

VERSES FOR NOVEMBER.—"A wise son heareth his father's instructions; but a scorner heareth not rebuke."—Proverbs 13: 1.

"Saviour, like a shepherd lead us,
Much we need thy tenderest care;
In thy pleasant pastures feed us,
For our use thy folds prepare:
Blessed Jesus,
Thou hast bought us, thine we are."

Commit the above to memory. Let all the members of the Try Company read 13th chapter of Proverbs this month. Write and let us know what you are doing for the blessed Jesus.

LETTERS.—Katie M. Stabler, Stablersville, Md., writes: I am one of your friends. I do not know if you would consider me one of the *Try Company*, though I am trying to be good. (Glad to number Katie among our friends and to have her in the Try Company.—Ed.)

Grace Templin, Ida, Kansas, writes: We have organized a society here; we call it "*The Children's Band*." We meet twice a month, and are making articles to sell to raise money for the Church and missionary cause."

New Questions.—1. On what mountain was King Josiah slain in battle?

2. What cave was the hiding place of five kings?
Try to send us the answer by November 10th.

Loved Ones Gone Before.

(NOTE.—Notices of departed friends intended for this department we desire to reach us not later than three months from the date of their decease. Some of the following notices date very far back. Part of them were not received in proper time, and others have been delayed for lack of room, as we have only one page to devote to this purpose, usually.)

MRS. A. M. ROSE, Ionia, Kansas, sweetly fell asleep in Jesus, March 17, 1883, in her 59th year. In the closing hour she pointed upward, indicating her homeward course. She said to her son, "Were you singing?" He said "no." She replied, "I thought I heard singing." No doubt she did hear some of the notes of the eternal song. She had been a consistent Christian over forty years.

MR. PURCHASE SAWINGS fell asleep in Jesus at his residence at Falk's Store, Idaho, October 25, 1883. He was a member of the M. E. Church over fifty years. He was a close student of the Bible, and loved the *Guide to Holiness*. He was confined to his bed fourteen years, suffered much, but bore his affliction patiently, and at length found rest in heaven.

HIRAM JOHN LANDIS closed his earthly career at Massillon, Ohio, April 21, 1884, aged fifty-six years. He was converted in his eighteenth year, and was entirely sanctified eight or ten years later. He was a warm advocate of the doctrine of holiness as taught by Wesley and his co-adjutors, and lived as a consistent member of the M. E. Church until called home. His friends expect, by and by, to meet him in immortality where they will unite their voices in singing the song of Moses and of the Lamb.

DANIEL LAYMAN entered his heavenly home November 3, 1883. On Knottsville circuit, after a sermon one evening by Rev. E. S. Wilson, now of Illinois Conference, he was happily converted. It was so clear that he said he seemed to see a hand clasping a golden pen and writing his name in the Book of Life. He erected a family altar the same night. His place in the sanctuary was rarely vacant, and his house was a preacher's home. At the last he was a great sufferer, but triumphantly gained heaven.

REV. GEO. T. STONEX, of Trego Co., Kansas, closed his earthly career, May 24, 1883. He was born in London, England, in 1820. When ten years old came with his parents to

this country, settling in Westchester, Pa. Subsequently he had his home, successively, in Indiana, Illinois, and then in Kansas. He became a Christian in youth, lived faithfully, and was a useful local deacon in the Church. He served honorably during the war in the 36th Illinois regiment. At the last he was a great sufferer, but triumphantly passed away. His last words were, "*Jesus is the light.*"

MRS. MARY MAKER, wife of Rev. A. Maker, entered "the home of the blest," at Dalton, N. Y., January 19, 1884, in the 67th year of her age. She had for many years led a devoted Christian life. Last fall, while passing through a severe illness from which she did not expect to recover, on one occasion when the writer visited her, she said, "It is almost over. I am content to go or stay, as the Lord sees fit. For her to live was Christ, and to die was gain." She was for many years a subscriber to the *Guide*, and delighted to hold up the banner of holiness. Her departure was sudden. Her husband and son and many friends mourn her loss. She is greatly missed in the home-circle, and there is a marked vacancy in the Church—but our loss is her eternal gain. The text used at her funeral, "For me to live is Christ, and to die is gain," was truly expressive of her life and its close.

L. E. W.

MRS. N. O. WELLS, wife of Wm. L. Wells, and daughter of Rev. J. W. Loane, of Baltimore, Md., passed from earth to heaven, at Bradford, Pa., March 30, 1884, in her 23d year. She was baptized and became a member of the M. E. Church when eight years of age under the ministry of Rev. L. Gardener, and was a faithful member until the close of her career. During her last illness, continuing eight weeks, she was greatly comforted in hearing the Bible read and selections from the *Guide to Holiness*. Her sufferings were intense, but she gratefully acknowledged all the goodness of God, and the loving attentions of friends. Rev. D. W. C. Huntington administered the sacrament to her two weeks before her departure, and she requested her husband to give his heart to Christ and to partake of the elements with her, which he did. He is living consistently with the obligations thus assumed. Life was very desirable to our departed sister, but she was enabled to say, through the strength that Jesus imparted, "*Thy will be done!*" Her husband and friends anticipate a bright re-union above.—A. L. W.

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

FROM AUSTRALIA.

Sister Isabella S. Leonard, who is engaged in evangelistic work in that far-off land, writes from Sydney as follows: Dear Bro. Hughes:—God most strangely made known His will that I should come to Australia, and of course He has opened the way and is carrying on His own work. I am believing that a glorious impetus will be given to the work of holiness here. I am quite sure that the subject has not been so prominent as it should have been in the Wesleyan Church throughout this and the other Colonies of Australia. Indeed I imagine that very little has been said upon the doctrine or experience for many years. I do not understand how Methodist preachers can be so at ease when this glorious truth of the Bible, and of the Church to which they belong is left so without attention. God grant that, seeing the failures of the past, they may hasten to know the precious experience themselves, and to press it upon the attention of their people.

But I began writing in reference to the *Guide*. Though Dr. Palmer is translated I am glad the *Guide* will still be issued with as much love and power as in the past. I find that it has been a blessing here as in all lands. The sister who sends a communication with this was brought into the clear experience of holiness by reading it, a year ago, and now since the close of the services I have held in the circuit, within the bounds of which she lives, we have obtained some subscribers. Now may I add a word of encouragement to you in the work to which God has called you. I rejoice with you in the blessing God has given in your labors in connection with the *Guide*, and I believe the blessing will abide and increase. I pray that the "*Guide*," "*Standard*," "*Witness*," "*Divine*

Life," and other periodicals devoted to this precious theme may be united in love to push on the great interest until, through them, and other instrumentalities, the whole Church may be leavened, and then go out more and more to other Churches.

Since God is taking so many of His people home to Himself, who have loved this truth, may we who remain be more earnest than ever, and be filled with the Spirit, is my heart's cry to Him this afternoon. Since I left home, July, 1881, dear Mrs. Bishop Hamline, and "Mother Brown," of Evanston, have passed away. And now Dr. Palmer, Mrs. James, and brother Inskip. How strange it will seem to me when I return to hear their voices no more in testimony, or exhortation to God's people to press on to the fulness of His love and sanctifying grace. But while we mourn they rejoice and, after awhile, it may not be long, we shall go and join them in their song around the throne.

Ask the friends of the *Guide* to bear up the work in Australia before God in prevailing prayer. Blessing is coming but I cannot be satisfied without a general revival of the work of holiness.

FROM INDIA.

Rev. H. Mansell writes from Bareilly: Your best of Holiness magazines is sent to my address. I have been, and am still, a great admirer of your work. In 1851 I was clearly and gloriously converted at Youngstown, Ohio. After six months, by reading Mrs. Phoebe Palmer's "Present to my Christian Friend," I was led to seek and find the blessing of sanctification. I then solemnly consecrated myself to the ministry.

I have been now twenty-two years a missionary in India—no experience satisfies me but the fulness of Christ's love. I am principal of our Theological Seminary and Normal School. We have sixty students. I need all the grace my poor heart can hold, and the Father giveth not by measure unto me. My eldest daughter is coming this fall as a missionary, and my son expects to come in one or two years. Praise God for His love to us.

FROM SOUTH AMERICA.

Rev. B. S. Taylor, writing from Aspinwall, says: We are moving grandly here for God and holiness. We are holding a series of open-air meetings, day and evening, on Sabbath four, and four in the Church. It was a stream of glory all day, by the Holy Ghost—

scores at the altar seeking purity, and many for pardon. We are looking for still more glorious results. Straight, clear, pointed holiness preaching is producing a powerful impression. One brother from Jamaica was sanctified on Friday night and lay on the floor praising God for two hours, and then rushed up and down the room embracing all his friends, and urging all to seek Jesus. It was simply indescribable. He is going on in power and will be a helper of great value. Many more are crowding to the fountain and we are determined to see the glory of God in this awful, sinful, sickly Isthmus. Pray for us.

THE HOME FIELD.

THE TUESDAY MEETING.—Our friends have now returned from the country and the rooms are well filled. The interest is unabated. Lovers of Jesus are being constantly led to the fountain of cleansing.

—At Lafayette, Ala., the pastor reports 76 additions.

—At Newnan, Ga., a gracious revival is prevailing; hundreds have been converted.

—A precious revival is being enjoyed at Woburn, Mass. Heads of families are being converted.

—Rev. Bro. Morehouse is having some mercy-tokens in Seventh Street M. E. Church, New York.

—A man eighty-nine years old has been received into the Congregational Church, Granby, Mass.

—Mrs. M. Caster, evangelist, is laboring successfully at Cambridgeport, Mass. People are being saved.

—Mrs. Van Cott is working in St. Paul's Church, Providence, R. I. The altar full of seekers nightly.

—The Friday meeting, Philadelphia, has been resumed since the summer campaign, with an increase of interest.

—Rev. Bro. Robertson, Newark, N. J., is enjoying a revival season—the work of conversion and sanctification going on together.

—After the preaching of Bishop Mallalieu, at the Nebraska Conference, several raised their hands for prayer, and one young man found Christ. We need to have more of this sort of preaching and work at our Conferences. Let the bishops lead the way.

—Rev. Wm. Swindells, pastor of Paul Street Church, Frankford, Pa., has received eighty-three probationers to full membership.

—Rev. W. B. Godby, evangelist of the Kentucky Conference, M. E. Church, South, reports 1070 conversions, and 292 sanctifications within a year past.

—Scoville Avenue M. E. Church, Cleveland, Rev. D. H. Muller, pastor, has had a year of spiritual prosperity—169 added to the membership.

—On a late Sabbath evening the pastor and people of Trinity M. E. Church, Cambridge, Mass., were gladdened by seeing five penitents at the altar.

—Rev. Bro. Kent, in *The Banner*, reports a time of salvation at Hull's Station, Ill. Quite a number of seekers of heart purity, and some received the heavenly gift.

—Rev. P. A. H. Franklin, a Scandinavian, and converted Mormon, says one of our bishops is "going through the country a flaming sword, the John the Baptist of his age."

—Washington Square M. E. Church, N. Y., Rev. Merritt Hubburd, pastor, has been relieved of debt. Now they are looking for the outpouring of the Spirit.

—A Holiness Meeting was recently held in the First Presbyterian Church, Portland, Oregon, continuing seven days. Several, it is believed, accepted Christ as a complete Saviour.

—A young lady, a member of a Baptist Church in New Jersey, refused an offer of \$1,500 to sing in a Unitarian Church, because she could not lend assistance to those who deny the divinity of Jesus.

—At the Cincinnati Conference Gospel sermons were preached each afternoon, by Dr. Lowrey and others, and seasons of saving power were realized. The revival work at our Conferences should go forward.

—Portageville, N. Y., Bro. J. J. Hullis, pastor, is enjoying prosperity—the congregation large, seven prayer meetings sustained, and most of the probationers received as the fruit of last winter's revival received to full membership.

—Rev. Bro. Freshman, missionary among the Jews in New York, reports signs of progress. Every Saturday afternoon his hall is filled with Israelites, and the meetings on the Sabbath are interesting. Cases of conversion are occurring.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

NOVEMBER PRECEPTS.

Be not weary in well-doing.—2 Thess. 3: 13.
Be not carried about with divers and strange doctrines.—
Heb. 13: 9.
Be not overcome of evil, but overcome evil with good.—
Rom. 12: 21.
*Be not ignorant of this one thing, that one day is with
the Lord as a thousand years, and a thousand
years as one day.*—2 Pet. 3: 8.
Be not partakers of her sins. Whose sins? See Rev. 18: 4.

OUR TWO INTERCESSORS.

CHRISTIANS have a rich INTERCESSORY INHERITANCE. Our Father's will in the New Testament reveals it. It brings to view the fact that we have two glorious INTERCESSORS—one in heaven, the Lord Jesus Christ; the other on earth, in our hearts, the Holy Ghost. Let us look at the provisions of the will:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."—Heb. 4: 14. . . . "He ever liveth to make intercession for them."—Heb. 7: 25. "But the Spirit itself (himself in the new version) maketh intercession for us with groanings which cannot be uttered."—Rom. 8: 26.

This, beloved, is in our Father's will—it is our legacy. Have we understood it—do we claim our portion? If we do we are spiritual millionaires—richer than Croesus.

OUR INTERCESSOR IN HEAVEN—JESUS—like the High Priest of old who passed through the veil into the holiest place, has passed into the heavens. Alford says, "*Through the heavens—all the heavens interposed between us and God—and now stands at the right hand of the throne of God to intercede for us.*" Upon this great fact the apostle bases a powerful argument for Christian fidelity. He says, "Let us therefore hold fast our profession." A beautiful paraphrase of this has been given, by an old writer, thus:

"Come, ye Hebrews, persist in the faith of Christ, press on to your rest in the heavens: though they seem far above us, we shall easily climb and pass them with Christ our Leader, who passed through them and opened them to us, if only we firmly retain the confession,—*"the profession,"*—that is of our faith and our hope."

And in that exaltation of our HEAVENLY INTERCESSOR to the right hand of God He is not above us or beyond our reach. He appears there in our nature, having in that nature on earth been "*tempted in all points like as we are,*" and is therefore "touched with the feeling of our infirmities." Hence the weakest, most helpless, most unworthy, may place their cause in His hand. And He has unbounded influence with the Father, so much so that He says: "Ask what ye will and it shall be done unto you." Let Him but speak in behalf of a tempted or suffering child of God and the sceptre is instantly stretched forth from the throne of God, and the treasures of eternity are at His command.

OUR INTERCESSOR ON EARTH—the blessed and adorable HOLY GHOST. Like our glorious *Intercessor* above, He has a tender, sympathetic nature, tender as a dove. Hence the apostle says, "Likewise the Spirit also helpeth our infirmities." Has He helped yours, dear reader? "A thousand times," you say. Gather courage then, for here comes the added sentence: "And maketh intercession for us with groanings that cannot be uttered." There He is—The Comforter, THE INTERCESSOR, right there in your *heart-temple*, counting your tears, gathering up your sighs, measuring the tremulous beats of your timorous heart. There He is—opening to your view the depth of your spiritual need, stimulating desire, giving it intelligent form, prompting faith. Ay, there He is—glory to His name! wise, all-powerful, with mighty, yea, co-equal influence in the court of Heaven, with our glorious HIGH PRIEST. The humblest petition, rising from the heart under His intercessory prompting, more than lightning-winged is borne to the hands of our Heavenly Intercessor and prevails with God. Beloved, apprehend the presence of the inward HOLY INTERCESSOR, get your trembling hand in His. His all-prevalent intercession interlocked with that of JESUS your Intercessor at the throne will make you a PRINCE to prevail on high.

—BEWARE OF IDLE WORDS! *For these we must give account at the Judgment. Holiness is the porter at the gate of the lips.*

WORDS FOR THE SEASON.

Time's rapid wing is bearing us rapidly toward the close of another year. One more number to be received by our patrons and we shall have run our annual course. How far the record made has been in harmony with the Divine will and conducive to the well-being of human souls eternity alone will reveal. God is our record, however, that we have been watching these pages with a jealous eye, aiming to have every article, every sentence, every line bear the impress of Christian purity. We have studiously avoided controversy, censoriousness, doubtful disputations. Our every breathing upon our readers we have desired to be the warm breath of love. If any have been moved by malice to try to pick a quarrel with us, or to revile our name, we have endeavored, as our Master has taught us, not to revile again, but to pray for them. Judging from the numerous letters which have come to us our work of faith and labor of love has not been in vain. The testimony has been given, again and again, that souls have entered into the light through the instrumentality of these pages.

A few weeks and we close the year. We desire to close it honorably, to owe no man anything but to love one another. To fulfil this Scripture requirement to the letter we must have means placed at our disposal for this purpose. We depend upon our subscribers to furnish the means. All who would have us put a seal of honor upon the year's work, who have not paid their subscriptions will use every possible effort to remit what is due before December 31st.

We ask, also, for prompt renewals. Let every subscriber now on our list notify us by December 15th that they propose to continue in this happy fellowship. We trust no one will be tempted to discontinue by reason of stress of circumstances. There is some money-straitness in the country, and perhaps you will think that you can do without your periodical. Be not hasty to decide. Pray about it, specially. Let discontinuance be

the last resort. Better deny yourself of some articles of food, or of clothing, than to be without the monthly visits of the *Guide*. See what choice things we offer for next year on page third of the cover.

Then push the canvass for new subscribers. Bear in mind we enlarged the pages last year, giving more matter than ever, and yet at the reduced price, *one dollar*. Next year will bring increased attractions. Let every one of our present subscribers devote himself or herself to the work. This is the CENTENARY YEAR of the Methodist Episcopal Church. Let us have a grand CENTENARY SUBSCRIPTION LIST to report on Jan. 1st.

—“*The vessel must be held still that is to be filled.*”

FIRMNESS.

Firmness in love! should be the watch-word of the times. The times are perilous—“the deceivableness of unrighteousness” prevails. Satan is in great power—he boldly invades even the sanctuary of God. During the present season, especially, he assumes the garb of an angel of light, deceiving as it were the very elect. He has specious pleas to offer in behalf of entertainments in the Churches which are degrading to Christianity.

His plea is, “*Let down a little*—let your children go to this or that place of amusement—go yourselves—open the Churches for a little holiday sport.” Now is the time for the elect of God to show that they belong to the *Stand Fast Society*—not a *secret* but an open society, composed of “the resolute few that dare go through.”

Be sure that your heart is full of love—then will you have a quick discerning eye, your conscience be ever awake, and your countenance like a flint. *Filled with love*, you will no more betray Messiah the Prince than would an archangel before the throne. This will give you a Gibraltar before the throne. Satan, like loyalty, laughing at the waves. Satan, whether in angel-garb or in undisguised hostility will encounter your ceaseless antagonism. There are far too many who wear “the livery of heaven” who do not give proof of their vital connection with Christ. The Christianity needed in these times is an open-faced, resolute, uncompromising Christianity—firm, but in love. **BE FIRM!**

"Opportunities," it has been said truly, "are opportunities."

RENT.

Have you paid your rent, reader? "What rent?" you ask. Why, your rent to God. "Render to God the things that are God's," as well as "to Cæsar the things that are Cæsar's," is the Bible injunction.

What rent do you owe to God? You are His tenant at will. All you have is derived from Him. PRAISE is the rent He requires. Let Him have it—promptly, in full, evermore. In the morning, at noonday, at eve, burn incense—the incense of PRAISE. It will come up like a sweet smelling savor before Him. And when you have tuned your loftiest notes, your offering will be inadequate.

"Were the whole realm of nature ours,
That were a present far too small;
Love so amazing, so Divine
Demands our soul, our life, our all."

—"Idleness predominates in many lives where it is not suspected."

"HIMSELF."

A lady was very sick, apparently unto death. A Christian friend called to see her and pray with her. He asked, "Sister, shall I pray that the Lord will send an *angel* to comfort you?" "O, no;" she said, "pray that He will come **HIMSELF**!"

Ah, yes; in life and death nothing will satisfy an immortal mind but the Lord Himself. Angels and their ministrations are blessed, but the indwelling comforting presence of Jesus is a thousand times more so. We may well sing—

"Thy gifts, alas! cannot suffice;
Unless Thyself be given;
Thy presence makes my paradise,
And where Thou art is heaven."

And it is our mercy to know that we have only to throw open the door of the heart and He will delight to come in and dwell there. With Christ in possession we have all things. Infinite wisdom, love and strength are ours. We may draw perpetually upon these measureless possessions and be filled with Divine peace and comfort.

—GOD'S PROMISES—*The staff for the hand of faith to grasp.*

PREJUDICE.

Prejudice is Satan—originated. What a hold it has upon human minds! We see it in the days of Jesus. The prejudiced Jews said, "Howbeit *we know* this man *whence he is*," and they rejected Him, "because He was the carpenter's son."

An ungodly world will treat us no better than our Master. Prejudice will lock and bolt many a human mind at our approach. They will say, "Is not this the disciple of The Man who was 'the carpenter's son?'" No matter. Stand firm. Be pure. Leave no unguarded place. And be sure that prejudice has no place in your heart. Let the old leaven be thoroughly purged out. A pure heart has no place in which this little demon may hide. Christ thoroughly purges His floor.

—"We should follow Providence, and not attempt to force it."

DUMBNESS.

There is such a thing as *holy dumbness*. The Psalmist furnishes an example: He says, "I was dumb, and opened not my mouth; because thou didst it."

The recognition of God's sovereignty, and especially His fatherhood, in life's varied experiences, particularly in our afflictions, is a mark of true wisdom and of true holiness.

When clouds gather, and winds blow, and waves rise and bear away upon their stormy bosom our fond hopes—O, then to be dumb before the Lord, and to hold His hand tightly, with the love-grasp—that is the sign of an elevated Christian character! We know where such a one has been at school, and how perfectly he has learned his lessons—in the School of Christ. He has indeed made proficiency in those studies which are essential to life and happiness. The grace of stillness manifested amid life's mysteries glorifies the Divine Teacher. Blessed dumbness—*holy dumbness*! O that this mark of spiritual nobility may be ours!

—AN AWFUL SENTENCE—"I never knew you!"
A sentence falling from the lips of Jesus concerning mortals. WHO? Ponder the context.—Matt. 7:23.

THE INQUIRY ROOM.

A sister in Canada propounds the following questions:

1. What do you think of young people playing the game of *Checkers*? Is it wise to arbitrarily forbid it; would it not be better to provide for their entertainment otherwise?

Answer: All those games of chance (checkers included) associated with gambling and drinking saloons, should be excluded from the Christian home. This need not, and should not be, done arbitrarily, but judiciously, and by the wise substitution of something ennobling and calculated to meet the craving of young people for amusement.

2. In the 14th verse of 2 Cor., 6 chap., we read, "Be ye not unequally yoked with unbelievers." Some think this applies to marriage exclusively. Clarke says it may be this, but it is not the apostle's primary meaning. What do you think?

Answer: The primary reference may be, and doubtless is, to Christians entering into heathen practices and entanglements. But it has a more comprehensive meaning. We understand it to prohibit all voluntary entering into any worldly associations that will conflict with a true Christian life—whether for amusement, business partnerships or matrimonial alliances. In all these respects believers should not be unequally yoked with unbelievers. Failing to observe this many believers have pierced themselves through with many sorrows, and have finally made shipwreck of faith.

3. Is such a thing as purity of heart without purity of every-day life possible?

Answer: No! Christ's injunction is, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If there be inward light it is to have an outward manifestation, so clear and so palpable as to lead others to glorify our Father which is in heaven. If the eye be single the whole body will be full of light. Internal purity is as certainly followed by an outward demonstration as that a pure fountain sends forth a pure stream. Jesus has fully settled this principle in the use of

another metaphor: "Every good tree bringeth forth good fruit . . . A good tree cannot bring forth evil fruit. Therefore by their fruits ye shall know them."

—"Too much sail is dangerous."

WHAT?

"What shall I come to, Father!" said a young man, "if I go on prospering in this way?" "To the grave," replied the father. Ay, indeed, prosperity has sent many to an untimely grave. Some cannot stand prosperity.

Many Christians started well, and ran well for a season, but in the day of prosperity they forgot God and were plunged into the whirlpool of self and sin.

If prosperity be denied, contrary to our hopes and earnest efforts, let us know that our Father's hand withholds the coveted gift. Holiness is the great specific for life's vicissitudes. If riches increase the heart will not be set upon them—if withheld the heart will not repine but, looking to Heaven, adoringly, will say, "*Not my will but Thine be done!*"

—"Fit us to leave or be left," was one of Philip Henry's prayers. Let it be ours.

SPRINGS.

COLERIDGE once said to a friend on Sabbath morning, "I feel as if God had, by giving the Sabbath, given fifty-two springs in every year." True. What a boon is this—God's holy Sabbath! A spring—pure, clear as crystal, refreshing. And fifty two of them in a year. Let us see to it that the American Sabbath Spring is not polluted. Wicked feet are boldly marching up to the Spring, and wicked hands are attempting to defile it.

HANDS OFF! be the thunder-note of the American Church. HANDS OFF! let it ring through the valleys and sweep over the mountains. Woe to us if our Sabbath Spring be polluted.

Reader, do you appreciate this great gift—*fifty-two springs a year*? Refresh yourselves—quaff abundantly the limpid waters of God's beautiful Sabbath Spring—in hope by and by of a Sabbath never to end.

OUR PRAYER UNION.

MOTTO FOR NOVEMBER.—“Cast not away therefore your confidence, which hath great recompense of reward.—Hebrews 10 : 35.

“Away, my unbelieving fear!
Fear shall in me no more have place;
My Saviour doth not yet appear,
He hides the brightness of His face;
But shall I therefore let Him go,
And basely to the tempter yield?
No, in the strength of Jesus, no,
I never will give up my shield.”

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the “THREE-FOLD CORD,” a beautiful little pocket companion. We wish every one of our readers could have one. It cost but 15 cents.

SCRIPTURE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psal. 27; 5-6. Psal. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psal. 80; 7.
3. Psal. 149; 5. Matt. 25; 34. Psal. 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psal. 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Heb. 3; 19. Psal. 31; 1.
8. Psal. 96; 9. Psal. 147; 2. Psal. 45; 10.
9. Psal. 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psal. 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psal. 3; 4.
12. Prov. 3; 7. Psal. 91; 1. Psal. 30; 7.
13. Psal. 130; 7. Psal. 130; 7-8. Psal. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psal. 26; 2.
15. Deut. 10; 12. Psal. 147; 11. Psal. 141; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psal. 132; 8-9.
17. 1 Cor. 1; 31. Psal. 64; 10. Psal. 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psal. 110; 3. Psal. 3; 8.
20. 1 Thes. 5; 15. Rom. 2; 4. Psal. 118; 29.
21. Psal. 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psal. 84; 2.
23. Rom. 13; 14. Acts 13; 38-39. Psal. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psal. 35; 3.
25. Colos. 3; 23. Colos. 3; 24. Psal. 143; 1-2.
26. 2 Pet. 3; 17. Psal. 121; 8. Psal. 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psal. 119; 41.
29. Psal. 107; 1. Isa. 42; 3. Psal. 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psal. 17; 7.

I.—CLOSET DEVOTIONS.

PROMISE FOR NOVEMBER.—“Whosoever believeth on Him (Christ) shall not be ashamed.—Rom. 9 : 33.

“From faith to faith, from grace to grace,
So in Thy strength shall I go on.”

DESIGN OF THE UNION.—We would remind our friends that *The Guide Prayer Union* was established a year ago in connection with the “PHOEBE PALMER FUND,” for the gratuitous distribution of holy literature. Each contributor to the “Fund” is constituted a member of the “Prayer Union.” It is desired, as far as possible, at the noon hour to be engaged in prayer in the Closet. 1st. For the members of the Union and their families. 2d. For the full baptism of the Holy Spirit upon the universal Church. 3d. For a wide-spread revival of Bible Holiness. 4th. For the success of those engaged in circulating *pure literature*. In connection with these objects, we include the special requests found in this department.

THE CLOSET HYMN.

“Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is he.

Sweet is the vision of thy face,
And kindness o'er thy lips is shed;
Lovely art thou, and full of grace,
And glory beams around thy head.

Thy sufferings I embrace with thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross.

Be daily dearer to my heart,
And ever let me feel thee near;
Then willingly with all I'd part,
Nor count it worthy of a tear.”

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*That God will graciously direct Christian people to vote as they pray at the coming election; and that truth and righteousness may prevail in the land, and especially that the traffic in strong drink may be overthrown.*

S—C—, N. Y.: For the salvation of an intemperate son. L—, Md.: For a brother to obtain heart purity. S—, Ill.: An aged mother for the salvation of her children. N—, Kans.: For the reclamation of a son and daughter, backsliders; and for the conversion of a son. R—, Minn.: For a brother in difficulties to be directed. R—C—, Kans.: For the restoration of two backsliders, the conversion of a brother, and the revival of the work of holiness. G—F—, Oreg.: For the conversion of six children and two sons-in-law; Berlin, Germany: For a sister to be aided in missionary work. W—S—, Fla.: For a number of cases. L—G—, Oreg.: For the full salvation of two daughters. O—, Fla.: For a sister engaged in missionary work. G—, N. Y.: For the salvation of a family. K—C—, Mo.: For a sister to be fully baptized, and for the salvation of her husband and two daughters. E—, Tex.: For a number of cases specified on the card. N. Y.: For a son who has imbibed skeptical views. A—, Neb. For a brother given to strong drink. M—, Can.: For a brother working on the line of holiness.

II.—WORK FOR THE MONTH.

VALUE OF TIME.—*Queen Elizabeth, during her last illness, is said to have exclaimed: “O time, time! A world of wealth for a moment of time!”*

1. Give a word of caution, in love, to any who may be unduly excited, politically.

2. Make special effort to get your Church associates to the prayer meeting, while the political excitement prevails.

3. Invite a few of your friends to meet at your house this month for Christian conversation and prayer.

4. Take special interest in some needy person.

5. Help your pastor, by visiting the sick.

6. If there is an infidel living near you go and tell him your experience, in love and meekness.

GERMAN HOLINESS PERIODICAL.—Rev. H. Grentzenberg, New Albany, Ind., encouraged by many in the German work, will commence a German Holiness Magazine January 1st; \$1.00 per year. Mrs. Phoebe Palmer once urged him to do it. Let him have help. We will receive subscriptions.

NOTES—THE GUIDE CANVASS, 1885.

—Be sure to read *The Prospectus* for 1885 on the cover.

Push the canvass vigorously for the renewal of old subscribers, and the obtaining of new ones. Let all our subscribers work. Note the preparations making for next year, described on the third page of the cover. We expect the volume of 1885 will be the most attractive of any yet issued. New subscribers sent this month will receive the numbers for October, November, and December, free.

Persons wishing to take the magazine for the above three months on trial may do so by remitting 25 cents.

—Have you considered this? Last January we enlarged the page of our magazine, giving more matter than ever without increase of price.

—Get *The Guide* for 1885 in the hands of your pastor if you have to collect the money by the dime or half dime. Only 75 cents to ministers.

—The offer made elsewhere to furnish "*The Beloved Physician*" as a premium for two subscribers, and a remittance of \$2.00, applies only to new subscribers; not to the renewal of old ones.

SPECIALLY OBSERVE! All persons who do not notify us by Dec. 15th of their wish to discontinue will be understood as intending to continue during next year.

—SCATTER THE BOOKS! Books and tracts on Holiness! Satan is flooding the land with poisonous books!

—We ask special attention to the new works of Mr. Moody specified on the cover.

—Note well the HOLIDAY PACKAGES announced on our cover—each one A LIBRARY!

—In making remittances remember the "*Phoebe Palmer Fund*," and "*Taylor Transit Fund*."

—Those desiring good help in special services will do well to address Rev. B. W. Gorham, Sea Cliff, N. Y.

—The beautiful portrait of an extraordinary and beautiful character, and the sketch of her marvelous life to be given in the JANUARY PREMIUM NUMBER will make it a rich number. This handsome and costly portrait is the premium to all subscribers. Her autobiography will be published about Dec. 1st, entitled "*Rifted Clouds; or The Life-story of Bella Cooke*." It will be a thrilling narrative.

BOOKS AND AUTHORS.

POSSIBILITIES OF GRACE.—By Rev. Asbury Lowrey, D. D. This is a new contribution to the treasures of evangelical literature, on the definite line of Christian Holiness. In the introduction the history of the doctrine is traced. In the body of the work Holiness is defined, its positive character declared, the way of its attainment pointed out, and the practical results stated. Those acquainted with the writings of the author know that his thoughts are vigorous, and his style pure. A brief glance at the work shows that it is ably written and will be highly appreciated by those who peruse it. We may refer to it again, hereafter, when we have had time to give it a more careful examination. We commend it to the attention of our readers. It is from the press of Phillips & Hunt, New York, printed on good paper, tastily bound, and is embellished with a handsome portrait of the author; price, \$1.50. It may be ordered from us.

FROM THE METHODIST BOOK CONCERN.

CENTENARY THOUGHTS FOR THE PEW AND PULPIT OF METHODISM. By Rev. Bishop Foster. It is a book of historic and practical value, designed to awaken gratitude and to stimulate to becoming activities in this Centenary Year of the M. E. Church. It will do good. Price, \$1.50.

MISSIONARY HEROES AND HEROINES; or, Heroic Deeds done in Methodist Fields. By Daniel Wise, D. D. A beautiful and interesting volume from the pen of this gifted writer, showing the trials and triumphs of Methodist missionaries. Price, \$1.00.

MY MISSIONARY APPRENTICESHIP.—By Rev. J. M. Thornburn, D. D. It is a record of twenty-five years of missionary life in India. It is an attractive work and will be read with interest. We heartily commend it. Price, \$1.50.

FROM OTHER PUBLISHERS.

FIFTY YEARS AND BEYOND; or, Old Age and How to Enjoy it. Compiled by Rev. S. G. Lathrop. It contains selections from various able writers, and is designed to give practical hints to those of advanced age as to how to make the most of remaining life. A work worthy to be circulated. Published by F. H. Revell, Chicago. On sale by us; plain cloth, \$1.00; gilt edges, \$1.50.

THE SHOES OF PEACE.—By Anna B. Warner. The fair author in the Introduction says: "She pleads for a neglected bit of the Christian armor—*The Shoes of Peace*." Her pleading in the eight chapters, numbering 124 pages, is very effective. It will stimulate Christian devotion. Published by Carter & Bros., New York, and may be ordered from us. Price, 75 cents.

THE THEATRE.—An Essay upon the non-accordancy of Stage-Plays with the Christian Profession. By Josiah W. Leeds. It originally appeared in a weekly periodical of the Society of Friends. It aims to present the truth on this subject without introducing facts which are intended to pollute the mind of the reader. It is calculated for general circulation; is in card-board covers, price, 18 cents single copy; \$1.60 per dozen.

THE GOSPEL TO THE POOR VERSUS PEW RENTS.—By Rev. B. F. Austin, Principal of Alma Ladies' College, St. Thomas, Canada. Introduction by Bishop Carman. The author makes an earnest plea against pews in God's house being rented or sold. Bishop Carman well says in regard to this modern device: "Primitive, humble, earnest Christianity might dictate something more like the family of God." Get this work and read it. Published by the Methodist Book Concern, Toronto, Canada.

A RED WALL FLOWER.—By the author of "The Wide, Wide World." In an introductory note to the reader it is said that it is "in its whole chain of facts a true story."

THE GUIDE HYMNAL.

8

Let Me Hide.

A. A. A.

A. A. ARMEN.

1. In the se-cret of thy presence let me hide, Let me hide from my
2. In the se-cret of thy presence let me hide, There to wash in the
3. In the se-cret of thy presence let me hide, Let me there find a

guilt a - way, From the darkness and the tempting snares of sin, Let me
cleansing blood; It is there that richer streams of mercy flow; Let me
safe re - treat; While I struggle with the ills and cares of life, Let me

CHORUS.

hide in thy presence, I pray. Let me hide, let me
hide in thy presence, O Lord.
hide in thy presence so sweet. Let me hide,

hide let me hide From the world and all the e - vils that be - tide; Let me

hide, let me hide, In the secret of thy presence let me hide.
let me hide, let me hide,



—*DECEMBER, 1884.*—

THE WORD FOR THE MONTH.

"For now is our salvation nearer than when we believed." Romans 13; 11.

"My span of life will soon be done,
The passing moments say ;
As lengthening shadows o'er the mead
Proclaim the close of day.

Courage, my soul ! on God rely ;
Deliverance soon will come ;
A thousand ways has Providence
To bring believers home."

BRIEF MONTHLY COMMENT.

BY REV. GEORGE HUGHES.

WE place an inspiring declaration at the head of this page for the closing of the year.

There is a two-fold salvation—a present and an ultimate salvation. The present is glorious, the future immeasurably more glorious. Present realizations are instalments of heavenly felicity—an earnest of the great life of the hereafter. Hence we possess a lively hope begotten by the resurrection of Jesus Christ from the dead, hope of "an inheritance incorruptible, undefiled, and that fadeth not away."

"Now is our salvation *nearer*." How much nearer who can tell? How many milestones yet to pass e'er the goal is reached—who can answer? The revolution of the seasons certainly brings us nearer. Some of our dear readers are on the margin of immortality—their hands almost touch the pearly gate. Rejoice, and be exceeding glad!

Christ, our salvation, in possession now, enraptures us. But what will it be to behold The King in His beauty, and to sit down with Him in His throne?

"Well, the delightful day will come,
When our dear Lord will call us home,
And we shall see His face!"

Courage, believing soul—courage! AL-
MOST HOME!

A Sermon.

THE ANOINTING.

BY REV. SHERIDAN BAKER, D. D.

"But ye have an unction from the Holy One, and ye know all things."—1 John 2: 20.

1. Holy One is one of the many adorable titles of our Lord Jesus Christ. David said (Isa. 16: 10): "Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption," and, in his Pentecostal speech, Peter predicates these words of the Messiah. In a speech made shortly after this upon Solomon's Porch, explaining the miracle performed upon the congenital cripple, Peter uses the same title to designate the Crucified One. "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." So also "Holy One" in the text means Christ and teaches that the anointing of the Spirit comes from Him. But the Saviour taught His disciples to ask the Father for this gift. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." The anointing, therefore, comes from the Father through the Son, and this fact must not be overlooked by any who would receive the gift of the Holy Ghost. It is important to note the words, "When the Comforter is come, whom I will send unto you from the Father." "I will pray the Father, and he shall give you another Comforter." Note, "I will send," "I will pray," but, "from the Father," "he shall give."

2. The unction, or anointing oil, is here used for the anointing itself, and signifies the Holy Spirit in His enlightening, purifying, and empowering offices. This word unction and its derivatives, used in the New Testament, borrow their meaning and force from the ancient Levi-

tical ordinance of pouring holy oil upon kings and priests at their induction into office. The ceremony was intended to indicate that these officials received from above such Divine light, wisdom, and other aid as might be necessary to execute properly the functions of their respective offices. For this reason this ancient rite is the Divinely chosen symbol of the gift of the Holy Ghost, or of that grace which believers receive when they are enlightened, purified, and empowered for successful Christian work.

A reference to the old ordinance will disclose some very important facts connected with this anointing which all believers ought to prayerfully study. It was a capital offence to put the holy oil upon a stranger, or one not belonging to the Abrahamic family. It was punishable by excision from God's people to imitate, or make an oil "like it, after the composition of it." And to pour it upon "man's flesh" was punishable in the same way. These laws governing the use of the holy oil teach us that the anointing of the Spirit can be received by none unless they first belong to the household of faith, or we must know the Holy Spirit in His regenerating and adopting offices before we can receive Him in the higher offices of purifying and empowering. They teach us that it is a fearful thing to substitute moral excellences, gentleness, suavity of manners, and other products of culture and self-control, which are of great value in their proper sphere, for the graces of the Spirit; and that it is an awful mistake to substitute, as many are doing, the zeal and enthusiasm which mere oratory may originate for the energy which the Holy Ghost inspires. Surely such duplicity dismembers from the spiritual Israel. These laws show also that it is lost time, nay, it is time devoted to trifling with self, and insulting God, to seek the anointing while the heart is unwilling to part with all self-seeking, all ambitious schemes, and everything else which car-

nality, symbolized in these laws by "man's flesh," would hold and embrace. To ask for the anointing without renouncing everything displeasing to God is to ask Him to compromise with evil and to come into complicity with our depraved wishes. The unction can not be applied until the carnal principle is crucified and eliminated.

3. This anointing is here represented as a source of knowledge. Hence the apostle says to those who had it, "ye know all things." This Scripture has been perverted occasionally by weak believers to their great injury by supposing that, since they have received the gift of the Holy Ghost, they no longer need the instructions of the pulpit. They have supposed that the statement in the text, and in verse twenty-seven, "ye need not that any man teach you; but the same anointing teacheth you of all things" justify the rejection of all human helps for information on Divine subjects. This text ought, therefore, like all others capable of serious misconstruction, to be examined in its connection and in the light of other Scriptures bearing upon the same subject, "comparing spiritual things with spiritual."

Looking then at the connection of the text it will be noticed that the apostle says in verse twenty-six, "These things have I written unto you concerning them that seduce you." This, with the well-known fact that the whole letter is intended to denounce the antinomian error, or Gnosticism of the times, makes it clear that the apostle is guarding the brethren to whom he wrote against false teachers, and meant to say, in the text and verse twenty-seven, that they knew all that was necessary to preserve them from the snares of the anti-Christians around them, and that they needed no such men as these seducers to teach them. What they needed was to abide in the truths already learned; and hence he says, verse 24, "If that which ye have heard from the beginning shall remain

in you, ye also shall continue in the Son, and in the Father." Again, the *panta* of the Greek text is either in the accus., sing., masc., and may be rendered, "ye know every person," or it is in the accus., plu., neut., and may be rendered, "ye know all things." If the first rendering be adopted, the apostle is made to say to his brethren, "ye know every one of these false teachers, ye know they went out from us (verse 18), because they were not of us, they never received the anointing, and ye know they are unworthy of your confidence." If the second rendering be accepted, he is made to say, "ye know all truth necessary to your present salvation and safety, only abide in these truths, and 'let no man deceive you.'"

When the text is compared with other Scriptures bearing upon the same subject, it is clear the apostle had no thought of teaching that the anointing of the Spirit would supersede any other Divinely appointed channel of spiritual information. In the letter to the Hebrews the Spirit's command to believers is, "Obey them that have the rule over you," or as rendered in the margin, "Obey them that guide you." This assumes the need of instruction from Church officials, and orders attention to it. In his letter to the Thessalonians, the most spiritual Church of apostolic times, Paul ordered them to "Despise not prophesyings," that is, the instruction of others, whether ministers or laymen, "speaking unto men to edification, exhortation and comfort." These and other inspired counsels clearly show that no Christian, however advanced in experience and Divine knowledge can, with safety, neglect the Bible, the pulpit, or any of the appointed means of Divine knowledge. Let none, therefore, wrest this text, or any of kindred import, by refusing human helps in their efforts to know more of God.

4. It would seem from the text, especially when taken in connection with the general character of the epistle, that the

anointing of the Holy Spirit was a very common experience in the early Church. John addresses the brethren with the assumption that they all had this experience, that they all knew the truths which this grace imparted, and urges them, not to seek the unction, but hold and preserve the purity and power already enjoyed. The records made in the Acts of the Apostles indicate the same prevalency of this grace in the apostolic Church. It is stated that, upon the dispersion of the Pentecostal Church, Philip went down to the City of Samaria and preached Christ unto the citizens who joyfully received the word; and when the news reached the apostles at Jerusalem they sent Peter and John to look after this revival work, and they prayed for the young converts until they received the holy anointing. And when Paul met young converts at Ephesus he inquired concerning their experience in this grace, and, finding them destitute, he laid his hands upon them and they received the Holy Ghost.

This is still the Divine order. God would have all young converts, and all believers destitute of this grace to seek at once the fulness of the blessing of the gospel. He would have every one who is freely justified to be as freely sanctified; every one enjoying pardon, to enjoy purity; every one delivered from guilt, to seek at once deliverance from depravity; every one out of Egypt, to enter immediately into Canaan; every one born into the Divine family to be speedily anointed king and priest in that family; and every one betrothed to Jesus by the grace of regeneration, to hastily consummate the marriage by the grace of entire sanctification. Such is God's order.

WOULD the child, that had received from its father a cup with its own name on the outside, "the gift of affection," question its right to run down and fill it at the river running by the cottage door? Surely the waters of life are as free! nay, freer far!

PEACE

"It is a great mercy to have the Gospel of peace, but it is far greater to have the peace of the Gospel."

GOD'S LIGHT ON DARK CLOUDS.

BY MRS. MARY D. JAMES.

"To the upright there ariseth light in the darkness."

To human vision—dimmed with tears—
The dark and lowering cloud
By finite reasoning oft appears
To be the frown of God.

But though obscured, His smile of love
He's waiting to reveal;—
And blessings from His throne above
The storm-clouds but conceal!

How oft I've seen a radiant beam
Dart o'er the darkened sky,
And to my trusting heart t'would seem
The dashing of His eye—

The loving Jesus—glorious Lord—
Who rules the wind and waves;
Who stills the tempests by His word,
The Mighty One who saves!

Then let the threatening clouds appear
And let the billows roll;
They cannot fill my heart with fear
While Jesus holds control.

If He be near who made the worlds,
And whose almighty hand
The wild unmeasured ocean holds;—
Who reigns o'er sea and land:—

How safe I am!—So peaceful, sweet
My soul's unbroken rest,—
For ever as life's storms I meet
My refuge is His breast!

O, blessed rest! Did all but know
The untold bliss it brings
To feel that we are sheltered so
By the Almighty's wings!

OUR OWN.—A missionary, addressing a school, observed that there is nothing that we can properly call our own, and put the question, "Can you think of anything that you can call your own?" "Yes, sir," said one of the heathen girls; "there is, I think, one thing, is there not? *our sins* are our own!"

BELOW THE LEVEL.

Dr. Lovick Pierce gives his views thus: "The desire of entire sanctification is dying out in the Church, because the grade of religion our people have been running upon is below the level where sanctification begins."

NOTES OF WARNING.

BY REV. BISHOP R. S. FOSTER.

The worst foe the Church has is often the Church itself. It becomes its own accuser and its own executioner. If dead, it is worthless; if perverted, its zeal becomes a consuming fire of mischief and hate, and all things beautiful and holy turn to rottenness and death under its manipulation. Its conservatism becomes the conservatism of priestly fables, and its aggressiveness the aggressiveness of worldly ambition and despotic power; it is thenceforth the enemy of progress and liberty, perverting truth, forging gyves for conscience, and enslaving souls and bodies with fetters of superstition and tithings. There is perpetual danger that the Church either become dead or perverted—animate with a life which is worse than death.

If we take warning from the past, we shall find admonitory signs of danger ominously hovering about our own Church at the present moment. The rocks which threaten us are not concealed; they lie in full view; they are right abreast of us; they stand out thick and threatening across the mouth of our second century. Will we rush madly, with all sails set, upon them? or will we have the wisdom to clear them, and magnificently sail down another century of glorious history? Is it not well that we look carefully about us, brothers, and take our reckoning?

We were once little. It is but yesterday that we passed over the brook with two bands. We have now become a great host. None of the tribes of Israel spread more tents than we. Our camp-fires encompass the globe.

Our fathers lived in cabins in the wil-

derness and earned a scanty living by rude and honest industries. We dwell in ceiled houses and live in state on the large accumulations of wealth rapidly acquired. They were rude, but honest and hardy and self-denying, eschewing pride and pomp and the empty vanities of worldly pleasures and amusements and fashions, not ashamed of honest toil and humble fare; loving truth, and courageous in adversity and poverty: we have become refined and cultured, and luxury, ease, and elegance at once our bane and our necessity; the dull routine of daily toil with small returns has become a badge of abjectness, and we rush into the perilous ventures and excitements of commerce and speculation in stocks and merchandise; the theater and the opera-house, and expensive recreations, have become our pastime, and consume all our thoughts and moments not given to business; we are born and grow up and die in unhealthy competition and strifes; and all life is keyed on a false and discordant note. The rush of worldliness and mammon has set in, and threatens to sweep away and swallow up all the homely virtues that made our fathers noble. There is fever in the air. Contagion lies concealed in the customs of the times. The ethics of trade are corrupted and corrupting. Money outweighs character. Equipage and state are more prized than domestic virtue and honor. What is called society is fast becoming a painted harlot, whose breath is corrupt and deadly. Positions of honor and trust are bought and sold in the market. The old manly and womanly virtues have a price set on them. Gilded ignorance, veneered impiety, sham honor, pass more current than genuine merit. This is the fashion of the times in which we live. Will the Church be able to stem this tide? Will she be able to hold her standards firm amid the hurtling? Will she be able to keep her children from being washed down by the current? That there are dangers none can deny.

That they call for skilful piloting and robust and manly prowess none can question. The pulpit will need all its force, and the pew all its strength; the pulpit must be faithful to the pew, and the pew must be steadfast in its support of the pulpit, or our Church will go down the rapids and be swallowed by the gulf, as so many have done before, leaving but a worthless wreck behind.

"The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads, into the sacred inclosure of the Church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and Church ornamentation. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom."

Our great dangers, as we see them, are: assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which, summed up, is a fashionable Church. That Methodism should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

We have reached a point where two ways meet. It is with us to decide which of the two ways we will take. There are signs of indecision. If we accept the lure our history will soon be written, and it will be one of the saddest in Christian annals. Our economy is not framed on the idea of a time-serving and worldly Church. It will be an obstruction, and we shall not be able to compete with the social forces about us, and with other claimants to favor on that line. That which made us great, taken

from us, will leave us poor and contemptible. Decay, once set in, will be rapid, and the boast of our enemies will be fulfilled—that "we are but a rush fire—an ephemeral excitement—a temporary wave of enthusiasm which, subsiding, leaves no monument." Over the doors of our great churches and institutions will be written "a spent force;" and the fragment that will survive will be "mockery and derision." Will we have it so? Isaac Taylor said that a moral wave measured eighty years—forty to reach its crest and break, and forty to subside and be lost. He allowed eighty years for the Methodistic phenomenon, when he predicted it would vanish and disappear. He made a mistake. Is it only the mistake of a few years?

The other way lies open to us. We have grown to our present status as a great religious force. We were born as a spiritual power. We were organized to spread Scriptural holiness over the earth. Our mission was to the poor—to raise up the lowly; to care for the neglected; to preach a gospel of salvation from all sin—a free, present, full, conscious salvation; to build up a consecrated, unworldly, holy Church. It was not a crusade against wealth or culture or the highest social elevation, but it aimed at the subordination of all these to Christ. Thus the Church won its first victories. Thus it was a power which overcame all oppositions and moved the age and the world. Thus it was that it proved one of the greatest moral forces since apostolic times, and built its temples of learning and religion in the four quarters of the globe. Thus it is that it has become recognized wherever Christianity is known as its highest expression—"Christianity in earnest."

Let it be true to its traditions and loyal to its ancient spirit and follow its old paths, and its glory will wax brighter and brighter in the coming century. It is for us to show how a people, animated simply by a religious spirit, can rise from

the lowest to the highest social condition without losing the simplicity of piety; to show how the greatest business energy and largest accumulations of wealth and most elaborate culture and best enjoyment of all things earthly can go hand in hand with the simplicity of a Christly character, and the deepest and truest expression of religion; to show how real godliness, the highest realization of Christian experience and life, can enjoy and sanctify all the best things the world has to give—its best refinement, its deepest and greatest learning, its purest taste, its noblest art—every thing that is worthy and desirable in the estimation of good sense and virtue. It is for us to show that true Christianity imposes no restraints except such as ought to be imposed, and requires no service except such as works to the highest good of the individual and of universal society; that it makes the best characters, the best homes, the best nation, and, therefore, that it should be lived plain and simple, without compromise or accommodation; that there can be the truest piety without moroseness, seriousness without moroseness, the renunciation of improper pleasures without sadness, godliness with cheerfulness; that, in a word, a true Churchly life is the highest expression of the most exalted manhood. It is all summed up in the inspired phrase, "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv, 8. If we do these things we shall stand and be worthy to stand, but if we depart from them, "mene, mene, tekel upharsin" will be written against us, and the world will have no further need of us. Let us take warning by the fate of others and hasten to strengthen the threatened places; and may He whose the Church is, build us more and more in strength and beauty.—*Centenary Thoughts.*

"THE OIL OF GLADNESS."

BY REV. S. M. PALMER.

There is a vast difference between an oil and an essence. There are those who will call it invidious and assuming to rank conversion as an essence, and sanctification as an oil. To those, however, who have passed through the first into the second there is a striking analogy.

An essence is all right and good, and has the essential elements of the oil, but in how much lesser degree! What a smoothness and pungency and strength in the latter above the former!

We have often been familiar with an essence before becoming acquainted with the much more aromatic oil, just as thousands now know the joy of the Lord as the essence of Christianity, without having comprehended by blessed experience the oil of gladness as really existing in a state of holiness as in any other substance.

How shall we excite the desires of the multitude to go up higher? How persuade them to emigrate into the land of Canaan? How incite them to explore the interior counties of the Beulah land, about which they indeed know as much as we do of a substance by its essence? How but by continuing to tell the story with moistened eyes, and beaming faces, and jubilant shouts, and *holy lives*? How Satan opposes every step, crying presumption, fanaticism, credulity. But where one has erred by any of the above causes, thousands have been hindered by fear of them! "Let us come *boldly* to a throne of grace." "The kingdom of heaven suffereth *violence*." "*Strive* to enter in at the strait gate." Enthusiasm, boldness, I had almost said rashness, is in order here.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Get into this valley, dear friends, and then decide quickly and ascend into the mountain of the Lord, where the oil of joy and gladness *abounds*.

"The more rusty the iron is, the oftener we put it into the fire to purify it; and the more crooked it is, the more blows, and the harder the blows, we give to straighten it. Therefore, Christian, if thou hast long been gathering rust, thou hast no cause to complain if God deal thus with thee."—*Brooks.*

IT IS POSSIBLE.

Bishop Jeremy Taylor says: "That it is possible to love God with all the heart, is folly to deny. For he that saith he cannot do a thing with all his strength, that is, that he cannot do what he can do, knows not what he saith; and yet to do this is the highest measure of sublimity of perfection, and of keeping the commandments."

"ASK WHAT I SHALL GIVE THEE."

BY MRS. M. N. VAN BENSCHOLEN.

It was nightfall. As was my custom, I sought the little room to be alone with Jesus. As I shut to the door, my heart leaped forward with gladdest joy—"I am alone with Thee, my Lord," and as I turned to fall at his feet, I was held for, suddenly, there came such an overpowering sense of a glorious Presence, that it arrested every movement while singing, and clear as a voice came the words, so gracious yet authoritative, "Ask what I shall give thee!" O the melting sweetness of the Master's voice!

My whole being thrilled, for then I knew that what I asked would be mine. Quick as thought my petition was ready. I had not thought to pray for it to-night. It had not been in my mind for weeks. The shadow of the cross that had leaned that way for several years had grown dimmer of late, and our hearts were light and happy; but there was ever with us a foreboding that sooner or later it would rest upon us. I had trembled before it, thick darkness enveloped that cross, I shrank and feared. I had sought every possible way of escape. I had cried, "If it be possible, let this cup pass from me"—it would cross the cherished dream of my life, and we turned away.

But now the hour had come. I knew my Lord. I believed in His Almightyness.

With the whole force of our being we cried, "O Lord, thou knowest it all; if

this cross is to be mine, help me to take it up cheerfully, with willing sweetness. Give me the victory, make me triumphant through our Lord Jesus Christ."

Not another word could I utter. Spent with the intensity of my desire, I fell at his feet and a great silence came over me. I had accepted the cross, but with it *I knew I had my petition.*

Days and weeks passed. Months went by: at last it came, and as I lifted that rugged cross to carry it on through the years, my heart smiled back a quick "Yes, my Lord," while all Heaven heard the triumphant shout, "Even so, Father, for so it seemeth good in thy sight." The pain was there; I was even as a woman bereaved, but O the ineffable sweetness and power that was added, made tears a joy and pain a blessing.

No more shrinking, no more fear or apprehension, no more looking at the waves, it was Jesus only, for as I lifted the cross it seemed to lift me. Earth grew dim, worldly voices sounded far away, Heaven drew near, eternity real, and Jesus all in all.

Since then I have lived on the Victory side. No Solomon ever received fuller measure, no David ever proved a Lord more true.

It is worth something to be able to say, "I have proven Thee"—"I know whom I have believed"—to feel amid earth's storms the solid Rock beneath your feet—to trust and not be afraid.

Let us magnify the Lord together, for He always causeth us to triumph through our Lord Jesus Christ.

THE Rev. J. Wesley used to give three rules for the guidance of his followers, as to the use of money: "1. Gain all you can, without hurting your soul, your body, or your neighbor. 2. Save all you can, cutting off every needless expense. 3. Give all you can. Be glad to give and ready to contribute; laying up in store for yourselves a good foundation against the time to come, and ye may attain eternal life." (1 Tim. iv. 19.)

UNIMPEDED PROGRESS.

Dr. F. G. Hibbard says: "It is only when all sin is cleansed from the heart, when the whole desire centers on God, and the whole consent of the will embraces each and every command of God—that the virtues of Christ or the graces of the Spirit can grow with unimpeded progress."

INCIDENTS IN THE LIFE OF REV.
WM. BRAMWELL.

BY REV. DAVID NASH.

While Mr. Bramwell was in the Preston Circuit, England, he had an intimate and much loved friend in Roger Crane, Esq., who became a faithful co-laborer with him while on that Circuit. Mr. Crane thus narrates his conversion: An old preacher conversing with him on experimental religion and perceiving the state of his mind, said to him in a very emphatic manner, "Brother, you are inverting the order of God in His method of saving sinners, and want to be happy before you exercise faith in Jesus. Remember, it is, *Believe, love, and obey*; but you are trying to, *Obey, love, and believe*. That afternoon while traveling alone and ruminating on what his friend had said, he saw the way of faith more clearly, and was enabled to lay hold upon the Saviour, Love, peace, and joy sprang up in his heart, and he went on his way rejoicing.

In those days Methodist preachers had to encounter more formidable weapons than ridicule and contempt. On one occasion at Poulton in the Flyde, where a violent mob was gathered together, his life was in imminent danger: the persecutors being determined to throw him into a large horse-pond. Just as he began to be aware of their design and of the peril of his situation, one of the crowd came close up to him, and looking earnestly in his face said, "Is it Mr. Crane?" Being answered in the affirmative, he turned round to the mob exclaiming, "I'll knock down the first

man that touches him!" This sudden threat, which the size and strength of the speaker rendered him well able to fulfill, produced such an effect on the crowd that they suffered the object of their vengeance to depart unmolested.

In the year 1787 Mr. Crane was attacked with a dangerous fever. His death was daily expected, and in the prospect of dissolution his faith failed. His distress of mind became extreme, and he earnestly desired to see his highly-esteemed friend Mr. Bramwell, then an itinerant preacher. For several days previous to this Mr. Bramwell had labored under an oppression of mind that he could rest nowhere, and had intimated to those around him his belief that some one of his friends was in deep affliction. When the messenger arrived for him, which was in the middle of the night, Mr. Bramwell exclaimed, "O! you are come! I thought Mr. Crane was ill"—and immediately obeyed the summons. On entering the sick room after a few inquiries he stood by the bedside apparently engaged in silent prayer. He then expressed a wish to retire, and remained for two hours earnestly wrestling with God. Returning to the family he said, "Mr. Crane will not die in this affliction." He conversed and prayed with the invalid, and ultimately left him in a comfortable frame of mind. From that time the fever abated; he began to recover, and he always considered his life to have been lengthened in answer to Mr. Bramwell's prayers.

In the Memoir of Mrs. Barrett written by her son, the late Rev. Alfred Barrett, he says, "She attended in early life, through preference, the Methodist ministrations, and took a lively interest in whatever concerned the societies. She often spoke of the awakening and spirit-stirring ministry of Mr. Bramwell, whom, when he was stationed in Sheffield, she had often the privilege of hearing. Once she obtained a ticket of admission to a lovefeast which was to be conducted by

him, and held in Norfolk Street Chapel. At the appointed time she attended, the chapel was full of people, and the service promptly began. Mr. Bramwell opened the service in his solemn and striking manner. The people, with much simplicity and feeling, related in succession the dealings of God with them in their conversion and after experience. As the meeting was drawing to a close Mrs. Barrett says, 'There was a pause, none seemed willing to arise, and there fell upon the assembly a stillness and an awe which I can never describe.' It was deeper than that of the grave—every soul seemed to be absorbed and overwhelmed by the influence from above. None desired or dared to break the hallowed and awful silence of that hour, but all sat communing with heavenly and eternal things, until Mr. Bramwell, after a while, arose and said, '*Now who can say that God is not here?*' which appeal, made with peculiar force and feeling, enabled the congregation to relieve themselves by subdued ejaculations and by tears. The sacred illapse came when there was a pause, and Mr. Barrett says, "My mother could never speak of it without deep emotion and never lost the powerful impression which it produced."

Why, O why, have we not more frequent manifestations of the presence and power of God in our assemblies; when the "o'erwhelming power of saving grace" falls upon the people, and thus the secrets of the heart are made manifest and so falling down on their faces they will worship God and report that God is in you of a truth?" O, for another mighty *Pentecost*!

THE CHURCH has sometimes been brought to so low and obscure a point, that if you can follow her in history, it is by the track of her blood, and if you would see her, it is by the light of those fires, in which her martyrs have been burnt; yet hath she still come through, and survived all that wrath, and still shall till she be made perfectly triumphant."—*Archbishop Leighton*.

TEMPTATION AND SIN.

Bishop Foster says: "Sin begins whenever the temptation begins to find inward sympathy, if known to be a solicitation to sin. So long as it is promptly, and with the full and hearty concurrence of the soul, repelled, there is no indication of inward sympathy, there is no sin."

IMPORT OF THE GOLDEN RULE.

BY REV. DR. A. LOWREY.

(*From Possibilities of Grace.*)

The golden rule, rightly interpreted, teaches holiness. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12. Here we have the tenor of the Law, the Prophets, and the Gospel. The two preceding dispensations form a confluence with the teachings of Jesus and become a unit. The fusion culminates in the golden rule. It is the holiness of the entire Bible concentrated in a single law. The design of the rule is to extirpate selfishness, and to substitute for it the highest style of benevolent action and good-will toward our fellows. It is to make the best wishes we entertain for ourselves the criterion of dealing with others. Whatever good, material or spiritual, temporal or eternal, we would have others bestow upon us, this rule binds us to confer upon them. To do this is to reach the acme of moral perfection, for no man can leave out of his desire of personal welfare a single interest of time or eternity appertaining to himself. Now it is impossible for any man to measure up to this absolutely unselfish standard with sin in his heart. It is generally believed that the essence of sin is selfishness—a disposition to have the most and best of every thing. Selfishness was an element of original transgression. It manifested itself in a desire to be as gods, and to gratify a personal appetite. Ever since the fall there has been a universal ambition and tendency in men to seize the uppermost seats, to

supplant one another, to depress and rob others, in order to elevate and aggrandize self. And it would seem that the last thing which dies out of a sanctified soul is this unhallowed selfishness. It is a subtle vice that puts on an aspect of innocence. Men persuade themselves that pre-eminence and leadership may be sought at the expense of others for purposes of usefulness. A conceit is cherished, that if they are personally honored in preference to others, they can and would reflect that honor upon God, and use its influence for the advancement of his cause. Even among professors of holiness we do not always find that "charity" that "vaunteth not itself." 1 Cor. 13: 4. Nor can this bent of selfish promotion at the expense and disparagement of others be fully overcome until its sinful seed in the heart is exterminated.

Thus we reach the conclusion that perfect holiness is necessary in order to supply the ability to observe the golden rule. There may be an approach to it in a state of partial salvation, and even the semblance of it when it springs from nothing higher than kindness and generous benevolence. But to bring the conduct up to the rule, so as to make it a habit of life, in the high and hallowed sense of the great Teacher, there must be grace in the heart sufficient to destroy utterly all the counteracting forces of sin.

When this grace is received, and not till then, Christians will be seen instinctively taking the lower seats, "in honor preferring one another," Rom. 12: 10. and doing to others as they would have others do to them. The same gifts and benedictions of which they would desire to be recipients, they would make haste to confer upon their fellows. It is worthy of special note that we have in this rule not so much the doctrine of holiness, as the practice of holiness. Our Lord in this case, and according to his usual custom, leaps forward to the application of his great cardinal principle. The doctrine of holiness is clearly involved in the rule,

but it is a doctrine in preceptive form, doctrine enforced, principle applied, theology in life. From this example we may learn a most important lesson, to wit: that our beliefs are but the scaffolding upon which we stand to do our work. It may be safely conceded that doctrine is the foundation of character, but a foundation that supports nothing is worthless. We must build on the foundation in order to make it at all valuable, and according to the art of building and good taste, the superstructure must be more precious and beautiful than the unseen rock upon which it stands.

There is a strong tendency in the human mind to terminate religion in doctrine, and in all ages the Church has been more or less carried away by it. In this respect there has been a great departure from the practical simplicities of Christ's teaching. In a few fragmentary sayings we have the whole of Christ's theology, and all the necessary faith of Christians. How different our ponderous volumes of systematic divinity! In them the truth is elaborated in dry statement, with scarcely a sentence of practical application. The sad result is, the precious lessons of Jesus are buried out of sight, and hid away from the common people. It is a great mistake to suppose that the instructions of our Lord must be formulated into creeds and studied only in the schools and by ministers. We want theology for the people after the pattern of Christ's sayings, which are much more a primer of didactic lessons of duty and pictorial illustrations of privilege than a system of metaphysical distinctions. The great need of the Church, after being pressed into the experience of full salvation, is to be shown how to *do* holiness. The truth of our doctrine must be tested by the deeds of our conduct. The life must be the exponent of the faith, and the faith must blossom into beautiful doings.

TENDERNESS towards oneself and harshness towards others is often the same thing.

NOT BY GROWTH.

Dr. Steele says: "Growth in grace, while accompanied by increasing power to abstain from actual sin, has no power to annihilate the spirit of sin, commonly called "original sin."

"THE BELOVED PHYSICIAN."

BY GIDEON DRAPER, D. D.

It is a happy thought of the present time, the issuing of cheap, popular biographies from the teeming press. No uninspired writing is more profitable in the formation of character than the lives of great and good men. If the memoirs of scholars, statesmen, military heroes are thought worthy of such honor here, much more the history of God's workers, by the Divine help, savers of men. Laudable effort is made to scatter pure literature throughout the land; what purer and more ennobling than the literature of high, holy character. We believe we do God service in calling attention to the "Beloved Physician."

The conversion of the youthful Palmer was genuine and thorough. It had the witness of the Spirit. The consciousness of acceptance was not dependent on the quarter of the mind. And it should be emphasized that it was at the early age of thirteen, and was permanent. When we survey the subsequent life of the converted lad, we are impressed anew with the importance of saving the youth, a much-needed lesson for parents and children in these vaunted Sunday School days. From the beginning the youthful Walter was a *worker*; the child, father of the man.

His attainment of Christian *manhood* in life's early manhood, proved a rich legacy to the Church. His experience was clear, Scriptural, Methodist.

Samson's strength was in his locks, as Palmer's success was in the possession of "perfect love." It was the secret of his power, the inspiration of his life. Spain, thinking the world ended with her own territory, proudly stamped on her coin, *Ne plus ultra*—no more beyond. But when that bold discoverer sailed far beyond the pillars of Hercules, and found the new American continent, Spain struck the *ne* from the coin and wrote *plus ultra*—more beyond. The subject of this sketch was a spiritual Columbus,

and the much needed lesson from his character to the Church of to-day is, *more beyond*.

The "Church in the house" of Dr. Palmer challenges especial remark. Reference is not here made to the universally-known and widely-blessed Tuesday Meetings, but to family religion; the time taken for prayer and song, and Scripture reading, morning, noon, and night; spiritual, household worship. It is the very fountain of Church-religion, and the watchguard of the individual, the community and the State. It is not more indispensable to the restraint of children than for the security of parents.

The life-long evangelism of Dr. Palmer is a beneficent example to the Church. Vast numbers will be exultingly enumerated in this Centenary year of Methodism, but how much hidden power in this great multitude! In the early Church all were workers—not a drone in the whole busy hive of disciples; private Christian as well as apostle, women as well as men, young converts—for all were then babes in Christ—wherever they went, Spirit-filled, witnessed and testified, hence the rapid extension and multiplying victories. The evangelistic labors of Dr. Palmer in the United States, Canada, the Maritime Provinces, and in Great Britain, are a matter of human and heavenly record. A single instance must suffice. In a summer vacation in Halifax, studying Christian work in that unique and fascinating city, I found the grandest achievement to be that of a busy, Wesleyan layman. He had planted a Sunday School in a spiritually-destitute neighborhood; a Church, large and prosperous; Church edifice and parsonage, self-supporting, had grown out of that mustard seed. The school numbers, from six to seven hundred, multitudes of the youth, have been saved from sin; their parents in many cases also won to Christ, the largest and most successful mission-work of any denomination in entire Nova Scotia. The originator and controlling spirit of this Gospel effort said to the writer that he received his inspiration and qualification for Christian work from the visit of Dr. and Mrs. Palmer at Halifax. This incident might be multiplied by thousands, illustrating the wide range of influence of the "Beloved Physician," who went about, like his Master, healing the souls and bodies of men.

Only one other quality in the character of Dr. Palmer will space permit to notice. It

was his persistence. He had the "gift of continuance." Throughout his long life he witnessed and labored in the interest of full salvation. At times it cost him something. Highest heroism was manifested. At some epoch it is a great deal, "having done all, to stand."

In rationalistic Germany, where faith has died out all around them, the Moravian in their Herrnhut-home, have preserved the faith. Theirs is a voice of testimony lifted up in a spiritual wilderness; a great achievement to persevere and hold the truth. Dr. Palmer deserves to be held in everlasting remembrance by the Church of God in that he has boldly stood and bravely battled for the highest and most glorious truth in the religious realm, and with so much gentleness and love as to disarm prejudice and conquer opposition.

It is well his biography is given to the world. He, although dead, yet speaketh. He has a right to speak. He has richly earned a hearing from the Church. Rev. Geo. Hughes has performed the loved task wisely and well. Christendom has been put under obligation. All branches of the Church will be enriched thereby. The acknowledged universal want is spiritual living; godly, wholly-consecrated men; supreme lovers of Jesus. The circulation of this volume will serve this end. It should find a circulation of tens of thousands. Those aiding in scattering it broadcast among the people will materially further the interest of Christ's kingdom, and kindle the fire of holiness and holy evangelism on the altars of many hearts.

The "beloved physician," Julius M. Milongin, who recently died in Constantinople, eminent as a scholar, and as a physician of successive Sultans for forty years, was also eminent as a Christian. In his excavations in the interior of Turkey, he discovered, on a Christianized temple of heathendom, an inscription within a cross, "Light of Christ, shine on all." He made this his prayer and the motto of life. His dying request was, let it be inscribed on my tombstone: "*Light of Christ, shine on all.*" It might well be engraved on the monumental tablet of the "Beloved Physician," Walter C. Palmer.

"You must rise above servant principles, if you would come at filial obedience. Legal causes will never produce Gospel fruits."—*J. H. Evans.*

SEASONABLE OPPOSITION.

"Too much sunshine weakens the nerves; a degree of seasonable opposition, like a fine dry frost, strengthens and invigorates and braces."

"YE ARE COMPLETE IN HIM."

BY E. C. G.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.—Col. 1: 13.

He hath written plain the wondrous story,
He hath there revealed His boundless love,
He hath ransomed us from Satan's bondage,
He hath led the way for us above.

Behold the finished, perfect work of Jesus,
And believe the marvels He hath wrought;
Know the full, the uttermost salvation;
Feel the cleansing which His blood hath bought.

First delivered from the power of darkness
Through the endless victory He hath won,
Then translated into the blessed Kingdom
Of our Saviour, God's beloved Son.

Gladly He transfers His life unto us,
So no longer need we say, "I live;"
But 'tis Christ who ever liveth in me—
Christ, whose love for me His life doth give.

Then the world must see this priceless treasure
As transformed His beauty shineth through
These temples where He *makes* His dwelling,
Showing He hath power to thus renew.

Still not now we see our full redemption—
'Tis the earnest only know we here.
When transfigured we shall stand before Him,
In His perfect likeness there appear.

We shall see His love from the beginning,
We shall gaze with rapture on His face,
We shall know how much the plan hath cost Him,
We shall find complete His work of grace.

PROFITABLE PREACHING.—"Do not preach so much to please as to profit. That is the best looking-glass, not which has the most gilded frame, but which shows the truest face."—*Watson.*
"Flowers of rhetoric are like the blue and red flowers in corn-fields; pleasing to those who come for amusement, but prejudicial to those who would reap the profit."

Holiness in the Word.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Where'er the Word of life is sown,
A large increase bestow;
That all who hear Thy message, Lord,
Its saving power may know."

Berean Holiness Lesson Leaves.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—HOLY EXPERIENCES.

CENTRAL THOUGHT.—"We speak that we do know, and testify that we have seen."—John 3: 11.

STATEMENT.—Mr. Wesley says, "Experience is sufficient to confirm a doctrine which is grounded on Scripture." To the doctrine of entire sanctification there are witnesses by the thousands. The recorded past and the living present testify that the Holy Spirit witnesses to the second work as He does to the first.

I. EXPERIENCES OF OUR BISHOPS.—Of course we only have space for a few.

1. Bishop Asbury: "I live in patience, in purity, and in the perfect love of God. God is my portion; He fills me with pure spiritual life. My heart is melted into holy love, and altogether devoted to my Lord. I think we ought modestly to tell what we feel to the fullest." Having once lost the blessing, he says, "Last night the Lord re-sanctified my soul. . . . I am divinely impressed to preach sanctification in every sermon." Scriptures illustrated by this experience. Deut. 6: 5; Matt. 5: 48; 1 John 4: 17, 18; Acts 4: 31; 13: 52; 2 Cor. 1: 20-22.

2. Bishop Emory: "March 10, 1812. To-day while meeting class and pressing the members to look for that 'perfect love which casteth out fear,' the Lord renewed my own witness of it, after having been sometime in doubt about it. This is the third time I have had the witness given. I believe not declaring it and want of watchfulness were the chief causes of my being brought into doubts before. May I be wise and more faithful hereafter!"

3. Bishop Hamline: When he was sanctified, the great deep of God's love seemed to swallow him up. He felt it not only outwardly, but inwardly. Yet like the sainted Fletcher, he, by refraining from bearing a full testimony, lost the evidence. His own words are: "For some eighteen months I was like Samson shorn, because I did not fully confess God's goodness towards me. But at the session of the Ohio Annual Conference in Chillicothe, September 1843, I made confession unto salvation." Scriptures illustrated by Emory's and Hamline's experiences.—Rom. 10: 10; Philemon 6; Jer. 20: 9. We are to turn witness for God, though death confront us. Rev. 1: 9; 6: 9; 12: 11.

SECOND WEEK.—LESSON II.

TOPIC—HOLY EXPERIENCES.

CENTRAL THOUGHT.—"The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Psalm 126: 2, 3.

II. EXPERIENCE IN OTHER COMMUNIONS. This blessing of entire sanctification is not the peculiar property of any one denomination; it belongs to all who choose to rise to their gospel privilege in Christ. Examples:

1. Rev. Robert Hall: A distinguished Baptist minister of his day. The following is a part of his consecration. "I disclaim all right to myself from henceforth, to my soul, my body, my time, my health, my reputation, my talents, or anything that belongs to me. I confess myself to be the property of the glorious Redeemer. I dedicate myself to Him, to serve, love and trust Him as my life and my salvation to my life's end. I call thee to witness, O God, the truth and reality of this surrender of all I have and all I am to thee, and earnestly implore the influence of thy Spirit to enable me to stand steadfast in this covenant, as well as an interest in the blood of thy Son, that I may be forgiven in those instances—alas, that such an idea may be possible!—in which I may in any degree swerve from it." Scriptures illustrated, 2 Cor. 6: 14-18; Rom. 12: 1, 2; Matt. 10: 37-40; Isa. 1: 19; Ex. 40: 9. Now when we bring all to the altar which is Christ (Heb. 13: 10), the altar "sanctifieth" the gift.

2. Rev. James Brainard Taylor: One of the faithful examples of holiness in the Presbyterian Church. After his conversion he was in great distress because of indwelling

sin; at length he was enabled to give up *all* to God. Writing to a friend he gives the result: "My mind loves to dwell upon this delightful theme—holiness. It is a blessed doctrine. Ah! why did I not come to possess it before? Why? because, like many other professors of religion, I looked for a death purgatory, not believing that *the blood of Christ*, and not *purgatory*, cleanseth from *all* sin. This is the present tense. It is efficacious *now*, and the Lord has proved to me a full, a complete Saviour." Scriptures illustrated, 1 Pet. 1: 15, 16; Heb. 12: 14; 1 John 1: 7, 9; 2: 5; 1 Thes. 4: 3.

THIRD WEEK.—LESSON III.

TOPIC—HOLY EXPERIENCES.

CENTRAL THOUGHT.—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Pet. 3: 15.

3. Prof. Thomas C. Upham. A minister of the Congregational Church. It appears from his own statement, that when he commenced seeking the blessing of entire sanctification, he was not in a backslidden state, but possessed a "clear evidence of adoption and sonship." But with all this, he finds evils within, and says, "I do not know that I was ever more troubled." But he cried for help! His faith triumphed, he exclaims. "Thou hast given me the victory," "I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection, or holiness, both then and ever since. There was no intellectual excitement, no very marked joy, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it." Scriptures illustrated, John 17: 6-19. The persons for whom Christ prays were *saved already*. See verses 14-16. Yet he prays for their *sanctification*. Prof. Upham felt *inbred sin*. Rom. 7: 16-24; Gal. 5: 17.

4. Frances Ridley Havergal, an Episcopalian. "Yes, it was on Advent Sunday, Dec. 2, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you *see* you can never *un-see*. There must be full surrender before there can be full blessedness. God admits

you by the one into the other. He himself showed me all this most clearly. You know how singularly I have been withheld from attending all conventions and conferences; man's teaching has, consequently, had but little to do with it. First, I was shown that, 'the blood of Jesus Christ His Son cleanseth us from all sin,' and then it was made plain to me that He who had thus cleansed me had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me." Scriptures, Psa. 37: 5; Mal. 3: 10; John 7: 17; Jude 24; 2 Cor. 3: 5.

FOURTH WEEK—LESSON IV.

CLOSING WORDS.

We have come to the close of our studies for 1884. The preparation of these Lessons has been with profit to my own heart, and to to others as we have learned. We add a few closing words:

1. *Promote holiness in your Church.* Do this in the use of the ordinary means of grace. Don't be afraid to preach it and teach it, by doctrine, and prayer, and testimony. It is the only way to keep up the life of the Church.

2. *Soul-savers are wanted.* The Church needs an old-time revival in soul-saving. Everywhere we have common-place Christians. But men of power and consecrated usefulness are needed. Do you aspire after this honor? Commendable ambition. (Dan. 12: 3; Jas. 5: 20). But how can you be thus distinguished? The answer is, the "vessel unto honor" must be kept "sanctified, and meet for the Master's use, and prepared for every good work." (2 Tim. 2: 21).

(1). *Consecrated.* The very first meaning of sanctified is *separated* to God's service. (Gen. 2: 3; Ex. 30: 27). The needs of Christ's Church, and the condition of the world call for those wholly consecrated.

(2). *Cleansed.* If a Levite had brought one of the consecrated vessels on which the priest could discern soil or dust, he would have ordered it away, as unfit for the Master's use. The holy Saviour requires clean vessels for His service to-day.

(3). *Filled.* The vessel dedicated to the service of the Jewish Temple held the oil for anointing, and the precious spices for the incense. (Eph. 5: 18; Acts 2: 1-4; 4: 31; 13: 52; Eph. 3: 19). This is the preparation "for every good work."

Holiness in Testimony.

"I will praise thee: for thou hast heard me, and art become my salvation."—Psa. 118:21.

"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

The meeting to-day was one of great profit and spiritual enjoyment. The place in which we were assembled was none other than the house of God and the gate of heaven.

The hymn, "O Jesus, at Thy feet we wait," was sung, after which Bishop Taylor led in prayer, presenting numerous requests which had been made for the entire sanctification of Christians, the conversion of sinners, the healing of the sick, and the prosperity of God's work in different places.

Sister Palmer read Heb. X, and said, "As there are so many here, I will not make many remarks, but I do want to say that my heart is kept so blessedly. I have the same temptations others have, but somehow there seems to be such a consciousness that God is omnipotent that I seem to be borne up. I realize the fullest trust that God means what He says when He says, so positively, 'I will never leave thee nor forsake thee.' I believe this, and my heart puts on good courage. I believe God answers prayer, and my heart says, 'Praise the Lord' this afternoon, and now let us hear from as many witnesses as possible."

THE WORK IN AFRICA.

Bishop Taylor—"Of course I must not take all the time, but it will be interesting to you

to know a few facts in reference to the African movement, and to enjoy the stimulus to be derived from it. God has called some to this particular work. A new region of country has been found in the interior, unknown all these years. German travelers providentially started lately into that region and found a people of a higher type of civilization than are in the other sections—well-to-do farmers and mechanics, some living in stone houses. They passed through towns regularly laid out and clean, having two or three streets with stone buildings. It took them two or three hours to get through a village, which had gardens and fields in the rear, and another it took a whole day to get through. Freebooters have precluded intercourse with this section till now. The natives thought these travelers to be the spirits of their ancestors, who came back to visit the glimpses of the moon. All sorts of people claimed kindred with them. They were received with the greatest kindness, and taken several hundred miles on their journey and not charged a cent. They are a settled, not a roving people, and hence this seems to be a good location in which to plant our new mission. The difficulty will be to get in. My fellow laborer will go in from the east, while I shall go in from the west coast. Perhaps the Lord will lead us to establish stations along the line. It will be difficult to get their language, because they have no alphabet and no books. To get the people there to read would be the work of a quarter of a century, and it is rather late in the day for me to attempt that, but we propose to use the phonetic sounds. We will have only one book. We will teach that 'In the beginning God made the heavens and the earth,' and in three or four years we will have thousands so well up in the languages as to furnish any number of interpreters. We will live in tents like Abram, Isaac and Jacob. The conditions upon which we allow people to go are that those at home pay their passage to where they go, and then they must trust God and the natives for their support. Christ sent forth his disciples as lambs among wolves; a good prospect, it would seem, for the wolves, but not for the lambs, yet those disciples were jubilant over their success, and when Christ inquired, 'Lacked ye anything?' they had no deficiency to report. When the day's work is done we shall cross the river. Thank God we can get those who are suitable on these principles. The Lord has given us men

and women who are ready for the fight. At first I would not consent that ladies should go among naked savages. A grand young lady, whom I met at a camp meeting, I expected to send to India, but when she heard that I had changed my mind in reference to sending ladies to Africa, she offered herself and said, 'There are plenty who can go to India.' I asked of her, Have you counted the cost of traveling a thousand miles during the pestilences and the robbers? Very likely we will have to dig a hole and put you down and leave you there. Yet she was ready to go. A dear brother and his wife in Michigan offered to go. I did not like to separate them. I wrote them a most discouraging letter to scare them, but they would not scare worth a cent. The lady said, 'I do not think I shall die till the Lord gets through with me.' A gentleman and his wife, who heard me preach, said, 'We have not much to give to your transit fund, but we give our children for Africa.' I said to them, Have you counted the cost? I have traveled so much you think I can tell you everything, but this will be a new experience for me. They replied, 'We are called of the Lord. We are sanctified to God, and if we die there we will not murmur.' To Edith I said, We may have to put you down in a hole there. She replied, 'It is as near to heaven from Africa as from here.' All these people are sanctified wholly to God, and trusting in God we expect to succeed. I was puzzled to know how many to take with me, but that looked too much like experimenting, and we go in to win; so I settled down to this, that I would take as many as the Lord will give us, of the right sort. We have twenty or thirty whom we think to be of the right sort. We have one brother with his wife and three little boys; the eldest is about six years of age. Their uncle Ed. said to them, 'Are you going to Africa?' The eldest replied, 'I am going to Africa,' and the others said so. I hesitated to take the children, but the children were the ones who lived in the wilderness when Israel went through it. We are going where there is nothing, and God will demonstrate there the self-supporting principle. There is a wonderful power in prayer. When I went to India thirty years ago, neither here nor in England had the people faith in the success of my work, but in Australia they had faith and offered much prayer for me, and so I expect to go to Africa helped by the prayers of thousands. You

can take as much stock as you will in this movement, and the Lord will help you."

Singing, "*All hail the power of Jesus' name.*"

ON CHRIST'S SIDE.

Rev. George Hughes.—"I never was so glad in my life as to-day that I am on the side of the Lord Jesus Christ. I have a divine consciousness in my soul that I am on the winning side. Men to-day are in the greatest uncertainty and strife of tongues and confusion, but there is no confusion in my soul. I took hold of that sentence in the lesson with wonderful interest and power, 'But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.' Jesus is on high to-day with the expectation of the final conquest of this globe, and that takes in the cannibals in the centre of Africa. He has bought the expectation with his own blood. This globe is redeemed, and neither men nor devils can thwart His expectation. Glory be to Christ! I never saw such an election day as this. From the time I arose this morning it seems there has been an overshadowing of God upon me and the nation with which I am identified as never before. I rejoice in God to-day because I am conscious that my calling and election is in process of being made sure. I am giving diligence to that end, and I have a divine evidence and conviction of this, which is sure as to this world and prospectively sure as to the next. My soul is full of exultation in the God of my salvation."

A GRACIOUS PROMISE.

Sister Palmer.—"I always find our experience meetings to be the most profitable. This morning very early I awoke and my heart was going up for a fresh baptism. I opened the blessed Word. I stopped at the place where I opened, and it said to me, 'Call unto me, and I will answer thee and show thee great and mighty things which thou knowest not.' Reading recently a work by Dr. Lowrey entitled 'The possibilities of Grace,' I said, 'Lord, let me know the possibilities of faith.' Was I correct, Doctor, in offering such a prayer?" Dr. Lowrey, "I think so." "I have been nerved up to give all diligence in prayer, asking, and not only asking but receiving. The Word says, 'Ask and ye shall receive.'

Now, dear friends, let us know more of God. I expect Bishop Taylor must have great faith in God to get him through, and we need faith, too."

Singing, "*My faith looks up to thee.*"

REJOICING IN CHRIST.

Rev. I. Simmons.—"I find great comfort in filling the little place which I am called to fill, though it be not as broad as that of the bishop, and it seems to me it takes all the faith that I can bring to bear to do exactly right before God what I am called to do, and to-day as I look over the ground, I never had so much of a longing that the Lord Jesus Christ should find no difficulty with reference to my will or anything else connected with me, and all this not only with my lips, but that I should be in an attitude of amen all the time to whatever may come. I commenced the day pleading with the Lord for His mercy toward our land, that he would over-rule partizanship and have His way; and while remembering the land I love, I could not help thinking of a little incident in the life of Dr. Payson. The people were very much interested in their candidates, and on the Sabbath morning after he had entered the church and had opened the services he leaned over the pulpit and said, 'I have a series of resolutions to present.'

Resolved, That the Lord Jesus Christ is the most traduced person in this world.

Resolved, That we will give Him our hearts' franchise and raise Him to the power and authority in our souls as well as in this world.

"It made a flutter, but it brought to the minds of the people a fact that there is one who seeks authority in this world. I say, 'Lord, reign in my soul constantly and uninterruptedly.' I find there is a precious infiniteness in His love to me. I have known what it is to have breaks in my Christian life, but these times He is steadily keeping me, and the consciousness that He saves is becoming a precious sanctified history right along in my life, and there is so much praise and thankfulness in my heart that I am reminded very frequently of how God of old filled His house with His glory, and how the chorus then struck up their anthems, and then it is said that the glory of the Lord filled the house, and I so constantly feel the breath of praise in my soul that it gives wings to my feet."

A Brother.—"The last week has been one of great assurance to my soul; the Comforter has come in to abide. I feel the cleansing power. My work has been made plain to me. Isaiah speaks of God's people being made white as snow, but David prays, 'Wash me and I shall be whiter than snow.' I am glad that my theories with regard to remainders are gone, for God has done a thorough work in my soul. I had doubts as to the extinction of the old man; now I rest in God's love, and thank Him for all the light I have."

Singing, "*I am so glad I am saved from sin.*"

WONDERFULLY SAVED.

Bro. Smith.—"I want to say a word. My experience has been a very strange one. I have at present a work to do on the street, and I really thought that taking the slang and the insults of those street loafers, the Irish Catholics, was the worst thing on earth. But when Bro. Taylor gave us an outline of his work it seemed such a small thing to bear what comes to me that I felt ashamed of myself. Thank God I have salvation to-day, and it is all I have on earth that I can boast of. You do not know how I feel inside when I can look at and hear so much that goes on around me and say, 'I am above that.' The Lord Jesus has done more for me than I can think of. God is my shepherd, and my soul shall not want. A short time ago I could not speak this way conscientiously and truthfully, but to-day my heart says so; my heart and soul are in sympathy with God. I know not whether this idea is Scriptural or not, but when I get blest it seems as if the whole heavens were at my command. Were I called to Africa I would go in five minutes. I do feel authorized to declare that I have the Lord Jesus Christ in my heart. If any one had told me six years ago, 'You will be at a religious meeting every Tuesday for five years,' or some one had said, 'Smith, here is twenty-five dollars for sitting two hours in such a meeting,' they could not have kept me. I would have gone where the noise and bustle and rum were. Bless God for praying women. They asked me in a mission in Water street if I were a Christian, and if they should pray for me. They prayed on their knees and asked me if I felt any change. I said, 'No, but I felt I was in good company.' I came out of that meeting a convicted man. I said, in my own strength, 'No more rum,

tobacco, or theatres,' &c. Five weeks after that in my own room I read the Lord's sermon on the mount, and was blest, and now before millions I would testify that I am fully saved—that God dwells in my soul."

SALVATION AMONG THE JEWS.

Bro. Freshman.—"I rejoice this afternoon that there are so many able men and women here. All our hearts have been thrilled by the utterings of Bishop Taylor. They will help me along in my work. I thank God I know something of this great salvation. When Jeremiah prayed he said unto the Lord, 'There is nothing too hard for thee,' and the answer came back in the same language, 'Is there anything too hard for me?' I stand here, without a dollar in my pocket, responsible for the rent of two halls where I preach. Next Sunday I shall have the pleasure of baptizing and receiving into the church three Jews saved among us. God is with us in a most wonderful manner."

Singing, "*There's a wideness in God's mercy.*"

IN HEAVENLY PLACES.

Dr. Lowrey. — "I am here sitting in heavenly places in Christ Jesus. The Lord continues to bless me with all spiritual blessings. My thoughts have been occupied for several recent days with two things—the moral condition and prospects of our country, and the great missionary work. These two things have occupied my mind for weeks, and to-day is the day when the electors are called upon to vote in harmony with the principle and truth that rulers are to be a terror to evil-doers, and a praise to them that do well. In all my life, perhaps, I have not been so much exercised as to duty in this respect as this Fall. Many years ago I commenced throwing away votes, as they said. I have thrown away a vote to-day, I suppose, but I have voted my convictions. Here we have this abomination of drunkenness in our land. We must get rid of it. We will get rid of it, but it must come through His people, who are a deposit of salt in the world. Then I think of the closing century of our Church organization, and feel it is the duty of all Christians, and especially the Methodists, to close the century and open a new one as a revival Church. And I will say that we have no right to exist except as such, no matter how we may build up our benevolent and

literary institutions. I am sorry I have not heard Bishop Taylor. I believe this century will see several conferences in Africa. I am not remarkable for great faith, I am sorry to say, but this century is going to see these things done, and there is the man who will first roll this stone cut out without hands. God bless him and preserve his life and those of his wife and children, whom he leaves behind.

Bishop Taylor.—"I will say that I have a full appreciation of the trials awaiting us. We have invested our lives in this thing; all those who go must do so. We go as Christ came here, to die there if it be God's pleasure. I would rather go to Africa among the heathen cannibals than to heaven, to live with the angels. They can get along without me. The Lord was forty years drilling Moses to lead a host out of Africa, and He has been drilling me for forty years to lead a host into Africa. True, it is a small one, but what we lack in numbers we make up in quality. It will take two or three years to learn the alphabet. With the Bible, we expect to educate the people in a sound, symmetrical system of a pure theology. We will get a better system than you have here. I expect to live as long as the Lord wants me, and will be as safe in Africa as in New York. I go there to work, and without fear."

Singing, "*He leadeth me, O blessed thought.*"

A Sister.—"Sitting here, I have been thinking over a text which is in my mind, 'Commit thy way unto the Lord, and he shall bring it to pass.' I have been laying every thing, no matter how small, before Him. Then I think of Bishop Taylor as he commits his great way to the Lord. The last clause of the verse fastens upon my mind more than ever before. I can do nothing to cleanse my heart, but I can open it to the Lord. I can commit my way unto Him, and He shall bring it to pass. Jesus must reign, and my heart says, 'Reign O thou King of saints.'

A brother spoke of the good realized years ago by attending the meeting and the holding of a similar one.

Rev. I. M. See declared this had been a great election day to him, as he voted, his heart said, "In the name of the Lord Jesus."

Sister Palmer exhorted those not fully saved to make an immediate surrender. A number arose asking prayer, and the Lord revealed himself.

The Social Meeting.

With all the heart.—Mrs. J. S. Dedman, Burnt Ranch, Oregon: I love God with all my heart, soul, mind, and strength. To know and understand the boundless love of God is to be made clean by the blood of Jesus. I thank Him that He brings to my remembrance what He would have me do. My heart is burning with love to Him to-day, and the light of His shining face is ever near.

Praise notes.—Prudence Clark, Mount Vernon, N. Y.: Glorious in holiness, mighty in love, is the adorable Saviour to me this day. Come all the world and hear what He has done, and is doing for my soul. Old age does not shut out the blessed Jesus. No! How great the promises in 14th, 15th, and 16th of John. Prayer offered in Jesus' name cannot fail of being answered. Glory, glory, glory to God! His praise I must and will proclaim.

Thy will be done.—Mrs. F. E. Frisbee, Franklin, N. Y. (Having been called to part with a son, upon whom she greatly leaned): When the blissful assurance was given me that he was prepared to meet his God in peace, I smiled, and said, "Thy will, O Lord, be done!" I have taken Jesus for my healer. My bodily diseases are all removed, and now His power is to be demonstrated in straightening my joints. I know this is His will concerning me, and He wants His power demonstrated before the world. I have laid aside my crutches and braces which have been weighing me down so many years. I feel the healing power at work in this mortal frame day by day, richly combined with the Holy Spirit.

A joyful witness.—S. J. Cole, Julian Furnace, Pa.: I desire to be a witness for Jesus, and of His wondrous power to save to the uttermost, for He saves even me, who am least of all His saints. He gives fulness of joy and pleasures forever more. When ten years of age, while kneeling at my bedside, my precious Saviour seemed to take me up in His arms and bless me. I was led to shout His praise, and tears rolled down my cheeks. I am now nearing the close of my 45th year, and never until about fifteen years ago did I hear the precious theme of holiness mentioned, and my very inmost soul leaped for joy. I knew it was the long sought-for peace and rest. I commenced seeking. I believed

I had the prize long ago if I could have given testimony. Now I am satisfied; I am safe from all danger while under His wings.

Confident in affliction.—Mrs. E. J. Watts, Augusta, Mich.: I have been favored with the reading of the *Guide* for a number of years, through the kindness of a relative sending them to me after she had read them. They are next to my Bible. I am still undergoing affliction, but feel confident, if faithful to the grace already given, that some time dear Jesus will come and receive me unto Himself, that where He is I may be also. I am a child of The King, therefore an heir to a place in my Father's house.

Christ abiding.—Mrs. A. C. Tyrrel, Westport, N. H.: I have a blessed consciousness of the presence of Jesus my Saviour. He not only "comes and walks with me," but I know He has His abode with me. He is now my Physician for both soul and body. "He forgiveth all my iniquities; He healeth all my diseases." By tongue and pen I desire to tell to all around what a wonderful Deliverer from sin and disease I find Him to be. His promised prayer in John 14th, "I will pray the Father and He shall give you another Comforter," is answered for me. With my whole heart do I praise Him.

Received Christ.—M. A. Jones, Fresno, Cal.: I know that I have received Christ, and that His blood cleanseth me from all sin. Blessed be God, while under the blood I have the Holy Ghost. I have proved that God does choose the weak things of this world to confound the mighty.

Rejoicing in God.—Mary S. Rose, Pedro, Ohio: I was three years before I could realize that God had pardoned my sins. I lived for a month or more very well, but soon found, to my surprise, that I was sinning and repenting. I had often read of the blessing or sanctification, so I was in great distress and trouble. I determined to take the *Guide to Holiness*. At last, by much wrestling and prayer, I came to know Jesus as a perfect Saviour. My soul was full, praise the Lord. I am now trusting God with all my heart; striving under all the difficulties of life to say, "Thy will, O God, be done!"

Wonderfully blessed.—D. A. Jamison, Altus, Ark.: I testify that the Lord blesses me wonderfully. He saves to the uttermost continually.

Holiness in Home Life.

"I will walk within my house with a perfect heart."—Psalm 101: 2.

"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one their heavenly rest!"

—"HURRY is the mark of a weak mind; despatch, of a strong one."

THE HOME: BIBLE TEACHINGS.

Fourth Paper.

BY MRS. KATE SUMNER BURR.

At this season of the year demands for aid multiply; and though in our own immediate vicinity there may be no cases of destitution, or charitable institutions, which appeal to our hearts, a vast multitude of both lie within our reach.

The house should be so pervaded by the spirit of Christian beneficence that each member of the household should recognize the genial influence. The Christmas-tide serves to open the heart of friend to friend; but this sentiment of family love is not here referred to. It is delightful to remember our friends and to be remembered by them, and tokens of remembrance are tenderly cherished; but from the home where gifts extend no farther great blessings are withheld by him who says, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble;" and "He that hath mercy on the poor, happy is he;" and "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again;" and, "When thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

When members of the family unite in the service of Jesus, in the relief of his poor or suffering ones, their love is hallowed and strengthened. Charity may begin at home, but real charity will not end there. The hol-

lowness of our religious profession will appear, even to our children, unless we manifest the mind of Christ in striving to "rescue the perishing."

Is there one of the *Guide* family who has felt to cry, "My leanness, my leanness?" Try the effect of giving one-tenth of your income to the spread of the gospel, and your sighs will be turned to singing! There is great power in prayer; but the angel who spake to Cornelius said, "Thy prayers and thine *alms* are come up for a memorial before God," as a reason why he should send for Peter to "speak unto him." The result was that while Peter preached the gospel, "the Holy Ghost fell on all them which heard the word," and they were baptized. "All them" included the kinsman and near friends. Are there dear members of our families who, as yet, have resisted the call of mercy? Remember Cornelius not only "prayed to God alway," but also "*gave much alms to the people*;" and he and *all* his were miraculously brought under the preaching of the apostle, and baptized with the Holy Ghost!

When we are willing to sacrifice unto the Lord that which *costs us something*, we may expect that our service will "come up for a memorial before God," and be rewarded according to his promise. So, as Christ gave himself for us, let us give ourselves to him in service to his poor or suffering followers, and thus insure the joy of Christmas during every season of the year, and each New Year be increasingly blessed.

—LORD BYRON writes. "*I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity.*"

"Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last."

HOME SUGGESTIONS FOR DECEMBER—*Heart Questions.* The year is about closing. How stands the account? What response does my heart give? 1. Has my will been running in harmony with God's will? 2. Have my affections ardently clung to Jesus, the altogether lovely? 3. Have the graces of the Spirit attained richer development during the year?

Home Bible Readings for each Sabbath evening: December 7th, Psalm 3; 14th, Matt. 13: 1-17; 21st, Hebrews 2; 28th, 1 Thess. 5th chap.

Home Songs, to accompany the above: Dec. 7th, 733; 14th, 575; 21st, 447; 28th, 657.

The Children's Portion.

'And great shall be the peace of thy children.'
Isaiah, 54: 13.

"He buys honey too dear who licks it from thorns."

LETTERS TO THE CHILDREN.

BY REV. J. H. JAMES.

Bible Living.

The Word of God is given to us to teach us how to live. To have its aid in right living, we must *have it in our memory and obey its teachings.*

Not all that we hear, but that which we have in memory, always ready to use, is helpful to us. One boy reads the whole new Testament through, with little attention to what he reads. Another finds in reading that the boy Jesus was "subject unto" his mother and Joseph, her husband. That is, obeyed them. This one fact is fixed in his mind and he never forgets it. When the mothers of the two boys tell them of something they wish done, the mere reader says, "I don't want to do that," and neglects it. The other thinks of Him who was subject to His mother, and wants to be like the blessed Jesus, so he quickly obeys. He does this not only once or twice, but every day, and it is his habit. In this way he grows up to be an obedient son and a comfort and help to his parents. That one lesson learned from the Bible is worth more to this boy than all the reading of the other boy.

There are a great many such lessons in the precious book and we need to have them in mind so that they will come to us at the right time. A little fellow who had been taught some of them was told by his mother not to leave the door-step where he was playing. While he sat there a circus came in town with its gaily painted wagons, its pretty horses, and its music. One of the boys running along by the side of the wagons, called to the child on the door-step to go with them. He started and ran a little way, then he hurried back before his mother missed him, and went right to her and said, "Mamma, the boys called me and I started with them, but then I thought that the Bible says, 'My son, if sinners entice thee, consent thou not;' so I came back." You see that one text kept that boy from disobedience and perhaps from serious harm.

If the dear children who read the *Guide* will try every day to get some new thought about Bible-living and then act upon the lessons learned, the blessings promised in the Book will be theirs in this world and in heaven.

"A CORRUPT heart is like an ant's nest, on which, while the stone lieth, none of them appear; but take off the stone, and stir them up but with the point of a straw, you will see what a swarm is there, and how lively they are."

THE TRY COMPANY.

VERSES FOR DECEMBER, to be committed to memory.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8.

"Eternal depth of love divine,
In Jesus, God with us, displayed;
How bright thy beaming glories shine!
How wide thy healing streams are spread!"

Let all the members of the Try Company read 5th Chapter of Matthew this month.

A NICE LETTER.—Ida Brown, of Keenansville, Ont., Canada, writes: I would like to be one of your friends. I am trying to love the Saviour. I would like to know if you would consider me one of the Try Company?"

[We welcome Ida to our Company, and hope she will be a good member. God bless her.—Ed.]

Questions.—1. What cave was the hiding place of five Kings?

Ans.—The five Kings were found in the cave of Makkedah.

2. On what mountain was King Josiah slain in battle?

Ans.—Megiddo.

Who will send us the answer by December 15th to the following

BIBLE CHARACTERS.

The meeting-place of four hundred discontented Israelites. The initials of the following prove the name:

1. One "who through faith quenched the violence of fire."
2. The feeding-place of Israel's flock, and in later times the scene of a miracle.
3. The name of a king of Judah who was punished for his presumption.
4. The uncle of Esau.
5. The old name of Bethel.
6. The name of one who, through covetousness, "troubled Israel."
7. A Danite, the father of a famous Judge of Israel.

T AND P.—A clergyman visiting a poor Christian woman, found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her the meaning. "O," said she, "those are the promises in my precious Bible. There are many of them, you see, I have tried, so I marked them T; and many I've proved, and I know that they are true, so I marked them P."

Loved Ones Gone Before.

REV. JAMES W. HORNE, L.L.D.—This much esteemed brother, who was so suddenly killed by the New York and New Haven R. R. September 6th, was an earnest and faithful exponent of entire sanctification. His suavity of manner, serene cheerfulness of spirit, quiet firmness to principle, tireless devotion to ministerial work, and adherence to the Methodist standards and usages were the fruits thereof. He was, for a year or two, a member of the National Camp Meeting Association. His sermon at Round Lake on Paul's prayer for the Ephesians was a thrilling exegesis of that four-sided petition, which those who heard it will never forget. At Mannheim, on the memorable Monday night, when the great pentecostal power mightily prostrated thousands, he was kneeling near me in the stand. His soul was ablaze with celestial light. In the heavenly hush that preceded the descent of the Holy Spirit, he raised his head to look over the awe-struck and kneeling multitude. In his description given afterwards in the *Guide* he declares he saw a strange light playing over the bowed throng. It was the celestial reflection in his own soul, doubtless, for he was susceptible of vivid inward experiences. He verily walked with God. Holiness was his theme. He was never trifling, had no fondness for frothy mirthfulness, but was sedate, grave and reflective. This made him appear absent-minded, to men, but he was stayed on God, and dwelt in His presence continually. He used His pen much, but his favorite themes were holiness and mission work. How quickly he sped into the full glory! How blessed for him to finish off his thought in heaven! What a glorious transition from the earth-bound to the angelic company! God knoweth, but to our poor human seeming, how poorly can we spare such as Bro. Horne from our ministry, from our conference, from the field? O, as the plumes of our fallen sink in the strife may the holy baptism anoint new soldiers for the fight! O ye men of God, let us be holy, and as clearly pronounced believers and enjoyers of entire sanctification, live holding up this precious truth as the right and duty of all! Brother, loving and beloved, I congratulate thee on thy beautiful life, and sudden enthronement! I shall see thee again!

I. Simmons.

MRS. A. G. WIGENT, of Watervliet, Mich., departed this life Aug. 14th, 1884, in her 53d year. She was stricken with apoplexy Aug. 1st, which in thirteen days terminated her earthly course. She was converted to God in early life, and retained her hope in Christ, uninterruptedly. Mrs. W. was a member of the Methodist Episcopal Church, was possessed of noble qualities, ever kind and affectionate in her home, and ready to do good to all. Her husband, Archibald G. Wigent, with whom she has been tenderly united since April 22d, 1856, three children, and many friends, deeply feel their loss, but hope to meet her in heaven.

MRS. HANNAH DEAN closed her earthly life at Lanark, Ill., March 31st, 1884, in her 48th year. She had been a Christian for about twenty-two years, and soon after her conversion received the blessing of perfect love. She loved the *Guide* and its teachings very much. For seven years our Sister was an invalid, four years of the time not being able to walk. Death was, of course, for some time expected, and she was ready for it. Her last words were, "It is well with my soul, dear Jesus!" Her patient suffering impressed others so that they were led to Jesus. Her end was peace.

REV. GEORGE BOWLS passed to his reward at Sains, N. Y., April 16th, 1884. He was born in Fellthorp, England, March 13th, 1809, and was married to Alice Adcock in July, 1828. He was rescued from a wicked course of life by God's grace, and happily converted. The love of Christ was shed abroad richly in his heart, and permeated his entire being. Bro. Bowles preached and prayed with power. In 1852 he was ordained deacon. The widow and the orphan found in him a constant friend. In the midst of temptation he was unmurmuring, and had always a good word for the sorrowing. He was ill for two weeks. Loved ones stood around his bed eager to catch his last words. He exclaimed, "Hallelujah! almost home!" and triumphantly passed away. He has left a widow and nine children—but they sorrow not as those who have no hope—they anticipate a re-union in heaven. Until then they will enjoy the heritage left them by the memory of the devoted and useful life of their departed loved one; for it is written, "The memory of the just is blessed," and, "The righteous shall be in everlasting remembrance."

Holiness at Work.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:2

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

The Work Abroad.

FROM ENGLAND.

MR DEAR BROTHER: Many thanks for the copy of "The Beloved Physician" which you so kindly sent me. I never had the pleasure of meeting the Doctor, although I corresponded with him. When he and Mrs. Palmer were in this country my duties lay far away from their scenes of labor, but I read the accounts of the wonderful results of their services with an interest that it would be difficult to put into words. And as I have moved about from one circuit to another since, I have continually met with those who were led to decision for Christ, and to the enjoyment of perfect love through God's rich blessing on their work. On one of my stations we had scores of people who would get up in our lovefeasts and testify that they had been brought to the Saviour "seven years ago when Doctor and Mrs. Palmer were here." I believe it would be impossible to say how much blessing came upon English Methodism directly and indirectly through their providential visit.

For many years we have had a photographic group of the Dr. and Mrs. Palmer and their son hanging up in one of our rooms, for my dear wife was one of those who yielded to Christ during their labors at Great Grimsby, where, at the time, her dear father, the Rev. T. A. Rayner, was the Superintendent Minister. She had, of course, been under the gracious influences of a godly home all her life, but it was not until the services referred to that she surrendered her heart to Christ. Most of the time that the Doctor and Mrs. Palmer stayed at Grimsby she was a visitor under the same roof, and therefore has a very vivid recollection not

only of their services, but of their conversations, and the transparent beauty of their lives. And while my dear wife was thus being blessed through their instrumentality I was elsewhere deriving lifelong benefit from "Faith and its Effects," "The Way of Holiness," and the other writings of Mrs. Palmer. So you can well imagine that in our homes the names of Dr. and Mrs. Palmer are as ointment poured forth.

I am sure your book is doing good, and will do. It would have been a sin for the Church to have allowed such a life to pass without a permanent record. And just as the two sainted dead sowed seeds that grow above their graves, and live still in their holy influence upon the world, so your record of "The Beloved Physician" will do good long after you have joined them in the land beyond.

Yours very sincerely,

CHARLES W. L. CHRISTIEN.

THE FOREIGN WORK.

INDIA.—We gather from the "India Methodist Watchman" some interesting particulars. "The Indian Holiness Tract Depository" is doing well in the circulation of books and tracts, in the way of sales and free distribution. The Editor says, "On a recent trip to Bombay, we were pleased to find our friends Bowen and Hard as busy as men can be, in native school, preaching, language study, and other work ostensibly native. Bombay is a tremendous city. We believe an evangelistic band of men and women, say from six to a dozen, with nothing else to do, could do a mightier work for God in Bombay than now can be found in operation, simply, by open air preaching from two to five hours a day."

"The Women's Foreign Missionary Society is landing *seven lady recruits*—one is for Bombay and one is for Calcutta."

"A Tamil seeker at Secunderabad openly confessed Christ, and was baptized in the bazar lately."

"Bro. Carter recently baptized a Mahomedan of some rank and ability."

"The last reports of the Baptist brethren at Bengal, show that they are doing a good work. They see the need of a holy Church if much is ever to be accomplished among the heathen. This mission is the first in India to proscribe utterly the use of tobacco in the native ministry."

CONVENTION AT ST. JOHN'S, N. B.

POWER—SALVATION—VICTORY!

A Convention for the promotion of Bible Holiness was opened in "*Berryman's Hall*," St. John's, New Brunswick, on Tuesday afternoon, Nov. 11th. The gathering was under the auspices of the "*New Brunswick Union Holiness Association*," of which Rev. G. W. McDonald is President. As the Association is composed of members of various Evangelical Churches, in order that the occasion might be undenominational in its character, a public hall was engaged, under the conviction that the people, in and out of the Church, would feel the more free to attend and participate, and the results justified the expectation. The hall had none of the attractions of many places of public assemblage, but the tokens of the Divine presence were unmistakable. God is present where His people meet to worship Him in spirit and truth, no matter where. From the beginning it was evident that the Lord was present to visit His people. The opening service on Tuesday afternoon was social in its character, led by the President of the Association, and when the invitation was given, persons were ready to come forward as seekers of heart purity. In response to the invitation of the Association, Revs. B. W. Gorham, of Sea Cliff, N. Y.; John Parker, of Jamaica, L. I.; Joshua Gill, of Boston, Mass.; S. Brown, of New London, Ct.; H. N. Brown, of Norwich, Ct.; Walter A. A. Gardner, of Boston, Mass.; C. W. Ryder, Providence, R. I., G. Hughes and others, were present to participate. And several of their wives were also privileged to lend their aid. Deacon Geo. M. Morse, of Putnam, Ct.; A. Cummings, Woburn, Mass.; Geo. W. Keis, of Norwich, Ct.; Bro. Thomas, New Haven; and others, were shoulder to shoulder with their brethren of the ministry.

Three times each day the Gospel trumpet was sounded, and it had a *certain* sound. God wonderfully helped His servants and the truth won its way to the hearts of the people. Whenever the invitation was given earnest seekers crowded their way to the Mercy-seat—seekers of pardon and purity, for both classes were invited—and came with songs of rejoicing into God's kingdom. Again and again saving power swept gloriously over the assemblies, and hardened sinners were

awed by the consciousness of the Divine presence. In the day-time the congregations were good, but in the evening the hall was densely crowded and hundreds went away unable to obtain access.

The interest awakened by the meetings became so wide-spread that the Mechanics' Institute was engaged for Sabbath. It would accommodate about 1500 people, double the number of the hall occupied during the week. A very precious lovefeast was held at 9 A. M. and the Editor of the *Guide* was privileged to give a Gospel Message at 10:30 o'clock. At the close of the sermon, when all who desired to have their hearts filled with pure love, were invited to arise, about two-thirds of the congregation responded. In the afternoon Rev. J. Gill preached a clear, pointed sermon, in the demonstration of the Spirit, to a crowded congregation, and the truth made its impression. In the evening Bro. Parker preached with great liberty, and the great congregation listened with profoundest interest. Great numbers of people went away, both in the afternoon and evening, unable to get in. The altar work was carried forward earnestly and precious souls entered into life.

It was a glorious Sabbath. The high praises of God resounded in the consecrated place. Prayer ardent opened heaven. Good tidings were borne by the angels to the Celestial City awakening rapturous songs. How many will date their salvation from that day, eternity alone will declare. One thing is certain, victory rested on Zion's banners. The deep foundations of Satan's kingdom felt the shock. Monday was a day of new triumphs. The morning service was led by Deacon Morse. He told, with tears and triumph-notes, of how God had led him into the enjoyment of full salvation. Quite a number entered Canaan, and a terrible slave of sin, a victim of strong drink, leaped into the liberty of the sons of God and praised His great Deliverer with joyful lips. The Convention continued until Tuesday evening. Several of us had, reluctantly, to depart on Monday night, leaving Bros. Gorham and Gill with the members of the Association to push the battle to the gate, and we have learned that it was victory all along the line. We cannot doubt but the word of truth declared during the days of the Convention will produce abundant fruit. We have learned, since our return, that the work was progressing with interest and power. To God be the glory! Amen.

The Editors' Study.

Motto:—Purity, Love, Power.

—NO CENSORIOUSNESS—NO WRATH—NO STRIFE—
—NO MALICE, ENMITY, OR EVIL-SPEAKING—
—LOVE, LOVE—ONLY LOVE.—

HOLIDAY COUNSELS.

1. *Be loyal to Christ.* Keep yourselves unspotted.—Daniel 1: 8.
2. *Be joyful in the Lord*—joyful without sinful mirth.—Psalm 149: 2.
3. *Be unselfish*—send portions to them for whom nothing is provided.—Neh. 8: 10.
4. *Have no part in Christ*—dishonoring entertainments in the Churches.—Matt. 21: 13.

JOURNEYING.

Moses, the great leader of Israel, said to his kinsman, "We are journeying to the place of which the Lord said, 'I will give it you.' There was a good land before God's ancient people—a land flowing with milk and honey. It was a chosen inheritance, a land of promise. They were invited to go up and down in the length and breadth thereof, lie down in peace, and partake of its luscious and abundant fruit.

And there is a good land set before us. The promise of Jesus, the great Captain of our Salvation is thus given:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2-3.

How this beautiful promise has brightened the way of Christian pilgrims! It has given light amid darkness, joy in sorrow, rest in weariness, hope in severe conflict. Our Forerunner has entered the land of promise. His adorable feet press the soil of immortality. He has left the gates of pearl wide-open. The pathway to the Celestial is well defined; His foot-prints are discernible all along the road.

And we are journeying—following our triumphant HEAD. Journeying implies something behind us and something before us. What is behind

us? *The world*—its sinful courses, its deceits, its shams, its glittering pleasures and honors, its multifarious corruptions—this world of corruption is at our back. Happy the hour when that consummation was reached!

What is before us? Ah! who can tell? One thing we know, "it is better farther on." More than this we know, transcendantly more. We may join in the patriarchal triumph-note: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . in my flesh shall I see God." More still we know. John opens to us a sublime prospect: "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Do we know that? So says the apostle under the sanctions of Divine inspiration. *That we know*—it is a certainty. O knowledge deep and high, connecting us with the splendors of eternal life! If transformed into the image of Christ, what then? Residence with Him, participation in His glory, and sharing in His honors. His will is thus expressed: "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." The will of Christ has reached the Father's ear—it is on record—it is in process of sublime fulfilment. The gate of life is not "*ajar*," but widely opened, and the redeemed of the Lord are passing in. How many this year have entered into His glory!

We are journeying—that implies *progress*. We are stepping heavenward. Earth is receding, heaven is opening on our view. Onward, Christian pilgrim—onward urge thy way. The prospect is enrapturing. The great cloud of encompassing witnesses beckons us onward. Toil, conflict, weariness, may yet be realized, but the goal is just before us. We have not yet resisted unto blood as our Lord did. The last milestone will be reached—the last footprint be made on the rugged road—then, rest, joy, everlasting joy.

The closing year marks another stage of progress in our life-journey. It has brought to us varied experiences—light and shade, joy and sorrow, rest and conflict. We have reason to bless God for His aid, and for the blessed results attained.

A HOLIDAY QUESTION.—“*Why spend ye money for that which is not bread?*” *Why buy holiday presents that are perishable and without special utility? Why not good books, with enduring influence?*

THE ST. JOHN'S CONVENTION.

God is marching on! We had new evidence of this in attending the St. John's Convention, an account of which is given in our *Home News Department*. We insert it in this department because of the closeness of the bonds between Canada and the United States. Our good brother, Rev. A. Hart, met us on our arrival, and gave us a warm greeting. We learned to love him very much during this visit, and indeed all the precious brothers belonging to the New Brunswick Association. We sojourned at the “Acadia House,” a very pleasant, home-like Hotel, of which Mrs. I. R. Margeson is Proprietress. The seasons of morning worship enjoyed by our company will be cherished in remembrance.

We formed a pleasant acquaintance with the Wesleyan ministers—Rev. Bros. Read, President of the Conference; Dobson, pastor of the Centenary Church; and McCully. Bro. Read offered us his Church, but as it was not very central, it was deemed best to remain in the hall. He wrote a very fraternal note regretting his inability to attend the Convention on account of sickness in his family. He was present on Monday afternoon, however, and offered a prayer that we are sure must have reached heaven. It was an hour of great interest; there were many seekers, and while singing “Glory to the Lamb!” there was a wondrous overshadowing of the presence of the Holy One.

Monday was a remarkable day on account of its social as well as its spiritual features. Our whole company was invited to dine at the “Hotel Ottawa,” E. Cosman, Proprietor, a warm hearted Free Baptist, who, with his excellent wife, meted out to us the most generous hospitality. We had a pleasant evening repast at the house of Bro. Wm. Cosman, another Free Baptist. The occasion was delightful. The service of holy song and prayer closing the interview, wafted us to the very gates of heaven. We shall hold this dear family in undying remembrance.

Some of the public papers were disposed to burlesque the Convention, the “Telegraph” notably, but this only added to the popular interest. “The Sun” treated the occasion with honorable fairness, giving quite a clear statement of the doctrine taught, and the aims of the Convention were set forth in a manner worthy of a respectable newspaper.

The fact is, the whole city was stirred. Veterans of the cross rejoiced greatly at the Divine visitation, among them Rev. Bro. Allen, (looking exactly like Rev. J. Caughey,) Rev. Jno. Collins, aged 86, who has been a Wesleyan local preacher for nearly 70 years, who exhorted and prayed with power. We shall expect to hear that the waves of salvation continue to roll.

—A CAUTION for the period: “*See that ye walk circumspectly, not as fools but as wise.* Ephes, 5: 15.

SABBATH SCHOOL LIBRARIES.

There needs to be a great purgation of Sunday School Libraries. The best use that could be made of some of them would be to make a great bonfire of them. They are polluting the tender minds of our children and youth. A distinguished Sabbath School worker said, some years ago, “that he was almost ready to advocate their total abandonment” so convinced was he of their pernicious influence.

A Sabbath School Committee, armed with \$50 or \$100, comes to the city to select books. They have only two or three hours to spend in the selection of food for the young lambs. They hurriedly pass around among the publishers, eager to catch an early train for home. Publishers' clerks throw down upon the counters books with taking titles and well gilded covers. The *taking titles* take the Committee, and away they go to spread their new-found treasures before their young charge. The eyes of the little people sparkle as they see well-gilded volumes. Alas, for us! The gild is only on the outside. Inside is trash. The deadly influence of this superficial selection of books is being felt all over the land. We are in great perplexity about it. Friends write to us to advise them how to select books—but we are at a loss to

give advice. Sabbath School Book Publishers are catering to the popular taste. Whoever will step forward and solve this problem, one of the greatest problems of the times, how to keep the minds of our children and youth from the poison of modern Sabbath School literature, will be a real benefactor.

—“WE MUST NOT *make God stay for our praises till He hath finished a mercy, but praise Him at the beginning of a mercy.*”

PLENTY OF MARGIN.

Bishop Taylor said in a meeting recently: “There is plenty of margin in the realm of growth—margin for us to get up toward God.” And that is true. Purity is not maturity, but it brings its subject out into a wealthy place. The obstructions to growth being effectually removed, the channel of intercourse between God and the soul is unobstructed, and the waters of life flow freely and joyously, beautifying and fructifying as they roll.

“There is a river, the streams whereof make glad the city of God.” It takes its rise under the throne of the Lord God and the Lamb, clear as crystal. And when those crystal waters have uninterrupted flow in the soul, fertility and verdure every where appear.

The Bishop said in his recent South American experience he had consciously grown in grace. He had gone back to circuit life such as he had known forty years ago, and that return to a mode of life such as characterized his early history, although mingled with severe trials, had given him a decided uplift Godward. And he expected to rise to still higher spiritual development in the interior of Africa, among the savages and cannibals.

A soul coming into this vital, pure, and intimate union with God, is above circumstances. The most adverse conditions, Divinely controlled or overruled, may contribute to the loftiest spiritual advances, and to a more complete assimilation to the Divine image. Our impurity is purged away by “the Spirit of burning,” and the Divine image is more indelibly fixed by the action of fire.

—IT IS TRUE! *True what Revelation says: “Evil communications corrupt good manners..”*

HOLIDAY CIRCUMSPECTION.

The counsel above applies to everyday life. But it needs to have special application to our conduct during the holiday season. There is temptation at this point to spend money unwisely. The interchanges of love in the home-circle taking the form of presents are commendable. But Christians need to have a well-instructed conscience guiding them. They should have singleness of eye, steadily inquiring what will most fully glorify God, and contribute to the well-being of those who receive their gifts. The useful rather than the ornamental—that which is enduring rather than perishable—should have preference. Good Books are among the most excellent gifts. They will live and exert their influence long after the giver is sleeping in the grave. So also a periodical making its stated visits to the home of a friend, brings good cheer to the home all the year round.

—“WHAT WE WANT in religion is not new *light*, but new *sight*—not new paths, but new zeal to walk in old paths.”

MORE DEPARTURES.

Rev. Bishop I. W. Wiley, one of the bishops of the Methodist Episcopal Church, has just closed his earthly career. He had gone to China on an episcopal tour. He was once a missionary to China; failing health obliged him to return. After his return, as pastor, principal of Pennington Seminary, N. J., and Editor of the Ladies' Repository, he served the Church well. In 1872 he was elected bishop. In this responsible position he has won the reputation of a wise counselor, and careful administrator. The Church will warmly cherish his memory.

Rev. Wilford Downs, pastor of the Monument St. M. E. Church, Baltimore, has also entered his heavenly home. He was one of the ablest ministers of the Baltimore Conference. He was a clear witness of the grace of perfect love. He died in triumph. We shall give a fuller notice of this dear brother hereafter.

—BEWARE! *Beware, amid the dissipating influences of the holidays lest this Scripture counsel be overlooked.*—*Ephes. 5 : 11.*

THE INQUIRY ROOM.

1. An inquiry comes to us from Indiana to this effect: "Do those who are sanctified have wicked thoughts or feel emotions of anger?"

Satan often tempts entirely sanctified persons to entertain "wicked thoughts," but a pure mind rejects them—they can not gain admission. As to "emotions of anger," they are among the works of the flesh which the apostle enjoins us to put away: "Wherefore laying aside all malice, and all guile, and hypocricies, and envies, and all evil speakings, &c. As new-born babes, desire the sincere milk of the word," &c. 1 Pet. 2: 1, &c. Justified persons, babes in Christ, are to do this. The indulgence of anger is not consistent with justification. There may be, and often is, an inward stirring of remaining carnality, moving to anger, but by the power of the new life imparted in regeneration, at conversion, it is held in check. If yielded to, it is sin, and makes it necessary to seek forgiveness.

In entire sanctification the *seed-principle*, remaining carnality, the seed of sin's disease, is taken out, so that there is no prompting to anger, no stirring of sinful desire. Satan cometh, but finds nothing in the soul washed and made clean by the blood of the Lamb, to respond to his temptations. The "town of *Mansoul*" is under Divine guard, and "the wicked one" has no part in it.

2. A sister in California inquires: 1. "Do you use sharpness enough to the Churches and ministers that never take up the two-edged sword, but are afraid of hurting the old man and his body of sin?"

Perhaps our inquirer may have seen the incident of a sister who, in a meeting led by Dr. Palmer, said, "The Lord had made her a sharp threshing instrument *having teeth*." The Doctor replied, "Sister, sharp instruments need to be well oiled." Years afterward she returned to tell him how she had profited by his counsel.

We need in these degenerate times to deal plainly. There is use for sharp threshing instruments, but they need to be kept well oiled, *with the oil of love*. Not much is to be gained for Christian holiness by denouncing Churches and ministers who do not see just as we do, or come up

immediately to the Bible standard. There is a better way, namely, to do as Mr. Wesley instructed us—to hold up Christian privilege, the privilege of holiness, to the view of the people, so beautifully, so attractively, that they will be charmed by it, be led to hunger and thirst for it, and never rest until they get it. This is, we verily believe, "the more excellent way." Rebuke sin, plainly, sharply, when necessary, as Jesus did, but be sure that it is not the sharpness of censoriousness, but *the sharpness of love*.

2. Is it any worse to start a new Church now than it was in Wesley's time?

No; provided the necessity for such a movement is as imperative as it was in Wesley's time, and provided that the Divine commission to those who propose to engage in such a work is as unmistakable as the one given to Wesley. The Martin Luther and John Wesley type of men are not very abundant; they are men of a generation, raised up for a special purpose. Those who attempt to imitate them in building new Churches, if not distinctly called to the work, will prove themselves to be pigmies instead of giants. Let us have any number of Churches if God has drawn the pattern thereof in the holy mount, but woe unto us if they be multiplied by man's own devising. So long as the Methodist creed, hymnology, and teaching remain on the Bible line of entire sanctification, and there be no uplifting of authority to silence the voice of testimony, it is difficult for us to see how humble-minded, devout Christians can find on earth a better *Church Home*. But if Methodism proves false to her creed and to her history, God may raise up another Wesley—we do not see him yet appearing.

A GOOD EXAMPLE.

A lady of this city, a member of the Society of Friends, has just sent us a check for \$100.00 for the "*Taylor Transit Fund*." Other contributors of \$50.00 and \$25.00 will be seen in the list of acknowledgments. These are good examples for others to follow. The cry for help is strong, and should reach the hearts of God's people. A Holiday gift in this direction will be well bestowed. Jesus will be pleased with it, we are sure. So also let the *PHOEBE PALMER FUND* be remembered. Contributions, however small, acceptable.

OUR PRAYER UNION.

MOTTO FOR DECEMBER—*If we live in the Spirit, let us also walk in the Spirit. Galatians 5 : 25.*

"Holy Spirit, Right divine!
King within my conscience reign;
Be my law, and I shall be
Firmly bound, forever free."

THE BIBLE CALENDAR.

It contains a Precept, a Promise, and a Prayer for each day. Commit them to memory early in the morning—you will find nutriment for the soul in meditating thereon during the day, whether at home or abroad. The Calendar is taken from the "THREE-FOLD CORD," a beautiful little pocket companion. We wish every one of our readers could have one. It cost but 15 cents.

SCRIPTURE CALENDAR—DECEMBER.

1. 1 Cor. 10; 31. Rom. 8; 6. Psa. 63; 7.
2. Prov. 22; 22. Psa. 41; 1-2. Psa. 71; 4.
3. Prov. 3; 25. Prov. 3; 26. Psa. 59; 17.
4. Titus 3; 2. Phil. 3; 20. Psa. 86; 3.
5. Ephes. 5; 17. John 6; 45. Psa. 119; 26.
6. Prov. 8; 34. Prov. 8; 35. Psa. 63; 4-5.
7. Ephes. 4; 2. Job 22; 29. Psa. 40; 12-13.
8. Mark 16; 15. Matt. 12; 21. Psa. 67; 1-2.
9. Prov. 4; 13. Isa. 32; 18. Psa. 119; 125.
10. Deut. 11; 1. 1 Tim. 4; 8. Psa. 5; 12.
11. Prov. 3; 11. Prov. 3; 12. Psa. 90; 15.
12. Prov. 3; 5. Prov. 2; 6. Psa. 54; 2.
13. Ephes. 5; 6. Isa. 45; 17. Psa. 7; 1.
14. Ephes. 4; 23. Psa. 92; 13. Psa. 5; 7.
15. Prov. 27; 1. Prov. 1; 23. Jer. 14; 20-21.
16. Psa. 135; 3. Prov. 14; 25. Psa. 145; 1.
17. 1 Thess. 5; 8. Psa. 46; 5. Psa. 18; 3.
18. 1 Pet. 2; 11. Rom. 4; 5. Psa. 68; 29.
19. James 1; 21. Jer. 17; 7-8. Jer. 17-14.
20. Colos. 3; 14. Rom. 13; 10. 1 Thes. 3; 12.
21. Psa. 40; 16. Isa. 30; 19. Psa. 28; 7.
22. Psa. 22; 23. Rom. 1; 16. Psa. 8; 4.
23. James 3; 13. Rom. 2; 10. Phil. 1; 10-11.
24. John 12; 35. Psa. 37; 17. Psa. 13; 3.
25. Acts 3; 22. Gal. 4; 4-5. Luke 1; 68.
26. 1 Cor. 1; 10. 1 Cor. 1; 7-8. 2 Thess. 1; 11-12.
27. James 1; 2. James 1; 3. Psa. 119; 153.
28. Heb. 3; 12. Jer. 24; 7. Psa. 69; 13.
29. Deut. 8; 6. Isa. 30; 18. Psa. 57; 1.
30. James 5; 7-8. Psa. 121; 7. Psa. 39; 12.
31. Rev. 3; 11. Rev. 3; 12. Psa. 17; 5.

I.—CLOSET DEVOTIONS.

PROMISE FOR DECEMBER.—*Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.—Psalm 16 : 11.*

"The smileings of Thy face
How amiable they are!"

DESIGN OF THE UNION.—We would remind our friends that *The Guide Prayer Union* was established a year ago in connection with the "PHOEBE PALMER FUND," for the gratuitous distribution of holy literature. Each contributor to the "Fund" is constituted a member of the "Prayer Union." It is desired, as far as possible, at the noon hour to be engaged in prayer in the Closet. 1st. For the members of the Union and their families. 2d. For the full baptism of the Holy Spirit upon the universal Church. 3d. For a wide-spread revival of Bible Holiness. 4th. For the success of those engaged in circulating pure literature. In connection with these objects, we include the special requests found in this department.

THE CLOSET HYMN.

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself invites thee near,
Bids thee ask him, waits to hear.

Lord, I come to thee for rest;
Take possession of my breast;
There thy blood-bought right maintain,
And without a rival reign.

While I am a pilgrim here,
Let thy love my spirit cheer;
As my guide, my guard, my friend,
Lead me to my journey's end.

Show me what I have to do:
Every hour my strength renew;
Let me live a life of faith,
Let me die thy people's death.

REQUESTS FOR PRAYER.

GENERAL REQUEST.—*That the Churches may be visited with gracious revivals of religion during the present Winter.*

G—, Cal. : A widow for her unconverted son, an only child. Idaho : For a sister to have special Divine help. C—, N. Y. : For a sister to be delivered from temptation, and restored to health. N. Y. : For a young man and a physician, who are skeptical, and for two persons desiring heart purity. Ont., Can. : For the conversion of a mother and son, and for a widow to be sanctified. N. Y. : For the sanctification of a husband. Q—, Mich. : A mother for restoration to health, and for the conversion of three children. Philadelphia : For a sister engaged in mission work. Washington, D. C. : For a brother to become a Christian. Illinois : For an aged widow, that she may have relief from trouble. D—, N. Y. : For a revival, and the conversion of an intemperate son. Indianapolis : For one seeking heart purity. A—, Iowa : For the conversion of a son.

II.—WORK FOR THE MONTH.

"DUTIES are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes."—Cecil.

1. Make free use of tracts this month.
2. Arrange for a holiday present to some poor person.
3. Visit some aged person, and be a minister of comfort.
4. Have some good book in circulation in your neighborhood.
5. Make special effort to procure one of our \$5.00 or \$10.00 Libraries for use in your community.
6. Recommend Christ each day to some unsaved one.

"INCONSISTENCY is not like the error of a pocket watch, which misleads one person only; but like the error of a town clock, which misleads a multitude."

REVIVAL TIDINGS.

—In Bristol, Ct., C. E. Miller, pastor, 75 have been converted within a few weeks.

—In 5th St. Church, Philadelphia, J. O. Wilson, pastor, 75 have recently found Christ.

—The "Standard" reports an "All-Day Holiness Meeting" in Emory M. E. Church, Philadelphia, as a time of great power.

—Revival services have been held for a few weeks in Chestnut St. M. E. Church, Portland, Md., resulting in an ingathering of 50.

—Bro. H. L. Harris reports in the "Banner" the work of holiness progressing at Calvert, Texas. Sinners being converted, and believers sanctified.

—Bro. Larkin reports that there are 30 or 40 witnesses of perfect love in St. Paul's M. E. Church, Cincinnati, among them several leaders.

—First M. E. Church, Boston, H. W. Bolton, pastor, is receiving droppings from above; sinners are being converted, backsliders reclaimed, and believers quickened.

—A meeting at Rock, Mass., for the promotion of holiness is reported to have been one of great power. The work of conversion and sanctification went on together.

—Park Avenue M. E. Church, Philadelphia, is being graciously visited. Rev. I. T. Johnson, evangelist, is aiding the pastor. The altar is nightly filled with seekers.

—Stockton, Pa., has been visited with a very gracious revival of religion under the labors of Rev. E. Davies. One hundred and twenty had professed conversion at last account, and many had been sanctified.

—The work of salvation is going forward in the Gothic M. E. Church, Brooklyn, Rev. G. W. Mooney, pastor. Some hard sinners have been converted, and believers are being sanctified.

—Bro. Watson reports that the Georgia State Holiness Association Convention, held at Augusta, Oct. 14-19, as truly Pentecostal. During the nine days, 230 professed sanctification, and 160 conversion. *Southward* the wave of holiness takes its way.

—Mrs. Robinson, of Indiana, by invitation of the pastors, has been working in some of the Churches in St. Louis with glorious success. Conversions reported as follows: At *Union Church*, 70; "*Good Avenue*," 40 in a week; "*Water Tower*," 80.

GOOD NEWS COMING!

The November returns of new subscribers are very encouraging. Our friends are working earnestly. They are determined that the *Guide* shall be well sustained. Continue your good offices. Report the names promptly, and remit at your earliest convenience. Let our agents look after the old subscribers, and secure their renewals. We can still supply the closing numbers of this year to new subscribers, *free*.

NOTES IN BRIEF.

—Every subscriber should have one of our beautiful *Holiness Almanacs* as a pocket companion for 1885, and as many as possible order half a dozen or a dozen to scatter as tracts; 16 pages more matter than last year.

—Read the cover pages, *carefully*.

—Be wise in the selection of HOLIDAY PRESENTS.

—"THE BELOVED PHYSICIAN" is a good book for a Holiday present.

—There is a beautiful series of *Scripture Readings* in our Almanac for 1885.

—The Philadelphia Holiness Association, Rev. John Thompson, President, is doing earnest work.

—It will please your friend, certainly, if you send as a Holiday gift THE HOLINESS WALL ROLL.

—The selections from various authors in our Almanac for 1885 are choice.

—The *third* page of the cover should have special attention.

—The birds-eye view of the work of Holiness, at home and abroad, in our Almanac for 1885 will make the hearts of those who read it, glad.

—"Almond," a poetical autobiography, by Rev. John Scarlett, is a good work for a present. Price reduced for the holidays from 75 cts. to 50 cts.

—Those who had our Almanac last year will surely want it again. Orders are coming. *Fifty cents* could not well be better employed than in purchasing a dozen to scatter abroad as a tract.

BOOKS AND AUTHORS.

THE PRESENT TRUTH, a collection of sermons preached at the Metropolitan Tabernacle. By Rev. C. H. Spurgeon. Another volume from the hand of one of the princes of our Israel. The sermons are clear, pointed, practical, unctuous expositions of Divine truth. They will be read with profit. Carter & Bros., New York, Publishers. Price, \$1.00.

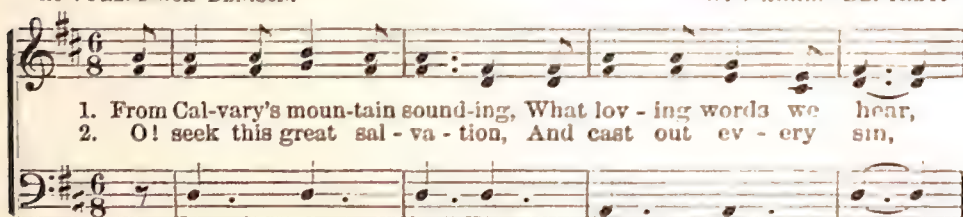
THE GUIDE HYMNAL.

Whosoever Believeth.

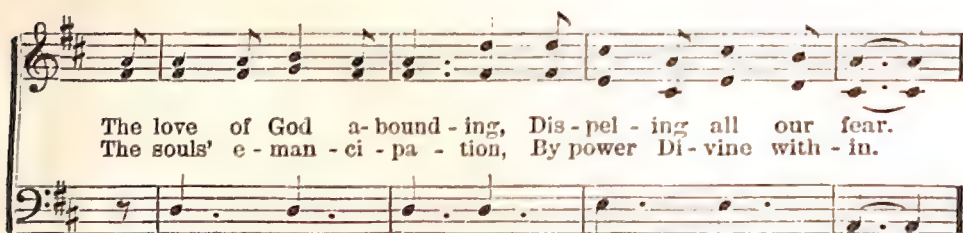
"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Rev. FREDERICK DENISON.

W. WARREN BENTLEY.



1. From Cal-vary's moun-tain sound-ing, What lov-ing words we hear,
2. O! seek this great sal-va-tion, And cast out ev-ery sin,



The love of God a-bound-ing, Dis-pel-ing all our fear.
The souls' e-man-ci-pa-tion, By power Di-vine with-in.

REFRAIN.



O! Bro-ther, be-lieve it, O! Bro-ther, re-ceive it;



Who-so-ev-er be-liev-eth Hath ev-er-last-ing life.

3 Whoe'er my Word believeth,
We hear the Saviour say,
A pardon full receiveth,
All sins are washed away. REFRAIN.

4 O! Brother come and trust Him,
O! come to Him to-day;
He's waiting to receive you,
Why longer then delay? REFRAIN.

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